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FAMILIAR SHORT SAYINGS

OF GREAT MEN

WITH

Historical and Explanatory Notes

BY

SAMUEL ARTHUR BENT, A.M.

Plato was asked if some saying of his would not be recorded. "Wait until we become famous," he replied, "and then there will be many."

Pereant illi qui ante nos nostra dixerunt.

DONATUS.

*Wer kann was Dummes, wer was Kluges denken,
Das nicht die Vorwelt schon gedacht?*

FAUST.

REVISED AND ENLARGED EDITION

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PREFACE.

OF some one of the many thousand brief and pithy remarks which the great men and women of history have uttered, generally without premeditation, yet stamped with the seal of immortality, the question is often asked, "Who said it? When was it said? Under what circumstances?" These questions are to some extent answered in the following pages. Curiosity, if not gratitude, would wish to follow to their source words which have, during the centuries since their first appearance, come repeatedly to man's aid in the sudden emergencies wherein history repeats itself. Many of them adorn the page of the historian, giving to narrative its local color, and lending to descriptions of character the air and dignity of authenticity. Research may, therefore, pay the debt of history by relieving such sayings of all adventitious circumstance, by removing those which belong to history from the domain of tradition, and relegating others to the abode of myth. Strangest of the fictions of history are the historic *mots* which have made Julian a blasphemer, Charles IX. a murderer, and Louis XIII. a monster. To banish calumny from serious literature is a service to truth. Only the romantic element of history will thereby

suffer. The weeds and vines which gave a parasitic charm to the ruins of Rome hastened their decay: they were therefore removed.

A Latin poet has asserted that there was no saying which had not been already said. In later times, Henry IV. will be surprised to know that Agesilaus preceded him in that royal game of romps which both kings thought only a father could appreciate. The poet Rogers was not the first to prefer the art of forgetting to that of memory; and Talleyrand has reason to invoke the curse of Donatus, "Perish the men who said our good things before us!" No one better than Fournier, in his "*Esprit dans l'Histoire*," has plucked the stolen plumage from the daw. I cannot acknowledge my obligations to this iconoclast of *bons mots* without borrowing Madame du Deffand's judgment of Montesquieu's "*Esprit des Lois*," — that his "*Wit in History*" should be called "*Wit on History*."

In collecting true and notable sayings, and happy thoughts flashed in the heat of controversy or the war of wit, I have taken no account of what men have written in books, save as such written words illustrate their own or others' speech; nor will all the sayings of ancient or modern times be included in five hundred pages. Such a compilation would be as impossible as to bring into one volume every historic event which has stirred man to heroic utterance, or every idea with which the sublime and the beautiful have inspired the scholar and the poet. Too liberal an intention has not been given to the title, "Great Men." Those who remember Lysander's maxim, that, "where the lion's skin fails to

reach, it must be pieced out with the fox's," may ask if it is the lion's robe which covers both Julius Cæsar and Sir Boyle Roche. If so, they have forgotten that Goethe did not confine his question to the clever things which one century borrows from another, — even dulness has its place : —

“Who can think wise or stupid things at all,
That were not thought already in the past ?”

BOSTON, Aug. 1, 1882.



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PREFACE TO THE FIFTH EDITION.

THE cordial reception given to the "Familiar Short Sayings of Great Men," both in England and America, necessitates a fifth, enlarged and revised, edition. Since 1882, the proverb, "Happy the country that has no history," has been verified in many of those States which supplied illustrative sayings in the heat of former domestic or foreign struggles; but England in her relations with Ireland, and an American presidential campaign, have left traces in that department of personal history to which this work is devoted. Biographies of eminent men lately deceased, and certain sayings omitted in the first edition, enlarge the Addenda within reasonable limits.

The reader's attention is again drawn to the purpose of this collection, sometimes overlooked, which confines "sayings" to oral utterances, without intending to gather into one volume the bright thoughts of the makers of books, except by way of comment or comparison. He who should attempt to bring together written thoughts stamped with the individuality of Seneca, Montaigne, Goethe, Carlyle, Emerson, and Holmes, would be overwhelmed in an encyclopædic undertaking. Exception has, however, been made in the case of

letters, journals, proclamations, and addresses, from their greater spontaneity and closer relation to contemporary events. In a few instances, the boundary line between the oral and the written may have been unwittingly transgressed. Thus the delicious Gallicism of Rivarol, "It is, no doubt, an immense advantage to have done nothing, but one should not abuse it," occurs in the preface to his *Petit Almanach de nos Grands Hommes*; and he who turns over the dusty pages of Giordano Bruno's *Gli Eroici Furori* will find the now famous proverb, *Se non è vero è ben trovato*, which took form there rather than in an oral saying of Cardinal d'Este.

Throughout this revised edition many sayings are marked "unauthentic," which owed their admission to popular credulity. It may be useless, as well as cruel, to attempt, in the interest of historic truth, to detach such sayings from their presumed authors. With all the probabilities against their original utterance, ambition will still echo Louis XIV.'s *L'état, c'est moi*, and recanting heresy whisper Galileo's *E pur si muove*.

S. A. B.

BOSTON, January, 1887.

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SHORT SAYINGS OF GREAT MEN.

JOHN ADAMS.

[One of the most prominent advocates of the American War of Independence; born in Braintree, Mass., Oct. 19, 1735; graduated from Harvard College; member of the first Continental Congress, of the committee to prepare the Declaration of Independence; Commissioner to France, 1777; Commissioner to England, 1782, and Minister, 1785; Vice-president, 1789-1797; President of the United States, 1797-1801; died July 4, 1826.]

Sink or swim, live or die.

In a eulogy upon Adams and Jefferson, Aug. 2, 1826, Daniel Webster introduced a speech, supposed to have been made by Mr. Adams in favor of the adoption of the Declaration of Independence, with the words, "Sink or swim, live or die, survive or perish, I give my heart and my hand to this vote." The expression was derived from the record of a conversation between Mr. Adams and Jonathan Sewall in 1774: "I answered that the die was now cast; I had passed the Rubicon. Sink or swim, live or die, survive or perish with my country, was my unalterable determination!" Mr. Webster's imaginary speech closed with the words, "Independence now, and independence forever!" Being roused by the discharge of cannon on the morning of the last day of his life, President Adams asked the cause; when told that it was Independence Day, he murmured, "Independence forever!" He had on the 30th of June given those words in answer to a request for a toast to be offered in his name on the following 4th of July. He was asked if he would add nothing to it: "Not one word," was his reply. — *Life of John Adams*, by J. Q. ADAMS.

In a letter to Mrs. Adams, July 3, 1776, Mr. Adams spoke of the passage of the resolution on the previous day in favor of American Independence, the Declaration itself not being agreed to until the 4th. "The second day of July, 1776, will be the most memorable epocha in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival."

The last words of President Adams were, "Thomas Jefferson still survives." His successor in the presidential office had already died on the morning of that day. The last words of John Quincy Adams, sixth President of the United States, who was struck with paralysis in the House of Representatives, Feb. 21, 1848, were, "This is the last of earth! I am content."

JOSEPH ADDISON.

[An English poet and essayist, born in Wiltshire, May 1, 1672; educated at Oxford; under-secretary of state, 1705; entered Parliament, 1708; commenced writing for the "Tatler," 1709, and "Spectator," 1711; chief secretary to the Lord Lieutenant of Ireland, member of the Board of Trade, 1715; married the dowager-countess of Warwick, 1716; one of the principal secretaries of state, 1717; died June 17, 1719, and was buried in Westminster Abbey.]

I have sent for you that you may see how a Christian can die.

Shortly before his death, to his step-son, Lord Warwick, who was a young man of irregular life. "What effect this interview had," says Johnson, "I know not: he likewise died himself in a short time." — *Life*.

"There taught us how to live; and (oh! too high
The price for knowledge) taught us how to die."

TICKELL: *On the Death of Addison.*

Marshal Ney exclaimed to the handful of men with whom he dashed upon the enemy at the close of the battle of Waterloo, "Come and see how a marshal of France can die!" (*Venez voir comment meurt un maréchal de France!*)

Once when a lady complained to Addison that he took but little part in conversation, he replied, "Madam, I have but nine-

pence in ready money, but I can draw for a thousand pounds." — BOSWELL'S *Johnson*, 1773. Lady Mary Montague, however, declared him to be "the best company in the world;" but Pope's testimony confines the "Spectator's" agreeability to his friends: before strangers he maintained a stiff silence.

AGESILAUS II.

[One of the most distinguished of the Spartan kings, ascended the throne 398 B.C.; commanded an expedition to Persia, but was called home about 394; saved Sparta when threatened by Epaminondas, 362; died about 361.]

I have heard the nightingale herself.

When told of a man who imitated the nightingale to perfection. — PLUTARCH: *Life*.

Being asked which was the better virtue, valor or justice, he replied, "Unsupported by justice, valor is good for nothing; and if all men were just, there would be no need of valor." — *Ibid*.

When the physician Menecrates, who, from his cure of desperate cases, was called Jupiter, addressed him a letter, "Menecrates Jupiter to King Agesilaus, health," the Spartan returned a laconic answer: "King Agesilaus to Menecrates, his senses." — *Ibid*.

Upon his arrival in Egypt, where he had taken a command under Tachos, his small stature and mean attire made the Egyptians declare the fable to be true that "the mountain had brought forth a mouse;" to which the king replied, "They will find me a lion by and by." — ATHENÆUS, quoted by PLUTARCH: *Life*.

Observing that a certain malefactor bore torture with remarkable firmness, he said, "What a great rogue he must be, whose courage and constancy are bestowed on crime alone!"

When asked what boys should learn, he replied, "That which they will use when men." — PLUTARCH: *Laconic Apothegms*.

From this course of life, we reap liberty.

To one who wondered at the poor attire and fare of the Spartans. When asked why they wore their hair long, he replied, "Because of all personal ornaments it costs the least." Having kept at a distance the enemies of Sparta, he could say, "No Spartan woman has ever seen the smoke of the enemy's camp."

He showed the citizens in arms to one who asked why Sparta had no walls, with the words, "These are the walls of Sparta." He used to say that "cities should be walled with the courage of the inhabitants." — PLUTARCH: *Life*. When asked where the boundaries of Sparta were, he replied, "On the points of our spears."

Being shown a well-walled city, and asked if it were not a fine thing; "For women," he answered, "not men, to live in." Thus Agis II., observing the high and strong walls of Corinth, asked, "What women live there?" — *Laconic Apothegms*.

When asked what good the laws of Lycurgus had brought to Sparta, he replied, "Contempt of pleasure;" and in answer to the question how he acquired his great reputation for bravery, "By contemning death." Agis II. made the same answer when asked how a man could be always free.

Youth, thy words need an army.

To a Megarian talking boastfully of his city. Also told of Lysander. — PLUTARCH: *Life*. When a well-contrived but difficult plan to free Greece was proposed to Agis II., he replied, "Friend, thy words need an army and a treasure." — *Laconic Apothegms*. Shakespeare says, "The phrase would be more german to the matter, if we could carry a cannon by our sides." — *Hamlet*, V. 2.

Accepting an inferior seat at a public dancing, Agesilaus said, "It is not the places which grace men, but men the places." He thought with Rob Roy, "Where Macgregor sits, there is the head of the table."

To one commending the skill of a certain orator in magnifying petty matters, the king replied, "I do not think that shoemaker a good workman who makes a great shoe for a little foot."

On his death-bed, charging his friends that no fiction or counterfeit (so he called statues) should be made of him, Agesilaus said, "If I have done any honorable exploit, that is my monument; but if I have done none, all your statues will signify nothing."

Epaminondas declared on his death-bed that his victories of

"Leuctia and Mantinea are daughters enough to keep my name alive."

Alexander I., of Russia, declined a monument to commemorate his military exploits, with the words, "May a monument be erected to me in your hearts, as it is to you in mine;" an echo of the sentiment of the Czar Peter III. (1728-1762), refusing a golden statue, "If by good government I could raise a memorial in my people's hearts, that would be the statue for me."

"They offer me a statue," said Bonaparte, when First Consul, "but I must look at the pedestal: they may make it a prison."

AGIS II.

[King of Sparta, 427 B.C.; defeated the Athenians and their allies at Mantinea, about 414; died 399.]

The Spartans do not inquire how many the enemy are, but where they are.

PLUTARCH: *Laconic Apothegms*. Being asked what was chiefly learned at Sparta, he replied, "To know how to govern, and to be governed." — *Ibid*.

He said to an orator who asserted that speech was the best thing, "You, then, when you are silent, are worth nothing." — *Ibid*.

Agis IV., called by Plutarch "the younger," king of Sparta 244-240 B.C., replied to the jeer of an Athenian at the Lacedæmonian short-swords, "The jugglers would easily swallow them," by saying, "And yet we can reach our enemies' hearts with them." — *Apothegms of Kings and Great Commanders*.

ALCIBIADES.

[Born in Athens 450 B.C.; of remarkable personal beauty, and powerful and versatile intellect, but fickle and licentious; was the ward of Pericles and the favorite pupil of Socrates; accused of sacrilege, and condemned in his absence, he joined the Sicilians against his countrymen, 413; recalled 411, gained several victories, but was finally defeated and superseded; withdrawing into Asia from the Thirty Tyrants, he was attacked by night, and killed, 404.]

I would have the Athenians talk of this, lest they should find something worse to say of me.

When told that all Athens rung with the story of his treatment of a dog of uncommon size and beauty, the tail of which he caused to be cut off. — PLUTARCH: *Life*.

Happening to go into a grammar-school, he asked the master for a volume of Homer; and, upon his making answer that he had nothing of Homer's, gave him a box on the ear, and left him. Another schoolmaster telling him that he had Homer corrected by himself, "How!" said Alcibiades, "do you employ your time in teaching *children* to read? You, who are able to correct Homer, might seem to be fit to instruct *men*." — *Ibid*.

Calling at the house of Pericles, and being told that he was considering how to give in his accounts to the people, and was therefore not at leisure, Alcibiades remarked, "He had better consider how to avoid giving in any account at all." — *Ibid*.

His answer, when summoned out of Sicily by the Athenians to plead for his life, was, "A criminal is a fool who studies a defence when he might fly for it." — *Apothegms*.

The misanthropic Timon rejoiced at a later period to see Alcibiades carried in honor from the place of assembly, and said, "Go on, my brave boy, and prosper; for your prosperity will cause the ruin of all this crowd." — *Life of Alcibiades*.

JEAN D'ALEMBERT.

[An eminent French geometer and philosopher, born at Paris, Nov. 16, 1717; elected to the Academy of Sciences, 1741; to the French Academy 1754, of which he became secretary 1772; joint editor with Diderot of the *Encyclopædia*, and the friend of Voltaire; died Oct. 29, 1783.]

A philosopher is a fool who torments himself while he is alive, to be talked of after he is dead.

He declined in 1762 an urgent invitation from Catherine II., of Russia, to undertake at St. Petersburg the education of her son, at a salary of one hundred thousand francs, with the words, "What I have learned from books is a little science and satisfaction, but not the harder art of fashioning princes."

He said of the French philosophers, "They believe themselves profound, while they are only hollow" (*Ils se croient profonds, et ne sont que creux*). Talleyrand said of Sieyès and his political day-dreams, in answer to some one who called him profound, "Perhaps you mean hollow" (*Profond, hem! vous voulez dire, peut-être, creux*). Victor Hugo appropriated the remark by saying, "*Sieyès, homme profond, qui était devenu creux.*" — *Quatre-Vingt-Treize*, I. 3, 5.

Go on, and the light will come to you.

ALEXANDER THE GREAT.

[Son of Philip of Macedon, born 356 B.C.; ascended the throne, 336; took Thebes by assault, 335; crossed the Hellespont, 334; defeated the Persians at the Granicus, took Halicarnassus, marched through Asia Minor, defeated Darius at Issus, 333; took possession of Phœnicia and Egypt; marching again against Darius, defeated a million Persians at Arbela; conquered Media and the northern and central provinces of Asia; crossed the Indus, 327, and defeated Porus; on his return died of fever at Babylon, 323.]

My father will leave me nothing to do.

Hearing when a boy of Philip's military successes. — PLUTARCH: *Apothegms*.

When his father had been run through the thigh, and was troubled by his lameness, Alexander encouraged him by saying, "Be of good cheer, father; and show yourself in public, that you may be reminded of your bravery at every step." — *Fortune of Alexander the Great*.

His father encouraged him, being nimble and light-footed, to run in the races at the Olympic games: he promised to, "if there are any kings there to run with me; for I can conquer only private men, while they may conquer a king." — *Apothegms*.

When Philip asked him what forfeit he would pay if he could not ride Bucephalus, he replied, "I will pay the price of the horse." The price asked by his owner, a Thessalian, was thirteen talents (£2518), or, as Pliny says, sixteen talents. After Alexander had turned the horse to the sun so as to remove the shadow which had frightened him, and, gently stroking him,

leaped upon his back, pushed him to a full gallop, and returned safely, Philip cried, "Seek another kingdom, my son, that may be worthy of thy abilities; for Macedonia is too small for thee." — *Life*.

When Philip stumbled from the effect of passion and wine, at the festival of his second marriage, Alexander exclaimed, "Men of Macedon, what a fine hero the states of Greece have to lead their armies from Europe to Asia! he is not able to pass from one table to another without falling!" — *Ibid*.

Were I not Alexander, I would be Diogenes.

Because when he came to converse with the cynic philosopher at Corinth, he was so struck with his life and learning that he said, "Had I not been a philosopher in deeds, I would have devoted myself to the study of words." PLUTARCH: *Fortune of Alexander the Great*. It was at this interview that Alexander, asking Diogenes what he could do for him, was told, "Only stand a little out of my sunshine." Napoleon, speaking in 1814 of the Macedonian's Russian namesake, said, "If I were not Napoleon, I would be Alexander."

When he divided his revenues among his friends, while preparing his Asian campaign, and Perdiccas asked him what he retained for himself, he answered, "Hope." — "If hope is sufficient for Alexander," replied his general, "it is sufficient for Perdiccas."

At the tomb of Achilles, Alexander exclaimed, "O fortunate youth, who found a Homer to proclaim thy valor!" which Cicero quotes in the oration for the poet Archias: "*O fortunate adolescens, qui tuæ virtutis Homerum præconem inveneris!*" When asked at Ilium if he would like to see the lyre of Paris, he replied, "I would rather see the lyre of Achilles," preferring that to which the warrior had sung the glorious actions of the brave. — *Life*.

He always travelled with a copy of the Iliad, which he called a portable treasure of military knowledge; and after the defeat of Darius he put it into a rich casket found among the spoil of the Persian camp, saying, "Darius used to keep his ointments in it; but I, who have no time to anoint myself, will convert it to a nobler use." — *Ibid*.

So would I, if I were Parmenio.

To Parmenio, who said that if he were Alexander, he would accept the offer of Darius to pay him ten thousand talents, to cede to him all the countries west of the Euphrates, and to give him his daughter in marriage. — PLUTARCH: *Life*. Thus when Lysander was offered a bribe of fifty talents, and Cleander said he would take it, were he Lysander; "So would I," replied the latter, "were I Cleander."

Alexander declined the proposition of Darius, saying, "Heaven cannot support two suns, nor earth two masters;" or, as Plutarch has it in his "Apothegms," "nor Asia two kings." Thus it was said by Eteocles, of Lysander, who allowed himself to be influenced by the resentments of his friends, "Greece cannot bear two Lysanders." — *Ibid*. When the conduct of Alcibiades was considered an insult to the laws of Athens, Archestratus observed, "Greece cannot bear another Alcibiades." — *Life of Alcibiades*. Peter the Great exclaimed after a severe defeat by Charles XII. of Sweden, at Narva, 1700, "My brother Charles affects to play the Alexander, but he shall not find in me a Darius."

Being advised by Parmenio not to cross the Granicus, of the depth of which they were ignorant, so late in the day, Alexander said, "The Hellespont would blush, if, after having passed it, I should be afraid of the Granicus." He refused to attack Darius at Arbela in the night; saying, "I will not steal a victory." — *Life*.

A wound which he received in the ankle gave him an opportunity of rebuking those who were wont to call him a god. "That is blood, as you see, and not, as Homer saith,

'Such humor as distils from blessed gods.' " — *Iliad*, V. 340.

PLUTARCH: *Apothegms*.

When the mother of Darius threw herself at Hephaistion's feet, thinking him to be Alexander from his superior height and more magnificent dress, the king raised her, saying, "You have not deceived yourself, my mother: he also is Alexander!" Antipater wrote the king a letter full of complaints against the

latter's mother, who was not allowed to interfere as she would have liked in state affairs: his reply was, "Antipater knows not that one tear of a mother can blot out a thousand such complaints."

Craterus is the friend of the king, but Hephaistion is the friend of Alexander.

Appearing to respect Craterus, but to love Hephaistion. The former was a distinguished general, who, on the death of Alexander, received the government of Macedonia and Greece in common with Antipater. Hephaistion was brought up with Alexander: he died at Ecbatana, after an illness of seven days, 325 B.C., and was mourned extravagantly by the king.

When his friends became so devoted to the luxury of Asia that they considered long marches and campaigns as a burden, and by degrees spoke ill of him, Alexander said to them, "There is something noble in hearing myself ill spoken of, when I am doing well;" or, as it is given in the "Apothegms," "To do good, and be evil spoken of, is kingly," which Carlyle saw written in Latin on the town-hall of Zittau, in Saxony. — *Bene facere et male audire regium est.* — *Frederick the Great*, XV. 13. Voltaire said, "It is a noble thing to make ingrates."

When Antipater was commended for not degenerating into Persian luxury in the use of purple, Alexander remarked, "Outwardly Antipater wears white clothes, but within he is all purple."

Taxiles, whose dominions in India were said to be as large as Egypt, asked Alexander why there should be any conflict between them. "If," he said, "I am richer than you, I am willing to oblige you with part: if I am poorer, I have no objection to sharing your bounty." Charmed with his frankness, Alexander took his hand, saying, "You are much deceived if you expect to escape without a conflict. I will dispute it with you to the last, but it shall be in favors and benefits; for I will not have you exceed me in generosity." He thereupon gave him a thousand talents. — **PLUTARCH: *Life*.**

Clitus had saved Alexander's life at the battle of the Granicus, but provoked the king's anger by insolent language at a banquet,

when both were heated with wine. Striking him down with his javelin, Alexander exclaimed, "Go, then, and join Philip and Parmenio." He was, however, on coming to himself, inconsolable at his friend's death. Parmenio had been put to death on a charge, preferred by his own son, of plotting against the king's life.

He refused his assent to a proposal to carve Mount Athos into the figure of a man, in imitation of the attempt of Xerxes to cut a road through it; saying, "Mount Athos is already the monument of one king's folly: I will not make it that of another."

To his soldiers, disaffected after their long campaigns, he exclaimed, "Go home, and tell them that you left Alexander to conquer the world alone."

He said to a young Macedonian named Alexander, who was about to attack, with others, a fort at the top of a steep height, "You must behave gallantly, my young friend, to do justice to your name."

At the passage of the Indus in face of the army of Porus, having always in mind the praises he envied of Athens, he exclaimed, "O Athenians! how much it costs to be praised by you!" (Many of these sayings are inventions.)

To the most worthy.

When asked to whom he left his empire. Thus Thiers, in answer to the question in 1871, to whom supreme power should be given in France, replied, "To the wisest" (*Au plus sage*).

Napoleon said of Alexander, "He commenced his career with the mind of Trajan, but he closed it with the heart of Nero and the morals of Heliogabalus."

ALEXANDER I.

[Emperor of Russia, born 1777; succeeded his father, Paul, 1801; joined Austria against Napoleon, 1804, and took part in the coalitions until his overthrow; entered Paris with the allied armies, July, 1815; formed the holy alliance with the sovereigns of Austria and Prussia; died at Taganrog, Dec. 1, 1825.]

I am, then, only a happy accident.

In conversing with Madame de Staël, in Paris, upon the form of government to take the place of the empire, she said to him with characteristic enthusiasm, "Sire, your character is a constitution!" His reply referred to the temporary and accidental expedients, which, from the time of Sieyès, the French had dignified with the name of constitutions. Napoleon's opinion of the czar was less flattering than Madame de Staël's. He said to O'Meara at St. Helena, Dec. 5, 1816, "He is an extremely hypocritical man; a Greek of the lower empire" (*C'est un homme extrêmement faux; un Grec du bas empire*). What more could he have said if he had foreseen that the liberal emperor was to form an alliance with two despotic sovereigns which should be for thirty years the bulwark of reactionary ideas?

Disraeli said of Lord Palmerston, "He has the smartness of an attorney's clerk, and the intrigues of a Greek of the lower empire." — *Runnymede Letters*, 1836.

After Napoleon's retreat from Moscow, in 1812, the Russian and Prussian sovereigns met in Breslau, where Frederick William III. was moved to tears in speaking of the losses his kingdom had suffered by being obliged to furnish a contingent to the French expedition. "Courage, brother," said Alexander to him: "these are the last tears Napoleon shall draw from you." The next year saw the opening of the "War of Liberation."

The Dardanelles are the key of my house. Let me get possession of them, and my power is irresistible.

Thus Napoleon said, "Constantinople is an empire in itself;" and Francis I. of France declared that if he became emperor of Germany, he would be in Constantinople in three years, or would die upon the road.

ALFONSO X.

[King of Leon and Castile, surnamed "The Wise;" born 1226; succeeded to the throne, 1252; bore a high reputation for learning and eloquence, and was distinguished for his patronage of science and literature; gave Europe the Alphonsine astronomical tables; died 1284.]

Had I been present at the creation, I could have given some useful hints for the better ordering of the universe.

Directed against the conceit of the court astronomers. Without that explanation, the remark has subjected Alfonso to the same charge.

Carlyle refers the saying to the Ptolemaic system, likewise in sarcasm, "It was a pity the Creator had not taken advice!" — *Frederick the Great*, II. 7. He finds no other utterance of the Castilian on record, but the following has been attributed to him: "To make a good marriage, the husband should be deaf, and the wife blind."

DUKE OF ALVA.

[Fernando Alvarez de Toledo, a celebrated Spanish general under Charles V. and Philip II., born 1508; defended Naples against the French and Papal armies, 1556-57; sent by Philip II. to quell the insurrection in the Low Countries, 1567, where he displayed great ability, but extreme rigor and cruelty; recalled 1573; invaded Portugal, and annexed it to Spain, 1580; died 1582.]

Better build them a golden bridge than offer a decisive battle.

To Charles V., who consulted him in regard to attacking the Turks; an illustration of his constitutional dislike of fighting when he could accomplish his purpose by strategy. Thus, when the Archbishop of Cologne urged him to attack the Dutch there, he replied, "The object of a general is not to fight, but to conquer: he fights enough who obtains the victory." The expression, "to build a bridge for an enemy," is of frequent occurrence. Rabelais says, "Open unto your enemies all your gates and ways, and make to them a bridge of silver, rather than fail that you may get quit of them." — *Gargantua*, Book I. chap. 43. The Count de Patillan is quoted in the French *Divers Propos Memorables des nobles et illustres Hommes de la Chrestienté* as saying of war, "Make a bridge of gold for a flying enemy" (*Quand ton ennemy voudra fuir, fais luy un pont d'or*). Brantôme cites Louis XII., that "one should not spare a bridge of silver to chase his enemy;" and Cervantes substitutes silver for gold in the remark of the Count de Patillan. — *Don Quixote*, II. 58.

When asked by Charles V. about an eclipse of the sun during the battle of Mühlberg, 1547, Alva replied, "I had too much to do on earth to trouble myself with the heavens."

He preferred while in the Low Countries to capture one important heretic than many insignificant ones; saying, "Better a salmon's head than ten thousand frogs."

Having been called by Philip II. to account for treasures seized at Lisbon, 1581, Alva proudly made answer, "If the king asks me for an account, I will make him a statement of kingdoms preserved or conquered, of signal victories, of successful sieges, and of sixty years' service."

Voltaire states that Charles V. having asked who that man was, as Cortez, unable to obtain an audience of the emperor after his second expedition to Mexico, pushed through the crowd surrounding the royal carriage, the latter replied, "One who has given you more kingdoms than you had towns before." — *Essai sur les Mœurs*, chap. 147. Prescott finds no authority for what he calls "this most improbable story, which may have served Voltaire to point a moral." — *Conquest of Mexico*, VII. 5, note. There is no doubt, however, of the cold reception given to the suit of Cortez, who found in his old age that "the gratitude of a court has reference to the future much more than to the past."

ST. AMBROSE.

[One of the Latin fathers of the Church; born at Treves about 340 A.D.; governor of Liguria, 374; elected bishop of Milan, which office he filled with great ability; died 397.]

When in Rome, do as the Romans do.

The advice St. Ambrose gave St. Augustine in regard to conformity to local custom. The authority of the see of Milan almost equalled that of Rome, and each Christian society had its particular rule for the observance of rites and customs. "My mother," said St. Augustine, "having joined me at Milan, found that the church there did not fast on Saturdays, as at Rome, and was at a loss what to do. I consulted St. Ambrose of holy memory, who replied, 'When I am at Rome, I fast on a Saturday: when I am at Milan I do not. Do the same. Follow the

custom of the church where you are.'"—*Epistle to Januarius*, II. 18.

Burton derives a custom from this advice, "When they are at Rome, they do as they see done."—*Anatomy of Melancholy*, Part III., IV., 2, 1. Jeremy Taylor gives it in verse:—

"Cum fueris Romæ, Romano vivito more;
Cum fueris alibi, vivito sicut ibi."

Ductor Dubitantium, I. 1, 5.

Professor Lowell ("Among my Books") calls Dante "extremely practical in the affairs of this life. He has made up his mind to take things as they come, and to do at Rome as the Romans do." He quotes this couplet:—

"Ah, savage company! but in the church
With saints, and in the taverns with the gluttons!"

Inferno, XXII. 13.

Napoleon said, "A man who goes into a country must comply with the ceremonies in use there."—O'MEARA: *Napoleon in Exile*, 1817.

FISHER AMES.

[An American orator and statesman; born in Dedham, Mass., April 9, 1758; member of Congress, 1789-1796; elected president of Harvard College, but declined on account of ill health; died July 4, 1808.]

Sober, second thought.

In a speech on Biennial Elections, 1788, Mr. Ames said, "I consider biennial elections as a security that the sober, second thought of the people shall be law." Matthew Henry, in his "Exposition of Job," VI. 29, had already spoken of "their own second and sober thoughts," which Euripides pronounced the best among mortals. — *Hippolytus*, 438. Cicero, having said that any man might err, quotes a proverb that "second thoughts are apt to be best" (*posteriores cogitationes, ut aiunt, sapientiores solent esse*). — *First Philippic*. Talleyrand, however, paradoxically advises "never to act on first impulses, as they are always right;" which Robert Hall qualifies by saying that "in matters of conscience first thoughts are best, in matters of prudence the last."

ANAXAGORAS.

[A philosopher of the Ionian school, born 500 B.C.; came to Athens, where he was the friend of Pericles, who saved his life from a charge of impiety; banished from Athens, he retired to Lampsacus, where he died 428.]

Take it back: if he wished to keep the lamp alive, he should have administered the oil before.

When Pericles sent him money, hearing that he was dying of want. He had left Athens with the words, "It is not I who lose the Athenians, but the Athenians me."

Being asked what should be done to honor him after death, he replied, "Give the boys a holiday."

EARL OF ANGUS.

[Archibald Douglas, fifth earl, sometimes called the "Great Earl of Angus," lord chancellor of Scotland about the end of the fifteenth century; a powerful, ambitious, and lawless subject; died about 1527.]

Heed it not, I'll bell the cat.

To the Scotch nobles in 1482, who were conspiring against Cochran, Earl of Mar, favorite of James III. An allusion to the fable of the mice who wished to put a bell on the cat's neck to warn them of her approach: the plan was a good one, only no one was found willing to bell the cat.

PRINCE OF ANHALT-DESSAU.

[Leopold, the "Old Dessauer," for whom the "Dessauer March" was composed; a general in the Prussian service, born 1676; commanded the Prussian forces under Prince Eugene in Italy and Flanders, 1706-1712; accompanied Frederick the Great in his campaigns, and gained the victory of Kesseldorf, 1745; died 1747.]

O God, assist our side: at least, avoid assisting the enemy, and leave the result to me.

His prayer on entering battle, "reverently doffing his hat," says Carlyle, "before going in; prayer mythically true; mythi-

cally, not otherwise." — *Life of Frederick the Great*, Book XV. chap. 14.

Somewhat similar was that of Lord Ashley, a royalist general, who had served under Gustavus Adolphus, and commanded the last remnant of the army of Charles I.: "God, thou knowest how much I have to do to-day: if I forget thee, do not forget me."

The "Old Dessauer" called Luther's hymn, *Ein' feste Burg ist unser Gott*, "God Almighty's Grenadier March." — *Ibid.*, IV. 2.

ANTIGONUS I.

[Surnamed the "one-eyed," a general of Alexander the Great; born in Macedon about 382 B.C.; obtained after Alexander's death Lycia and other provinces; made himself master of a large portion of Asia, but was opposed by successive coalitions, by the last of which he was defeated and slain at Ipsus in Phrygia, 301.]

Thy words smell of the apron.

To Aristodemus, supposed to be a cook's son, who advised him to moderate his gifts and expenses.—PLUTARCH: *Apothegms*. So Pytheas, the orator, said of the orations of Demosthenes, "They smell of the lamp," alluding to the underground cave to which the orator retired for study, and which was lighted by a lamp. Demosthenes retorted sharply, "Yes, indeed; but your lamp and mine, my friend, are not conscious of the same labors." — *Life of Demosthenes*.

When urged to put a garrison into Athens, to keep the Greeks in subjection, Antigonus replied, "I have not a stronger garrison than the affections of my people."

He corrected a sycophant who told him that the will of kings was the rule of justice: "No: rather justice is the rule of the will of kings."

Coming up behind Antagoras the poet, who was boiling a conger-eel, the king asked, "Do you think, Antagoras, that Homer boiled congers when he wrote the deeds of Agamemnon?" To which Antagoras replied, "Do you think, O king, that Agamemnon, when he did such exploits, was peeping in his army to see who boiled congers?" — *Apothegms*.

When Thrasyllus the cynic begged a drachm of him, "That,"

said Antigonus, "is too little for a king to give." — "Then give me a talent [6,000 drachms]." — "That is too much for a cynic [i. e., a dog] to receive." — *Ibid.*

He that teacheth the king of Macedon teacheth all his subjects.

Like princes, like people (*qualis rex, talis grex*).

ANTIGONUS II.

[Antigonus Gonatas, son of Demetrius Poliorcetes, and grandson of the preceding; king of Macedon, 277 B.C.; expelled by Pyrrhus, and again on his return by the son of Pyrrhus, but finally recovered his dominions; died 239.]

But how many ships do you reckon my presence to be worth?

To the pilot, before a naval battle with the lieutenants of Ptolemy, when told that the enemy's ships outnumbered his own. — PLUTARCH: *Apothegms*. He denied, on another occasion, that he had fled, when he retreated before the superior numbers of the enemy; but explained it by the euphemism, "I betook myself to an advantage that lay behind me."

APELLES.

[A celebrated Greek painter, born probably in Ionia; the contemporary and friend of Alexander the Great, who allowed only him to paint his portrait. The time and place of his death are unknown.]

Ne sutor supra [not ultra] crepidam.

In German, *Schuster, bleib' bei deinem Leisten*.

Apelles was in the habit of exhibiting his pictures to the passers-by, while he heard their comments without being seen. One day a shoemaker criticised the shoes in a certain picture, and found next day that they had been repainted. Proud of his success as a critic, he began to find fault with the thigh of the figure; when Apelles cried out from behind the canvas, "Shoemaker, stick to your last." — PLINY, *H. N.* 35. Told by Lucian of Phidias.

The success of Apelles was due to his constant practice, so that he allowed no day to pass without drawing at least a line, which Pliny formulated into a rule, "No day without its line" (*Nulla dies sine linea*). — *Ibid.*

THOMAS GOLD APPLETON.

[An American wit and author, noted for his conversational powers, born in Boston, Mass., March 31, 1812; graduated from Harvard College, 1831; died April 17, 1884.]

Good Americans, when they die, go to Paris.

Perpetuated by the "Autocrat of the Breakfast Table," chap. vi., as the saying of one of the "Seven Wise Men of Boston," this is perhaps the most celebrated American *mot*. The saying of another of the "wise men," John Lothrop Motley the historian, was, "Give me the luxuries of life, and we will dispense with its necessities." Voltaire made a proverbial expression when he wrote in "Le Mondain," —

"Le superflu, chose très nécessaire."

When one of his friends asked Scopas the Thessalian for something that could be of little use to him, he answered, "It is in these useless and superfluous things that I am rich and happy." — PLUTARCH: *Life of Cato*.

In allusion to a peculiarity of the climate, Mr. Appleton said, "A Boston man is the east wind made flesh;" and with similar reference to a noted summer resort, "Nahant is cold roast Boston."

ST. THOMAS AQUINAS.

[Surnamed the "Angelic Doctor," a celebrated scholastic teacher; born in the kingdom of Naples, about 1225; joined the Dominicans, and became famous for learning and talents, but refused preferment; taught in Paris and Rome; died 1274.]

By reading one book.

When asked in what way a man might become learned.

Entering the presence of Innocent II., before whom a large sum of money was spread out, the Pope observed, "You see, the

Church is no longer in that age in which she said, 'Silver and gold have I none.'" — "True, holy father," replied Aquinas; "neither can she any longer say to the lame, 'Rise up and walk.'" *Vide Acts iii. 2-8.*

ARCHIDAMUS III.

[King of Sparta; resisted successfully the attack of Epaminondas, 362 B.C.; ascended the throne, 361; having passed over to Sicily to aid the Tarentines, was killed in battle, 328.]

If you measure your shadow, you will find it no greater than before the victory.

To Philip of Macedon, who sent him a haughty letter after the battle of Chæronea. — PLUTARCH: *Laconic Apothegms.*

When asked how much land the Spartans possessed, he replied, "As much as their spears reach." — *Ibid.*

Periander was a skilful physician, but wrote very bad poems, which caused the king to say to him, "Why, Periander, instead of a good physician, are you eager to be called a bad poet?" — *Ibid.*

The allies were consulting together in regard to the amount of treasure necessary to carry on the Peloponnesian War, and how they should raise it. Archidamus thought the discussion futile. "War," he said, "cannot be put on a certain allowance;" or, as Plutarch also gives it in his "Apothegms of Kings and Great Commanders," "War has a very irregular appetite."

When he saw for the first time a dart shot out of an engine brought from Sicily, he exclaimed, thinking the fashion of war would be thereby changed, "Good God! true valor is gone forever!" — *Laconic Apothegms.*

ARCHIMEDES.

[The greatest geometer of antiquity; born in Syracuse, of Greek extraction, about 287 B.C.; enjoyed the favor of King Hiero, for whom he made many inventions in the art of war; killed at the capture of Syracuse, 212.]

Eureka! or *Heureka*, as it should be in analogy with εὕρηκα, the Greek form.

Archimedes was consulted by the king in regard to a gold crown, suspected of being fraudulently alloyed with silver. While considering the best method of detecting any fraud, he plunged into a full bathing-tub; and with the thought that the water which overflowed must be equal in bulk to his body, he discovered the method of ascertaining the bulk of the crown compared with an equally heavy mass of pure gold. Excited by the discovery he ran through the streets, undressed, crying, "I have found it!"

Equally celebrated is his remark, "Give me where to stand, and I will move the world," ὅς ποῦ στῶ καὶ τὸν κόσμον κινήσω (or "universe"). (V. PLUTARCH: *Life of Marcellus*.)

This saying may, however, be doubted, because the fulcrum must have been placed outside the *kosmos*, which is impossible.

His only remark to the Roman soldier who entered his room while he was engaged in geometrical study was, "Don't step upon my circle;" which has come down to us in the Latin form, *Noli turbare circulos meos*, or, as given by Valerius Maximus, *Noli obsecro istum [circulum] disturbare*. Brandis (*Scholia in Aristotelem*) quotes the Prolegomena of an unnamed author to the Neo-Platonic Porphyrius, who gives the remark of the philosopher, "My head, but not my circle." Refusing to follow the soldier to Marcellus, who had captured the city, he was killed on the spot.

COUNT D'ARGENSON.

[A French cabinet minister, born 1696; secretary for war, 1742-57; an able administrator, a patron of letters, the friend of Voltaire and the Encyclopædists; died 1764.]

I don't see the necessity of it (*Je n'en vois pas la nécessité*).

In reply to the Abbé des Fontaines, who was brought before him for publishing libels, and who apologized for them by saying, "After all, monseigneur, I must live" (*Après tout, il faut bien que je vive*). — VOLTAIRE, *Œuvres Complètes*, XLVIII. 99. Attributed by Hénault (*Mémoires*, 4) to Count d'Argental, censor of books.

Mme. d'Argenson, being asked which of two brothers she preferred, replied, "When I am with one, I prefer the other" (*Quand je suis avec l'un, j'aime mieux l'autre*).

ARISTIDES.

[An Athenian general and statesman, called "the Just;" the rival of Themistocles, by whose intrigues he was ostracised 483 B.C.; recalled to oppose Xerxes, and commanded the Athenian force at Plataea, 479; died about 468.]

May the Athenians never see the day which shall force them to remember Aristides.

On leaving Athens after his banishment. The Persian Mar-donius attempted to bribe the Athenians to desert the cause of the Greeks; but by the advice of Aristides, who had now returned, the offer was spurned, the latter saying, "As long as this sun shall shine, the Athenians will wage war against the Persians for their ravaged country and for their violated temples."

He once sat as judge between two persons, one of whom was charged by the other with having done many injuries to Aristides. "Tell me," said "the Just," "what injury he has done to thee; for it is thy cause I am judging, not my own."

One of his maxims was, "Power gotten by the assistance of friends is an encouragement of the unjust." — PLUTARCH: *Apothegms*.

He was sent on an embassy with Themistocles, with whom he was at variance; but, concerned only for the cause they had undertaken, he asked his rival, "Are you content, Themistocles, to leave our enmity at the borders? Then, if you please, we will take it up again on our return." — *Ibid*.

ARISTOTLE.

[One of the most illustrious philosophers of antiquity; born at Stagira in Thrace, 384 B.C., and hence called the "Stagirite;" visited Athens at the age of seventeen, and became the pupil of Plato; was the instructor of Alexander the Great, and afterwards opened at Athens the school called the Lyceum, or the Peripatetic School; died at Chalcis, 322 B.C.]

Plato is dear, but truth still dearer.

When unable to adopt all the principles of his master's philosophy, he was accustomed to make use of the formula which comes to us through the Latin, *Amicus Plato, sed magis amica veritas*. This was the opposite of the motto of the disciples of Pythagoras, "The master has said it." According to Ammonius (Life of Aristotle), the name of Socrates should be substituted for that of Plato, by whom it was said. — *Phædon*, ch. 91.

Being about to leave Athens, after a charge of impiety had been preferred against him by those who thought him a friend of Macedon, he alluded to his departure and to the death of Socrates, by saying, "I do not wish to see the Athenians sin twice against philosophy."

SOPHIE ARNOULD.

[A popular French actress, born in Paris about 1740; noted for her conversational talent and *bons-mots*; died 1802.]

The good time when I was unhappy.

A saying put into verse by Rulhière, —

"Un jour, une actrice fameuse
Me contait les fureurs de son premier amant ;
Moitié rêvant, moitié rieuse,
Elle ajoute ce mot charmant :
Oh ! c'était le bon temps, j'étais bien malheureuse."

The truth of this sentiment is illustrated by a saying of Dr. Johnson's, "Employment and hardship prevent melancholy."

I entered the world through a celebrated door.

She was born in the room where Admiral Coligny was assassinated.

Being told that a Capuchin monk had been devoured by rats, she exclaimed, "Poor animals ! what a terrible thing hunger must be !" (*Pauvres bêtes ! il faut que la faim soit une chose terrible !*)

She called divorce "the sacrament of adultery."

Of a very thin actress she observed, "One needn't go to St. Cloud to see *les eaux*" (*les os*).

The names of three sisters, Rose, Marguerite, and Hyacinthe, suggested the exclamation, "What a flower-bed!" (*Ah, quel plateau!*) Her comment upon an actress who appeared in mid-winter with a dress covered with flowers was, "You look like a hot-house" (*Vous avez l'air d'une terre chaude*).

ATTILA.

[Chief of the Huns; invaded the Roman empire, A.D. 447, and defeated the armies of Theodosius, who was forced to pay him tribute, which his successor Marcian refused to do, saying, "I have gold for my friends, and iron for my enemies;" was defeated at Chalons, 451, but invaded Italy; retiring, however, to Hungary, where he died about 453.]

Grass never grows again where my horse has once trodden.

The boast of the "Scourge of God."

The men who clustered around Victor Hugo when his romantic dramas banished the classic style from the stage were called "barbarians." "We accept the comparison," replied one of them, the critic Paul de Saint-Victor. "The grass did not grow where Attila had passed: where Victor Hugo has passed, the dismal thistles and artificial flowers of the pseudo-classics spring up no more."

Victor Hugo called Cromwell, the hero of his first drama, "an Attila educated by Machiavelli."

Alaric, king of the Visigoths, invaded Italy in 408, and advanced to Rome: the citizens induced him to withdraw by the payment of five thousand pounds of gold and thirty thousand pounds of silver. When they complained of these terms, he said, "The closer hay is pressed, the easier it is cut."

CÆSAR AUGUSTUS.

[Caius Julius Cæsar Octavianus, called Augustus by the senate and people, 27 B.C., emperor of Rome; born Sept. 23, B.C. 63; educated under the eye of Julius Cæsar, who made him his heir; divided the empire, after Cæsar's death, with Antony and Lepidus; defeated the republicans at Philippi, 42, and Antony at Actium, 31; sole chief of the Roman state for life, B.C. 23; died at Nola, Aug. 26, A.D. 14.]

They will pay on the Greek Kalends (*ad Kalendas Græcas*).

In ordinary conversation, says Suetonius, he made use of several peculiar expressions, as appears from letters in his own handwriting; in which, now and then, when he means to intimate that some persons would never pay their debts, he says, "They will pay at the Greek Kalends," — the Greeks having no such day in their calendar; whereas in Rome the Kalends, or first day of the month, were the usual pay-day. — *Life*, chap. 87.

He thought nothing more derogatory of the character of an accomplished general than precipitancy and rashness; on which account he had frequently in his mouth these proverbs: *Σπεῦδε βραδέως* ("Make haste slowly," or, as it is often quoted in its Latin form, *Festina lente*); and, "That is done fast enough which is done well enough" (*Sat celeriter fit quidquid fiat satis bene*). — *Ibid.*

When Sir Amyas Paulet saw that too much haste was being made in any matter, he used to say, "Stay a while, that we may make an end the sooner."

"Wisely and slow: they stumble that run fast."

Romeo and Juliet, II. 3.

I love treason, but do not commend traitors.

When Rymetalces, king of Thrace, boasted of forsaking Antony, and going over to Octavianus. — *PLUTARCH: Apothegms*.

After the battle of Philippi, he answered one of the defeated and captive republicans, who entreated that at least he might not remain unburied, "That will be in the power of the birds." — *SUETONIUS: Life*.

When in Egypt he wished to see the sarcophagus and body of Alexander the Great, which were taken out of the cell in which they rested; being asked if he would like to see the tombs of the Ptolemies also, he replied, "I wish to see a king, not dead men." — *Ibid.*

He refused to give the freedom of the city to a tributary Gaul, but offered to remit his taxes; saying, "I would rather suffer some loss in my exchequer, than that the citizenship of Rome be rendered too common."

He often invited Virgil and Horace to his table. The former was asthmatic, the latter had weak eyes; so that the emperor used to say, "Here I am, between sighs and tears."

Varus, give me back my legions !

The German soldier Hermann (Arminius) had entered the Roman army, and obtained the rank of knighthood, with the privileges of citizenship. Being indignant at the oppression of his country under the emperor's lieutenant, Quintilius Varus, he induced the Roman commander to advance his army beyond the Rhine, where it suffered a severe defeat in the marshes near Lippe, A.D. 9; three legions, with the commander, his lieutenants, and all the auxiliaries, being cut off. "The emperor was in such consternation at this event," says Suetonius, "that he let the hair of his head and beard grow for several months, and sometimes knocked his head against the door-posts, crying out, 'O Quintilius Varus ! give me back my legions !' " (*reddi legiones !*)

The Duc d'Audriffet-Pasquier, defending, in the French Assembly, 1871, after the Franco-German war, a report severely criticising the war contracts of the Second Empire, exclaimed, in reply to Rouher, "Give us back our lost legions ! Give us back the glory of our fathers ! Give us back our provinces !"

Dr. Wolcott (Peter Pindar), when asked on his death-bed, by his physician, what could be done for him, replied, "Give me back my youth !"

Marshal Augereau, reproached by Napoleon on the morning of the battle of Leipsic, Oct. 16, 1813, with being no longer the Augereau of Castiglione (1796), replied, "I shall always be the Augereau of Castiglione, when your majesty gives me back the soldiers of Italy."

A monument to Hermann on the Teutoberg, near Detmold, in the principality of Lippe, was unveiled in presence of the German emperor, Aug. 16, 1875.

I found Rome brick, I leave it marble.

The boast he was able to make, after improving the condition of the city, which had been often burned, and was exposed to the inundations of the Tiber. The saying recorded by Suetonius has another version given it by Dion Cassius, who applies

it to his consolidation of the government, in the following form : "That Rome, which I found built of mud, I shall leave you firm as a rock." — LVI. 589. The most important of the public buildings erected by Augustus were a forum containing a Temple of Mars the Avenger, the Temple of Apollo on the Palatine Hill, and the Temple of Jupiter Tonans in the Capitol, the Portico and Basilica of Lucius and Caius, the Porticoes of Livia and Octavia, and the Theatre of Marcellus. His own dwelling-house on the Palatine was of the most modest description.

The finest use of this boast of the Roman emperor is contained in the peroration of Brougham's speech on Law Reform, in the House of Commons, February, 1828 : "It was the boast of Augustus, — it formed part of the glare in which the perfidies of his earlier years were lost, — that he found Rome of brick, and left it of marble ; a praise not unworthy a great prince, and to which the present reign also has its claims. But how much nobler will be the sovereign's boast when he shall have it to say that he found law dear, and left it cheap ; found it a sealed book, left it a living letter ; found it the patrimony of the rich, left it the inheritance of the poor ; found it the two-edged sword of craft and oppression, left it the staff of honesty and the shield of innocence ! "

When Piso built his house with great thoroughness from top to bottom, Augustus said to him, "You cheer my heart, who build as if Rome would be eternal." — PLUTARCH : *Apothegms*. Is not this the first time that Rome is spoken of as the "Eternal City" ? Its first occurrence in literature is in Tibullus, who speaks of "eternal Rome" (*Roma eterna*), II. 5, 23, which Ammianus Marcellinus, a Roman historian of the fourth century, repeats. — *Rerum Gestarum*, XVI. chap. 10, 14.

That is why I weep.

When told that his tears could not bring his dead friend to life. Solon, when told that weeping for his dead son would not restore him to life, replied, "Therefore I weep, because weeping will not help." But it is an expression open to misconstruction, as in the case of the man who put upon his wife's tombstone the words, "Tears will not restore thee, therefore I weep."

To the young Galba, who came once with other boys to pay his respects to Augustus, the emperor, pinching his cheek, said in Greek, "And thou, child, too, shalt taste our empire." — SÆTONIUS: *Life of Galba*.

Athenodorus, the philosopher, begged leave that he might retire from court on account of his old age; his petition being granted, he said on taking leave, "Remember, Cæsar, whenever you are angry, to say or do nothing before you have repeated the four-and-twenty letters of the alphabet to yourself." Whereupon Augustus grasped his hand, saying, "I have need of your presence still: the reward of silence is a sure reward;" an expression which Horace put into verse, —

"Est et fidei tuta silentio
Merces."

Odes, III. 2, 25.

In endeavoring to pacify some young men who showed an imperious temper, and gave but little heed to him, he said, "Young men, hear an old man to whom old men hearkened when he was young." — PLUTARCH: *Apothegms*.

Upon the day of his death, he asked the friends who were admitted to his room the question used by actors to solicit applause as they left the stage, "Do you think that I have acted my part on the stage of life well?" adding two lines of a Greek poet, —

"If all be right, with joy your voices raise,
In loud applauses to the actor's praise."

SÆTONIUS: *Life*.

Among the last words attributed to Rabelais without sufficient reason was an expression used by Demonax, the cynic philosopher of Athens, A.D. 150, "Draw the curtain, the farce is ended" (in French, *Tirez le rideau, la farce est jouée*).

LORD BACON.

[Francis Bacon, created Baron Verulam, and Viscount St. Albans, but commonly called Lord Bacon; born 1561; solicitor-general, 1607; attorney-general, 1613; lord keeper, 1617; lord chancellor, 1618; published the "*Novum Organum*," 1620; impeached for corrupt practices, and sentenced to fine and imprisonment, 1621; imprisoned but two days, and the fine remitted; died 1626.]

Just two years younger than your majesty's happy reign.

When asked by Queen Elizabeth how old he was, on her visit to his father in 1572. He was then eleven, and his ready answer caused the queen to call him her "little lord keeper," from the office his father then held.

He replied later in life to Elizabeth, who asked his opinion of enclosures in a case which had been referred to the judges, "Madam, my mind is known: I am against all enclosures, and especially against enclosed justice." He said in introducing a bill into Parliament in 1597, "against enclosures and the depopulation of towns," "I should be sorry to see within this kingdom that piece of Ovid's verse prove true, '*jam seges ubi Troja fuit*;' in England nought but green fields, a shepherd, and a dog."

He protested on one occasion to the queen, that he spoke from a sense of duty: "I am not so simple but I know the common beaten way to please."

When a change was proposed in the Church of England which Bacon thought fatal, he said, "The subject we talk of is the eye of England: if there be a speck or two in the eye, we endeavor to take them off; he would be a strange oculist, who should pull out the eye."

He remarked of the increase of windows in houses in 1567, "You shall have sometime your house so full of glass that we cannot tell where to come to be out of the sun or the cold."

Sir Henry Montague said he hoped to bring the staff from Newmarket where King James was, meaning that he wished to be made lord treasurer. "Take heed," said Bacon, "what you do, my lord: wood is dearer at Newmarket than at any other place in England." The office, with the title of Mandeville, cost him, says Dixon, twenty thousand pounds. — *Life of Bacon.*

Mr. Attorney, I respect you, I fear you not; and the less you speak of your own greatness, the more I will think of it.

To Coke, who presumed on his superior position as attorney-general, to say in court, "Mr. Bacon, if you have any tooth against me pluck it out, for it will do you more hurt than all the teeth in your head will do you good."

He wrote to Coke, "Rich soils are often to be weeded;" meaning that the latter, who had a large and fruitful mind, should not so much labor what to speak, as to find what to leave unspoken.

Pope declares it to be as necessary in poetry as in oratory:—

"E'en copious Dryden wanted, or forgot,
The last and greatest art, the art to blot."

Epistles, I., II., 280.

I beseech your lordships to be merciful to a broken reed.

Acknowledging the charge of corruption for which he was impeached. He said to James I. after his fall, "I would live to study, and not study to live; yet I am prepared for *date obolum Belisario*, and I that had borne a bag (that containing the great seal) can bear a wallet."

Belisarius, a Byzantine general of great ability, was born in Illyria about 505 A.D. He was appointed by Justinian general-in-chief of the army of the East, was employed against the Ostrogoths, and recovered Rome from their possession, but was recalled, 540. Having been accused of a conspiracy against the life of Justinian, his fortune was sequestered; but that he was deprived of sight, and reduced to beggary, sitting at the gate of the city and addressing the passers-by with the words quoted by Lord Bacon, "Give a penny to Belisarius," is, says Gibbon, "a fiction of later times, which has obtained credit, or rather favor, as a strong example of the vicissitudes of fortune." — *Decline and Fall*, IV. 286, note. (Marmontel first made the story popular.)

In a private letter to James I., accompanying the "Novum Organum," Bacon said, "I am persuaded that the work will gain upon men's minds in ages." He had this in view when he wrote in his last will and testament: "For my name and memory, I leave it to men's charitable speeches, to foreign nations, and to the next ages."

SIR NICHOLAS BACON.

[Father of Lord Bacon; born 1510; appointed lord keeper of the great seal by Queen Elizabeth, which he held twenty years; died 1579.]

Your highness has made me too great for my house.

To Queen Elizabeth, who remarked during her visit to him in 1572, that his house was too small, but (referring to his corpulence) that his soul lodged well.

When asked by the queen his opinion of the monopoly license, he replied by quoting, "*Licentiâ omnes deteriores sumus*" (We are all the worse for licenses). — **TERENCE**: *Heaut.*, i. 3.

A convicted criminal, named Hog, implored mercy on the ground of kindred. "But you and I," said the lord keeper, "cannot be kindred except you be hanged, for Hog is not Bacon until it be well *hanged*."

The Earl of Leicester asked his opinion of two persons the queen thought well of. "By my troth, my lord," was his reply, "the one is a grave counsellor; the other is a proper young man, and he will be as long as he lives."

JEAN BAILLY.

[A French astronomer and philosopher, born 1736; member of the French Academy; deputy to the States-General, 1789, of which he was president; mayor of Paris the same year; condemned to death by the Jacobins, and executed, Nov. 12, 1793.]

It is only from cold.

When told, on the way to execution, that he trembled. "The populace," says Carlyle, "would not have him executed in the Champ de Mars, but by the river-side. The guillotine is taken down, is carried to the river-side; is there set up again, with slow numbness; pulse after pulse counting itself out in the old man's weary heart. For hours long, amid curses and bitter frost-rain. 'Bailly, thou tremblest,' said one. '*Mon ami, c'est de froid.*' Crueller end had no mortal." — *French Revolution*. An almost identical answer is put by Shakespeare into the mouth of Lord Say, who is brought up for sentence before Jack Cade, —

Dick. Why dost thou quiver, man?

Say. The palsy, and not fear, provoketh me.

2 *Henry VI.*, IV. 7.

Charles I., of England, put on two shirts the morning of his execution, saying, "If I tremble with cold, my enemies will say

it was from fear: I will not expose myself to such reproaches." — LINGARD: *History of England*, X., chap. 5.

Bailly handed, as mayor, the keys of Paris to Louis XVI., after the ratification of the constitution in the Champ de Mars, saying, "I bring your majesty the same keys which were presented to Henry IV. He reconquered his people: here the people have reconquered their king."

When told that his election to the States-General was secure, he replied in the same words used of candidature for office by Thomas Jefferson, "That honor ought neither to be solicited nor refused."

When some regretted that by his election his studies would be suspended, he made the patriotic answer, "I am a Frenchman: and if I can co-operate in the enactment of a good law, that is preferable to a hundred astronomical calculations."

CHARLES JEAN BARBAROUX.

[A French revolutionist, the friend of Charlotte Corday and Madame Roland, who said that artists would not have despised his head for the model of an Antinous; born 1767; deputy from Marseilles to the Legislative Assembly, 1791; voted for the death of Louis XVI., but with an appeal to the people; having been condemned with the Girondists, he was discovered near Bordeaux, and shot himself, 1794. "Over whose black doom," says Carlyle, "there shall flit, nevertheless, a certain ruddy fervor."]

Send me six hundred men who know how to die (*qui savent mourir*).

His message to the municipality of Marseilles, June, 1792, when an invasion of France by the Duke of Brunswick seemed imminent. It was for this band of revolutionists that Rouget de Lisle wrote the "Marseillaise," called by Carlyle "the luckiest musical composition ever promulgated."

Antoine Baudin, a member of the Corps Legislatif, was shot while resisting the *coup d'état* of 1851. To some workmen who refused to assist him in erecting barricades, saying, "Do you think that we wish to be killed, that you may retain your twenty-five francs a day?" (the salary of members), he replied, "You will see how one dies for twenty-five francs a day" (*Vous allez*

voir comment on meurt pour vingt-cinq francs). Gambetta brought himself into notice in 1868, by defending certain opposition journals which were prosecuted for opening subscription-lists for a monument to Baudin.

Barbaroux spoke with the extravagance of the revolutionists to the electoral assembly of the Bouches du Rhône, Sept. 3, 1792: "Mine is the soul of a free man; ever since my fourth year it has been nourished on hatred to kings." He used brave words when they were dangerous, of the Jacobins in 1793: "You may compel me to sink under their daggers: you shall not make me fall at their feet;" and after the arrest of the Girondists, with whom he had acted, he refused military protection, saying, "I require no bayonets to defend the liberty of my thoughts."

BERTRAND BARÈRE.

[Called the "Anacreon of the guillotine," on account of the flowery style with which he adorned the most atrocious measures of the Reign of Terror; born 1755; deputy to the States-General; voted in the Convention for the death of the king; moved the condemnation of Robespierre; banished 1816; returned to France, 1830; died miserably, 1841.]

Only the dead return not (*Il n'y a que les morts qui ne reviennent pas*).

A pun on *reviennent*, to return, or to stalk as a ghost; and so, sarcastically, "Only dead men's ghosts do not walk." In the Convention, 1794. The entire sentence is: "If a year ago the English soldiers had been refused pardon, which they begged on their knees; if our troops had destroyed them, one and all, instead of allowing them to disturb our fortresses, — the British government would not this year have renewed its attack upon our frontiers. It is only the dead who do not return." Napoleon used the expression in regard to himself, on the 17th July and 12th December, 1816. — O'MEARA: *Napoleon in Exile*.

To Barère are due some of the most bloodthirsty utterances of this bloody epoch. He declared in the Convention, in 1792, "The tree of liberty only grows when watered by the blood of tyrants" (*L'arbre de la liberté ne croît qu'arrosé par le sang des tyrans*). He said to Robespierre and other Jacobins at dinner

what Saint-Just repeated in public in 1794, "The ship of the revolution can only arrive in port on water red with blood" (*sur une mer rougie de flots de sang*). When it was feared that his exertions in the Reign of Terror would injure his health, he replied that he was less busy than they supposed. "The guillotine governs," he coolly adds. He called the executioner's cart, or the tumbril which carried the condemned from prison to the scaffold, "the bier of the living."

Barère asserted in the Convention that revolutionary measures should be spoken of with respect: "Liberty is a virgin whose veil it is not lawful to lift."

One of his expressions was calculated to flatter the vanity of the Jacobins: "You are called upon to remake history" (*Vous êtes appelés à recommencer l'histoire*).—MARTIN: *Histoire de France*, XVI. end.

ANTOINE BARNAVE.

[A politician of the French Revolution; born at Grenoble, 1761; elected to the States-General, 1789; appointed to attend the royal family on their return from the flight to Varennes, and became from that time a defender of the throne; retired at the close of the Assembly, 1791; executed, November, 1793.]

Was the blood which has just been shed so pure? (*Le sang qui vient de se répandre, était-il donc si pur?*)

"The inexcusable and fatal expression," says Sainte-Beuve, "which cost him his entire life, and at last his death, to obliterate;" called forth in reply to a denunciation of the murder of the intendants, Foulon and Bartier, who were hanged to lamp-posts by the mob in 1790. Of Foulon, who had been appointed minister, accounts vary; sympathizers with the revolution calling him harsh and exacting, while Taine ("French Revolution") pronounces him a strict master, but intelligent and useful, who expended sixty thousand francs the winter before his death in giving employment to the poor. On the day of Barnave's execution, two men placed themselves opposite the cart in the courtyard of the Palace of Justice; when he appeared, they jeeringly applied to him his own words, "Barnave, is the blood that is about to flow so pure?"

Perish the colonies, rather than a principle!

In the Constituent Assembly, May 7, 1791, upon a proposition to give colonial legislatures composed of whites the initiative of legislation concerning persons. Dupont de Nemours, replying to those who maintained that the colonies would be lost without distinction of caste, exclaimed, "Better sacrifice the colonies than a principle!" and Robespierre added, "Perish the colonies, if they wish to force us to decree according to their interests!" From these two phrases Barnave formed the more compact one, "*Périssent les colonies plutôt qu'un principe!*"

Of the many forms of this expression, perhaps the earliest may be found in Corneille's "Rodogune," 1648, — "Let the sky fall, so that I be avenged!" (*Tombe que moi le ciel, pourvu que je me venge!*) Danton exclaimed, "Perish my reputation, rather than my country!" (*Périsse ma réputation, plutôt que ma patrie!*) Vergniaud was probably more sincere, in the Convention, 1792, "Perish our memory, but let France be free!" (*Périsse notre mémoire, pourvu que la France soit libre!*)

George Hardinge uttered a similar expression in the House of Commons, during a debate on the Traitorous Correspondence Bill, March 22, 1793: "Perish commerce, let the constitution live!"

Take courage, madame: it is true that our banner is torn, but the word "Constitution" is still legible thereon.

To Marie Antoinette on the return from Varennes, 1791. The queen said of Barnave on this occasion, "If ever power is again in our hands, pardon is already written in our hearts;" again she declared, "I will place myself between Barnave and the executioner, but Lafayette I never can forgive." Her daughter, the Duchess d'Angoulême, thought that if the queen could have overcome her prejudice against Lafayette, and had shown him greater confidence, the royal family would not have perished. The queen considered him a traitor to the court and to his caste. "Better perish," she once exclaimed, "than owe our lives to Lafayette and the constitutional party!"

The last words of Barnave, on the scaffold, "stamping with

his foot, and looking upward," were, "This, then, was my reward!"

Mirabeau declared of Barnave, when, as Dumont says, he was satisfied with him, certainly before their great struggle over the king's veto, "He is a tree, growing to become some day the mast of a line-of-battle ship." — *Recollections of Mirabeau.*

ISAAC BARRÉ.

[An English soldier and politician, born 1726; served in Canada under Wolfe; entered Parliament, 1761; opposed North's administration; privy councillor, 1766; died 1802.]

**They planted by your care! No, your oppression
planted them in America.**

In reply to Charles Townshend, February, 1765, who asked if colonies planted by British care would grudge taxation.

JEAN BART.

[A French naval commander, born 1651; distinguished himself as a privateersman; appointed by Louis XIV. chief of squadron, 1697; died 1702.]

**I learned to smoke in the king's service: he will not
take offence at it.**

His reply to the courtiers, who expressed their surprise at seeing him light his pipe in the waiting-room at Versailles.

When the king told him of his appointment to the command of the fleet, he exclaimed, "Well done, your majesty!" (*Vous avez bien fait, votre majesté!*) To show his contempt of their comments upon the sailor's uncouth manners, the king said to his courtiers, "No doubt Jean Bart does not talk like you, but who of you could act like Jean Bart?"

BARON DE BASSOMPIERRE.

[François de Bassompierre, Marquis d'Harouel, born in Lorraine, 1579; distinguished himself at the court of Henry IV., who appointed him colonel-general of the Swiss Guards; made marshal of France

by Louis XIII. ; imprisoned in the Bastille by Richelieu, 1631 ; released on the cardinal's death, 1642 ; died 1646.]

I am looking for a passage which I do not find.

During his long imprisonment in the Bastille, his secretary found him on one occasion reading the Bible, and asked him what he was looking for. "A passage I do not find," he replied (*Je cherche un passage que je ne saurais trouver*), meaning a passage out of the Bastille.

When the Prince of Condé and his brother were sent to the same prison by Mazarin in 1650, they were asked what books they would like to have brought to them. The Prince de Conti requested the "Imitation of Jesus Christ," by Thomas à Kempis. Condé said he should prefer the imitation of the Duc de Beaufort, who had recently escaped from the Bastille.

ANSELME BATBIE.

[A French politician, born 1828 ; member of the National Assembly and Senate ; Minister of Public Instruction, Worship, and Fine Arts, 1873 ; died 1887.]

We must organize against the progress of revolutionary barbarism a government of combat.

The expression *un gouvernement de combat*, which M. Batbie used in a parliamentary report, November, 1872, during the presidency of Thiers, became the watchword and counter-watchword of the conservative and republican parties during the parliamentary struggle which ended in the overthrow of the monarchical combination by the elections of 1877.

CHEVALIER BAYARD.

[Pierre de Terrail, the Chevalier *sans peur et sans reproche*, born 1475 ; accompanied Charles VIII. and Louis XII. in their Italian wars ; having assumed command of the French army against the Imperialists, was mortally wounded at Ivrea, while effecting a retreat, and died on the field, 1524.]

Glorious sword.

Francis I. of France insisted that the honor of knighthood, which had never been conferred upon him, should be given

him by Bayard, after the battle of Marignano, September, 1515. When the ceremony had been performed, the Chevalier apostrophized his sword, "Glorious sword, who hast been honored by conferring knighthood on the greatest king in the world, I will never use thee again, save against the infidel, the enemy of the Christian name!" — After his surrender at Pavia, Francis exclaimed, "Ah, Bayard! if I had you, I should not be here now!" It was a similar cry to that of Gordon of Glenbucket, at the battle of Sheriffmuir, Nov. 13, 1715, between the Scotch rebels under the Earl of Mar, and the royalists commanded by Argyle. During the heat of the conflict, Gordon called for the terrible Grahame of Claverhouse, Viscount Dundee, who fell at the pass of Killiecrankie, 1689, "Oh for an hour of Dundee!" which Wordsworth has versified, —

"Oh for a single hour of that Dundee

Who on that day the word of onset gave!"

Sonnet in the Pass of Killiecrankie.

Several maxims and proverbial expressions are recorded of Bayard; as, "What the gauntlet gains, the gorget consumes" (*Ce que le gantelet gagne, le gorgerin le mange*).

Being asked the difference between a wise man and a fool, he replied, "The same that there is between a sick man and his doctor."

He said to two boys whom he was punishing for swearing, "A bad habit contracted in youth is no little thing, but a great thing indeed."

He answered the question, "What should a father leave his children?" by saying, "The father should leave that which fears no rain, tempest, or the force of man, or the weakness of human justice, — that is, wisdom and virtue; like indeed unto him who would plant a garden, and put therein good seed and sound trees."

"No place is weak," he said, "where there are men capable of defending it."

A man who fights against his country deserves pity more than I.

His last words; to the Duc de Bourbon, of the opposing army, who had abandoned the cause of France for the service of the

Emperor Charles V., and visited Bayard upon the battle-field, under the tree where the wounded knight had directed himself to be placed, saying, "Let me die facing the enemy."

Francis Marion, an American general of the Revolution, replied to a British officer who pitied the half-starved condition of the partisan leader and his men, "Pity me not. I am happier than you; for I am fighting to be free, while you are striving to enslave your countrymen."

Thiers called Marshal MacMahon "the Bayard of our time."

CLAUDE BAZIRE.

[A member of the French Convention, born 1764; voted for the death of Louis XVI.; having become a partisan of Danton, was executed, 1794.]

We have made a compact with death.

When, in a debate in the Convention, on foreign affairs, he was asked if a treaty had been made with victory.

EARL OF BEACONSFIELD.

[Benjamin Disraeli, an English statesman and author, born in London, 1805; produced his first work, 1826; entered Parliament, 1837; Chancellor of the Exchequer, 1852, 1858-59, 1866-68; became premier in the latter year, and again in 1874; raised to the peerage, 1876; attended the Berlin Congress, 1878; died April 19, 1881.]

I have begun several times many things, and have often succeeded at last. I will sit down now, but the time will come when you shall hear me.

The close of his unsuccessful maiden speech in the House of Commons, Dec. 7, 1837, on an Irish-election petition. The prophecy, after its fulfilment, became famous.

Richard Brinsley Sheridan, being told by Woodfall the printer, after his first speech, which was on a petition against his election for Stafford, Nov. 20, 1780, that speaking was not in his line, and that he had better stick to his former pursuits, rested his head on his hand a few minutes, and then vehemently exclaimed, "It is in me, however, and, by G—, it shall come out!"—**MOORE: Life, I. 228.**

Disraeli's attempts, in 1831 and 1835, to enter Parliament as a radical, were unsuccessful. To the electors of High Wycombe he spoke, in 1831, of "the people, — that bewildering title under which a miserable minority contrive to coerce and plunder the nation." At Taunton, in 1835, he assailed Daniel O'Connell, who had favored his candidature at High Wycombe, and who now said of the ungrateful radical, "I cannot divest my mind of the belief that if this fellow's genealogy were traced, it would be found that he is the lineal descendant and true heir-at-law of the impenitent thief who atoned for his crimes upon the cross."

During this time the Hon. Mrs. Norton brought about an interview between Disraeli and Lord Melbourne, who asked him what he really wanted to be. "I want to be prime minister," was the unabashed reply. When asked by an elector of Taunton, after his opponent had made a dull speech, upon what he was standing as a parliamentary candidate, he answered, "Upon my head."

The right honorable gentleman [Sir Robert Peel] caught the Whigs bathing, and walked away with their clothes.

In a debate on the opening of letters at the post-office, Feb. 28, 1845. Disraeli added, of an assumption of Whig principles by the Conservative leader, "He has left them in the full enjoyment of their liberal position, and he is himself a strict conservative of their garments;" and in the same speech, "I look upon him as a man who has tamed the shrew of Liberalism by her own tactics. He is the political Petruchio, who has outbid you all." The violence with which Disraeli attacked Sir Robert Peel is well known. Thus, in a debate on the premier's proposal of an increased grant to Maynooth College in Ireland, Disraeli said that with him "great measures are always rested on small precedents: he always traces the steam-engine back to the tea-kettle; in fact, all his precedents are tea-kettle precedents." And in the same speech, "We have a great parliamentary middle-man. It is well known what a middle-man is: he is a man who bamboozles one party and plunders the other."

He said of Peel, in the same year, "Such a man is no more a great statesman than the man who gets up behind a carriage is

a great whip." Also, in a speech on the Corn Importation Bill, May 5, 1846, "His life has been one great appropriation clause. He is a burglar of others' intellects. There is no statesman who has committed political petty larceny on so great a scale." He compared the conversion of Peel's party to the abolition of the Corn Laws, to the Saxons under Charlemagne, "who, according to the chronicle, were converted in battalions, and baptized in platoons."

An organized hypocrisy.

In a debate in the House of Commons, on agricultural interests, March 17, 1845, Disraeli said, "For me there remains this, at least, — the opportunity of expressing thus publicly my belief that a conservative government is an organized hypocrisy." And in the same speech, "There is a difference in the demeanor of the same individual, as leader of the opposition, and as Minister of the Crown. You must not contrast too strongly the hours of courtship with the years of possession."

The blue ribbon of the turf.

Disraeli, in his *Biography of Lord George Bentinck*, gives an account of an interview with him after Lord George had abandoned horse-racing for statesmanship, and had met a defeat in Parliament, as leader of the Conservative party, a few days before the horse "Surplice," which he had sold, won the Derby: "It was in vain to offer solace. He gave a sort of stifled groan. 'All my life I have been trying for this, and for what have I sacrificed it? You do not know what the Derby is,' he moaned out. 'Yes, I do: it is the blue ribbon of the turf.'" It is to racing what the ribbon of the garter is in social and political distinction.

Free trade is not a principle: it is an expedient.

A good illustration of the alliterative style of his epigrammatic sayings occurred in the speech on the Maynooth grant, before alluded to: "Why, Hansard [the reporter of the Parliamentary Debates], instead of being the Delphi of Downing Street, is but the Dunciad of politics."

In the debate in answer to the Queen's speech, Jan. 24, 1860, he said, "It is much easier to be critical than to be correct." And at Oxford, Nov. 25, 1864, "I hold that the characteristic of the present age is craving credulity." "Time is precious," he said at Aylesbury, Sept. 11, 1865; "but truth is more precious than time."

"A precedent," he said in a speech on the Expenditures of the Country, Feb. 22, 1848, "embalms a principle."

"Figures," he declared, "are not party men. You may cross the House, yet you cannot convert 15,000 tons into 20,000 tons" (Speech on the Sugar Duties, July 28, 1846).

In a speech on the Railway Bill, April 22, 1846, he noticed "the sort of anxiety which seems to exist among the members of the government, that it would be generally supposed that they had a sort of partnership with Providence."

Philosophical ideas in opposition to political principle.

In a speech on the expulsion of the British ambassador from Madrid, June 5, 1848, Disraeli stated his objection to liberalism to be this: "that it is the introduction into the practical business of life of the highest kind — namely, politics — of philosophical ideas instead of political principle."

"There is a great difference," he once declared, "between nationality and race. Nationality is the miracle of political independence. Race is the principle of physical analogy" (Speech on the Navy Estimates, Aug. 9, 1848).

"It is not at all impossible that a man, always studying one subject, will view the general affairs of the world through the colored prism of his own atmosphere" (Speech on Railways-in-Ireland Bill, Feb. 15, 1847).

He called "the memory of a great name, and the inheritance of a great example, the legacy of heroes" (On the Address in answer to the Queen's speech, Feb. 1, 1849).

He quoted a great writer, who said that "peace was beauty in action:" "I say that justice is truth in action" (Speech on Agricultural Distress, Feb. 11, 1851).

England does not love coalitions.

In a speech on the Budget, Dec. 3, 1852, he declared that "coalitions, although successful, have always this: their triumph has been brief. This I know, that England does not love coalitions." (Said 50 years before by Lord Eldon.)

A gentleman of the press.

Disraeli defended, in the House of Commons, in 1853, the Emperor Napoleon, who was denounced for curtailing the freedom of the press; at the same time he denied that he should ever say or do any thing himself to depreciate the influence or diminish the power of Parliament or the press. "My greatest honor is to be a member of this House, in which all my thoughts and feelings are concentrated; and as for the press, I am myself a gentleman of the press, and have no other escutcheon."

"*A tu quoque* argument," he said in a speech on the Prosecution of the Crimean War, May 24, 1855, "should always be good-humored, for it has nothing else to recommend it."

Addressing the House on Ways and Means, May 3, 1861, he spoke of a resolution having been carried by a very small majority: "as it is in its 'teens,' it can hardly be called a majority at all."

"The history of superannuation in this country," he declared, "is the history of spoliation. It is a very short history, for it may be condensed in one sentence: You promised a fund, and you exacted a tax" (Speech on the Civil Service Superannuation Bill, Feb. 15, 1856).

"Youth is, we all know, somewhat reckless in assertion; and when we are juvenile and curly, one takes a pride in sarcasm and invective" (On the amendments to the Address to the Queen, June 7, 1859).

A superior person.

In a speech on a vote of censure of the government, for its course towards Denmark, July 8, 1864, Disraeli characterized the member for Stroud, the Right Hon. Edward Horsman, as "the superior person of the House of Commons."

In a eulogy of Richard Cobden, April 3, 1865, he declared

that "there are some members of Parliament, who, though not present in the body, are still members of the House: independent of dissolution, of the caprice of constituencies, even of the course of time."

During the discussion in committee on the Reform Bill of 1867, Mr. Beresford Hope spoke of Disraeli as the "Asian Mystery." "The action of the former while speaking," says Jennings ("Anecdotal History of Parliament"), and, it may be added, his descent from the family of Hope of Amsterdam, gave point to Disraeli's sarcastic reply: "When he talks about an Asian mystery, I will tell him that there are Batavian graces in all he says, which I notice with satisfaction, and which charm me."

He called Goldwin Smith "an itinerant spouter of stale sedition."

In a speech at the Mansion House, Nov. 9, 1878, he said, "The government of the world is carried on by sovereigns and statesmen, and not by anonymous paragraph-writers or the hair-brained chatter of irresponsible frivolity."

He said of Lord Salisbury, in 1874, "He is a great master of gibes, and pouts, and sneers."

Sanitas sanitatum.

In a speech at the meeting of an agricultural society at Aylesbury, in 1864, he quoted the observation of a very great scholar, that, in his opinion, the declaration of the wisest of mankind, "Vanity of vanities, all is vanity," was not a misprint, but a mistake of the copyist, and that he believed that the words were not *Vanitas vanitatum, omnia vanitas*, but *Sanitas sanitatum, omnia sanitas*. This caused a member of the Liberal party to characterize the views of the opposition as "a policy of sewage."

Posterity a pack-horse.

Replying to Lord Palmerston, in a debate on fortifications and works, June 3, 1862, he accused the noble lord of seeming to think that "posterity is a pack-horse, always ready to be loaded." This reminds one of Sir Boyle Roche's unanswerable question in the Irish Parliament, "Why should we legislate for posterity? What has posterity ever done for us?"

In reply to Sir Robert Peel, who appealed from the judgment of his critics to the verdict of posterity, Disraeli said, "Very few people reach posterity. Who among us may arrive at that destination, I presume not to vaticinate. Posterity is a most limited assembly. Those gentlemen who reach posterity are not much more numerous than the planets."

I am on the side of the angels.

At a meeting of the Oxford Diocesan Society in 1864, Mr. Disraeli gave his views upon the popular idea of Darwinism: "What is the question which is now placed before society, with the glib assurance which to me is most astounding? That question is this: Is man an ape, or an angel? I am on the side of the angels. I repudiate with indignation and abhorrence those new-fangled theories."

Party is organized opinion.

In a speech at Oxford, Nov. 25, 1864.

During a debate on the redistribution of seats, May 14, 1866, he declared, "Ignorance never settles a question."

He professed, in an address at an agricultural meeting at Salthill, Oct. 5, 1864, to have learned what he had often learned before, — "that you should never take any thing for granted."

"Nobody," he said, "ever acted on a testimonial who had not afterwards cause to regret it" (Speech on a proposed pension to Mr. Young, an Irish poet, March 22, 1867).

Assassination has never changed the history of the world.

(Speech in the House of Commons on the assassination of President Lincoln, May, 1865.)

"Re-action," he said, "is the law of life; and it is the characteristic of the House of Commons" (On the address in reply to the Queen's Speech, Feb. 6, 1867). "Change," he remarked at a Conservative banquet at Edinburgh, Oct. 29, 1867, "change is inevitable in a progressive country. Change is constant."

I had to educate our party.

He spoke in the same address (at the banquet in Edinburgh) of reform, and particularly of the bill passed under his leadership during the administration of Lord Derby; and said of the interval between 1860 and the passage of the act, "I had to prepare the mind of the country, and to educate. — if it be not arrogant to use such a phrase, — to educate our party."

The Right Hon. Robert Lowe said, after the passage of the bill, "We must now at least educate our masters." It was of this statesman (Lord Sherbrooke) that Disraeli declared, "What is more remarkable than his learning and his logic is that power of spontaneous aversion which particularly characterizes him." At another time he called him "an inspired schoolboy."

The mountains of Rasselas.

In moving a vote of thanks in the House of Commons to Sir R. Napier's army after the Abyssinian campaign of 1868, he gave utterance to one of his most florid periods: "They brought the elephant of Asia to convey the artillery of Europe to dethrone one of the kings of Africa, and to hoist the standard of St. George upon the mountains of Rasselas."

Apologies only account for what they do not alter.

Speech on the Order of Business, July 28, 1871.

He called the national debt "a mere flea-bite."

The Irish Church Bill was stigmatized by him in 1868, as "legalized confiscation and consecrated sacrilege."

"Parliamentary speaking," he said, "like playing on the fiddle, requires practice." (Elections Bill, July 13, 1871.)

Of ritualism he once said, "What I do object to is the mass in masquerade." — *Speech on Pub. Worship Regulation*, July 16, 1874.

A range of exhausted volcanoes.

In a speech to the Conservatives of Lancashire, at Manchester, April 3, 1872, Disraeli said, "As I sat opposite the Treasury Bench, the ministers reminded me of one of those marine landscapes not very unusual on the coasts of South America. You behold a range of exhausted volcanoes -- not a flame flickers

on a single pallid crest, but the situation is still dangerous. There are occasional earthquakes, and, ever and anon, the dark rumbling of the sea." In the same speech he called "increased means and increased leisure the two civilizers of man."

Mr. Bright made a humorous allusion to the conservative ministry, in a speech on Reform, at Birmingham, in 1866. "The government of Lord Derby in the House of Commons, sitting all in a row, reminds me very much of a number of amusing and ingenious gentlemen whom I dare say some of you have seen and listened to. I mean the Christy Minstrels."

Of ministers' speeches during the recess of 1872, Disraeli said, "Her Majesty's ministers may be said during the last six months to have lived in a blaze of apology;" and in a letter to Lord Grey de Wilton, Oct. 3, 1873, "For nearly five years the present ministers have harassed every trade, worried every profession, and assailed or menaced every class, institution, and species of property."

Burning questions.

An expression first used by Edward Miall, M.P., a late well-known advocate of disestablishment, in a letter to some of his political friends. Disraeli appropriated it in a speech in the House of Commons, March, 1873, in which he said that the aristocratic principle, the constitution of the House of Commons, the position of the National Church, "would in due time become great and burning questions." The expression is, however, borrowed from the German. In the preface of Hagenbach's "Grundlinien der Liturgik und Homiletik," 1803, the author asks, "Who will burden himself with your liturgical *parterre*, when the burning questions (*brennende Fragen*) of the day invite to very different toils?"

Peace with honor.

On his return from the Berlin Congress, July 16, 1878, Lord Beaconsfield said, "Lord Salisbury and myself have brought you back peace — but a peace, I hope, with honor, which may satisfy our sovereign, and tend to the welfare of the country."

Lord John Russell spoke at Greenock, September, 1853, of the

duty of securing the rights of nations by peace, and added, "But, while we endeavor to maintain peace, I certainly should be the last to forget, that, if peace cannot be maintained with honor, it is no longer peace."

A correspondent of "Notes and Queries" calls attention to a singular similarity of expression in Fletcher's "Queen of Corinth," I. 1:—

Eraton. — The general is returned, then?

Neanthes. — With much honor.

Sosicles. — And peace concluded with the place of Argos?

Neanthes. — To the queen's wishes.

Of the results of the Berlin Congress as applied to Greece, Lord Beaconsfield said in the House of Peers, July 18, 1878, "Greece has a future; and I would say, if I might be permitted, to Greece, what I would say to an individual who has a future,— 'Learn to be patient.'"

Imperium et libertas.

In a speech at Guildhall, Nov. 9, 1879, Lord Beaconsfield said, "One of the greatest of Romans, when asked what was his politics, replied, '*Imperium et libertas.*' That would not make a bad programme for a British ministry." Tacitus said of Nerva. "He joined two things hitherto incompatible, *principatum ac libertatem.*" — *Agricola*, ch. 3.

He accused a former secretary of foreign affairs, the fifteenth Earl of Derby, in the House of Lords, March 5, 1881, of an opposite principle: "I do not know that there is any thing that excites enthusiasm in him except when he contemplates the surrender of some national policy."

The key of India is not at Candahar: the key of India is in London.

In the House of Lords, 1881, on the abandonment of the policy of the previous (conservative) administration in Afghanistan.

You see I never contradict, and I sometimes forget.

When asked why he was a favorite of the Queen. (V. Add.)

THOMAS À BECKET.

[An English ecclesiastic, born 1117; Lord Chancellor, 1158; Archbishop of Canterbury, 1162. Having resisted the attempt of Henry II. to limit ecclesiastical authority, he fled to France, but was permitted to return, and continued to defy the king's authority, until assassinated, Dec. 29, 1170.]

Sit I at the helm, and would you have me sleep? (*Clavum teneo, et ad somnum me vocas?*)

Being advised to show greater moderation in his controversy with Henry II. When, finally, the king exclaimed, "Of all the cowards who eat my bread, is there not one who will free me from this turbulent priest?" four knights left his table, crossed the channel, and attacked the archbishop at the foot of the altar of Canterbury Cathedral. He met them with undismayed front: "In vain you menace me. If all the swords in England were brandishing over my head, your terrors could not move me."

HENRY WARD BEECHER.

[An American pulpit-orator, born in Litchfield, Conn., 1813; pastor of Plymouth Church, Brooklyn, from 1847; died 1887.]

Doctrine is nothing but the skin of truth set up and stuffed.

From sermons and addresses collected in "Life Thoughts:"—
Happiness is not the end of life: character is.

Mozart and Raphael! as long as the winds make the air give sounds, and the sun paints the earth with colors, so long shall the world not let these names die.

"I can forgive, but I cannot forget," is only another way of saying, "I cannot forgive."

The truest self-respect is not to think of self.

Flowers are the sweetest things that God ever made, and forgot to put a soul into.

What we call wisdom is the result, not the residuum, of all the wisdom of past ages.

Never forget what a man says to you when he is angry.

Anger is a bow that will shoot sometimes when another feeling will not.

Reason can tell us how love affects us, but cannot tell what love is.

Refinement which carries us away from our fellow-men is not God's refinement.

There is somebody to believe in anybody who is uppermost.

The mother's heart is the child's schoolroom.

Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself.

The real man is one who always finds excuses for others, but never for himself.

The elect are those who will, and the non-elect those who won't.

Success is full of promise till men get it; and then it is a last-year's nest, from which the birds have flown.

In the morning we carry the world like Atlas; at noon we stoop and bend beneath it; and at night it crushes us flat to the ground.

A cunning man overreaches no one half so much as himself.

The philosophy of one century is the common-sense of the next.

Men are called fools in one age for not knowing what they were called fools for averring in the age before.

Not that which men do worthily, but that they do successfully, is what history makes haste to record.

There are many people who think that Sunday is a sponge to wipe out all the sins of the week.

Some men are like pyramids, which are very broad where they touch the ground, but grow narrow as they reach the sky.

LUDWIG VAN BEETHOVEN.

[The celebrated composer, born at Bonn, of Dutch extraction, Dec. 17, 1770; settled in Vienna, where from 1802 to his death, in March, 1827, he produced the works which attest the sublimity of his genius.]

I close my eyes with the blessed consciousness that I have left one shining track upon the earth.

His last words. He asked, during his last illness, his friend and pupil, Hummel, "Is it not true that I have some talent, after all?"

RICHARD BENTLEY.

[An able critic and scholar; born in Yorkshire, England, Jan. 27, 1662; educated at Cambridge; keeper of the royal library, 1693; master of Trinity College, Cambridge, 1700; degraded for extortionate charges for degrees, but restored by the King's Bench; died, July, 1742.]

No man was ever written down except by himself.

Of the literary conflicts in which he was engaged with Boyle, Atterbury, Pope, and Swift, caused by the publication of his "Dissertation on the Letters of Phalaris." Napoleon said at St. Helena, April 6, 1817: "None but myself ever did me any harm."—O'MEARA: *Napoleon in Exile*. "Nothing can work me damage," remarks St. Bernard, "except myself: the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

ST. BERNARD.

[An eminent ecclesiastic; born near Dijon, 1091; became abbot of Clairvaux, near Langres, 1115; promoted the crusade of 1146; died 1153.]

Sermons in stones.

St. Bernard said in a letter: "Trust to one who has had experience. You will find something far greater in the woods than you will find in books. Stones and trees will teach you that which you will never learn from masters. Think you not you can suck honey from the rock, and oil from the flinty rock? Do not the mountains run sweetness, the hills run with milk and honey, and the valleys stand thick with corn?" Had Shakespeare read St. Bernard when he wrote, —

"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing"?

As You Like It, II. 1.

Or Wordsworth, —

"One impulse from a vernal wood
May teach you more of man,
Of moral evil, and of good,
Than all the sages can"?

But Socrates said, "Knowledge is what I love; and the men who dwell in towns are my teachers, not trees and landscape."

FRANÇOIS DE BERNIS.

[A French statesman and ecclesiastic; born 1715; ambassador to Venice, and minister of foreign affairs under Louis XV.; cardinal, archbishop, and ambassador to Rome, where he died, 1794.]

I will wait (*J'attendrai*).

His reply to Cardinal Fleury, who had witnessed the irregularity of his early life, and frankly told him at the outset of his career, "You have nothing to expect during my life." The favor of Madame de Pompadour raised the abbé to the cardinalate after he had "waited" for Fleury's death

When Cæsar proposed to distribute lands in Campania among the soldiers, Lucius Gellius said it should never be done in his time. "Let us wait a while," remarked Cicero, "for Gellius requires no very long credit."

ANTOINE BERRYER.

[A French advocate and orator, of whose first appearance Royer-Collard said, "This is not merely a talent, it is a power;" born 1790; deputy, 1830; member of the Academy, 1852; opposed the *coup d'état*, and retired from public life; died 1868.]

I have consecrated my life to the defence of the old alliance of royalty and liberty.

The political profession of faith of the noted advocate, who was strongly attached to the Legitimist party. At another time he said, "I am a royalist, because I am a patriot."

A man has always the voice of his mind. A mind clear, distinct, firm, generous, a little disdainful, displays all these characteristics in its voice.

There are no ugly women: there are only women who do not know how to look pretty.

Nothing was more characteristic of Berryer than gallantry.

Bankruptcy or death.

When the Austrian Archduke Maximilian was induced to lend himself to the Emperor Napoleon's scheme of an empire

in Mexico, Berryer exclaimed, "You are leading an archduke from Austria to Mexico: what fate are you reserving for this child of your victories, — bankruptcy or death?" On the withdrawal of the French troops, the Emperor Maximilian was shot, June 19, 1867.

THOMAS BETTERTON.

[An English dramatist, and one of the most popular actors of his time; born in Westminster, 1635; excelled in the rôles of Othello, Macbeth, and Hamlet, and was commended by Addison, Pope, and Dryden; died 1710.]

Actors speak of things imaginary as if they were real, while you preachers too often speak of things real as if they were imaginary.

When asked by the Archbishop of Canterbury why actors were more successful in impressing their auditors than preachers.

BIAS.

[One of the Seven Wise Men of Greece; a native of Priene, in Ionia; flourished about 550 B.C.]

I carry all my effects with me (*Omnia mea mecum porto*).

Cicero, "Paradoxa," I., 1, quotes the words, "*Omnia mecum porto mea*;" Valerius Maximus, "*Ego vero bona mea mecum porto*." Seneca and Plutarch have similar expressions, attributed by the former to the Greek philosopher Stilpo, the teacher of Zeno. Phædrus ascribes the remark to Simonides. The reply of Bias, during the siege of Priene, was given to those who were surprised to see him making no preparations for flight; and referred to his wisdom, his sole possession.

Mlle. Fanny Bias, an opera-singer, replied to a friend who remarked that she was leaving Paris for a journey with but small baggage, by pointing to her figure and face, saying, "Do you not see, that, like my illustrious ancestor, *omnia mea mecum porto*?" — LAROUSSE: *Fleurs Historiques*.

Take by persuasion, not by force.

So order your affairs as if you were to live long, or die soon.

He reproved some sailors who were calling upon the gods in a storm, by saying, "Be quiet, lest the gods discover you are here."

MARQUIS DE BIÈVRE.

[A French *littérateur* and wit, born 1747; published several dramas, and the "Almanac of Puns;" died 1789.]

Your majesty is not a subject (*Votre majesté n'est pas un sujet*).

To Louis XVI., who said to him, "You, who make puns on everybody, make one on me."

When told that the Abbé Maury had distanced him in a contest for a seat in the French Academy, he replied, —

"Omnia vincit Amor, et nos cedamus amori" (à Maury).

VIRGIL, *Eclogues*, X., 69.

DUC DE LAUZUN DE BIRON.

[A French general, born 1747; fought in America; general-in-chief of the army of the Rhine, 1792; insisting upon resigning his command, he was executed Dec. 31, 1793.]

I beg a thousand pardons, my friend, but permit me to finish this last dozen of oysters (*vous me permettrez bien encore une douzaine d'huitres*).

To the executioner's messenger, who surprised him at a breakfast of oysters and white wine, and said he was at the duke's orders; to which the latter rejoined, "No, *morbien*, 'tis just the other way: I am at yours!"

His execution occurring on the last day of the year in the old calendar enabled him to say, "I shall arrive in the other world in time to wish my friends a happy new year."

His last words were, "I have been false to my God, to my order, and to my king: I die full of faith and of repentance" (*J'ai été infidèle à mon Dieu, à mon ordre, et à mon roi: je meurs plein de foi et de repentir*).

PRINCE VON BISMARCK.

[Carl Otto, Prince von Bismarck-Schönhausen, a distinguished Prussian statesman; born at Brandenburg, 1813; member of the Diet, 1847; ambassador to St. Petersburg, 1859; to Paris, 1862; prime minister in that year; chancellor of the North-German Confederation, 1867; of the German Empire, 1871; resigned, 1890; died 1898.]

Blood and iron.

In a letter from St. Petersburg to Baron von Schleinitz, the Prussian minister of foreign affairs, May 12, 1859, Bismarck wrote, "I see in our relations with the *Bund* [the old German Confederation, at the head of which stood Austria] a fault of Prussia's, which we must cure sooner or later *ferro et igne*" (*Ich sehe in unserm Bundesverhältnisse ein Gebrechen Preussens, welches wir früher oder später "ferro et igne" werden heilen müssen*). This letter only saw the light in 1866, when Prussia applied the cure to her *Bund*-relation *ferro et igne*. He had already made use of "iron and blood" in a speech before the Budget Commission of the Prussian House of Delegates, Sept. 30, 1862: "It is desirable and necessary that the condition of affairs in Germany and of her constitutional relations should be improved; but it cannot be accomplished by speeches and resolutions of a majority, but only by iron and blood" (*Die deutschen Zustände und Verfassungsverhältnisse zu verbessern ist wünschenswerth und nothwendig, was jedoch nicht durch Majoritätsbeschlüsse, Reden, u. s. w., sondern nur durch Eisen und Blut bewirkt werden kann*). There was, however, nothing original in the expression. Quintilian speaks of slaughter as meaning blood and iron (*cædes videtur significare sanguinem et ferrum*). — *Declamationes*. Arndt, the soul-stirrer of the "War of Liberation," had introduced the words to a German audience, —

"Zwar der Tapfere nennt sich Herr der Länder
Durch sein Eisen, durch sein Blut."

Lehre an den Menschen: 5.

Schenkendorf, in "Das Eiserne Kreuz," declared that only iron and blood could save his countrymen; and Heine, in manuscript memoranda found after his death, anticipated the "healing" as well as the "sword and fire" in Bismarck's letter to von Schleinitz; for he said that "Napoleon healed through sword and fire the sick nation." (*Vide SCHERER: Hist. Ger. Lit., II. 116.*)

Somewhat similar was Bismarck's remark, expressive of his dislike of political speeches, concerning the popular indignation excited by Manteuffel's arrangement with Austria during an insurrection of the people of Hesse-Cassel against the government in 1850, "Better pointed bullets than pointed speeches," (*Lieber Spitzkugeln als Spitzreden*).

He used a striking equivalent for cannon-balls, when speaking in Parliament at another time of the insufficiency of debates: "The decision will come only from God, from the God of battles, when he lets fall from his hand *the iron dice of destiny*."

Bismarck denied on four different occasions, from 1866 to 1875, the use of the expression "Might before Right" (*Macht geht vor Recht*), which was imputed to him in the House of Deputies in 1863.

In the same debate in which he used the words "iron and blood," he said, "We have too many critics of government, too many parliamentary candidates, too many Catilinarian existences" (*zu viele catilinarische Existenzen*): this latter phrase had already been employed as the title of a romance by Theodore König (Breslau, 1854, "A Catilinarian Existence"), being meant in both cases to express an existence supported by conspiracy.

The definition of a newspaper-writer, that he is "a man who has failed in his career," although not given in that form by Bismarck, is derived from a remark of his to a deputation from Rügen to the king, Nov. 10, 1862; to the members of which he said a few days previously, "An amicable relation between the government and the House of Deputies is rendered impossible by the opposition press, which is in the hands of malecontents who have failed in their career." With this may be compared Disraeli's well-known observation in "Lothair," that "a critic is a man who has failed in literature and the arts."

Only one other saying belongs to this period of Bismarck's life, but that is the earliest in point of time: it is significant of his own "Junker" politics, and may have recommended him at the outset of his career to the favor of a prince who was to claim during a long reign the authority of divine right. Bismarck declared in the Prussian Parliament in 1847, that "the Prussian sovereigns are in possession of a crown, not by the grace of the people, but by God's grace."

A great unrecognized Incapacity.

While minister to Paris for a short time in 1862, he studied the men with whom he was afterwards to deal, and mystified the official world by his undiplomatic frankness. He easily read the character of Napoleon III., whose silence had imposed upon the French people, and of whom the English ambassador, Lord Cowley, had said, "He never speaks, and always lies" (*Il ne parle jamais, et il ment toujours*). Events were to prove the justice of Bismarck's verdict, "He is a great unrecognized Incapacity" (*une grande incapacité inconnue*). It was more accurate than the judgment which the Prussian's apparent levity caused the emperor to pass upon him, — "He is not a serious man" (*Ce n'est pas un homme sérieux*); a judgment "of which," said Bismarck, "I naturally did not remind him at the weaver's of Donchery," where, after the battle of Sedan, the emperor surrendered himself to the king of Prussia, and discussed with Bismarck the terms of capitulation. Thiers said later of the Prussian chancellor, "He is an amiable barbarian" (*C'est un barbare aimable*); and Francis Joseph of Austria, hearing him criticised after the battle of Sadowa had destroyed the hegemony of Austria in the Germanic Confederation, exclaimed, "Oh, if I had but him!"

His "Junker" politics, by which is to be understood the "high and dry" conservatism of the landed nobility, is illustrated by a remark, which he made during this time concerning constitutional government, that it was "democracy in its Sunday best" (*la démocratie endimanchée*).

While in Paris, Bismarck accused Thiers of sulking with his friends and his books, instead of taking that part in public affairs, even under the Second Empire, to which his ability and previous career would entitle him. "Be minister," said the Prussian, "and we will between us re-make the map of Europe." When the map of Europe was re-made in 1871, it was not "between them," in the sense of 1862.

Even Bismarck's slightest remarks at this time were considered afterwards as prophetic. Walking one day with the emperor on the terrace of St. Germain, he saw the dome of the Invalides shining on the distant horizon. "It looks," he observed, "like a gilded Prussian helmet" (*il ressemble à un casque prussien doré*).

If Italy did not exist, it would be necessary to invent her.

To Chevalier Nigra, minister of Italy to Paris; of the tendency of Napoleon III. to encourage Italy, and thus, by opposing Austria, to assist unwittingly the purpose of Bismarck to humble the leader of the Germanic Confederation, which occurred in 1866. The expression is derived from a line of Voltaire's, "If God did not exist, it would be necessary to invent him" (*Si Dieu n'existait pas, il faudrait l'inventer*). — *Epître à l'Auteur du Livre des Trois Imposteurs*. It also occurs in a letter of Voltaire to Frederick, Prince Royal of Prussia. "Seldom," wrote the poet, 1770, "am I satisfied with my lines; but I confess that I feel for this one the tenderness of a father." A similar thought occurs in a sermon of Archbishop Tillotson: "If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of mankind." Goethe declared, "If there be not a God, there will be some day;" that the necessity of a Supreme Being must be sooner or later acknowledged. Millaud borrowed Voltaire's line in voting for the death of Louis XVI.: "If death did not exist to-day, it would be necessary to invent it" (*Aujourd'hui si la mort n'existait pas, il faudrait l'inventer*).

France took no part in the struggle which broke out between Prussia and Austria in the summer of 1866, but hoped to gain by it some territorial acquisition, however slight, rather than come out of it empty-handed. Some one compared the policy of Napoleon III. to a man who should profit by an eruption of Vesuvius to boil an egg. Bismarck accused France of pursuing "a policy of *pour-boire*," the smallest favor being gratefully received (*la France fait une politique de pour-boire*).

At the close of the "six-weeks' war," Prussia found herself at the head of the North-German Confederation, which had taken the place of the old *Bund*. Bismarck expressed the new position of Germany by saying in the Parliament of the Confederation, March 11, 1867, "Let us put Germany, so to speak, into the saddle! You will see that she can ride" (*Setzen wir Deutschland, so zu sagen, in den Sattel! Reiten wird es schon können*). Of similar character was the reply of the Liberal leader, Herr Lasker, to Bismarck, in the Reichstag, session of 1881, "Germany has reached her majority."

The chancellor said in the Zoll Parliament, May 18, 1868, "An appeal to fear never finds an echo in German hearts" (*Ein Appell an die Furcht findet im deutschen Herzen niemals ein Echo*).

"Liberalism," he once declared, "is only nonsense, which it is easy to bring to reason; but revolution is a force which it is necessary to know how to use."

In 1862, during a struggle between the Prussian parliament and the government, he showed that he had in mind the fate of Strafford after a resort to force, by saying, "Death on the scaffold under certain circumstances is as honorable as death on the battle-field."

Some deviations from strict veracity led Bismarck to declare in the Prussian Upper House, Feb. 13, 1869, "It will soon come to be said, 'He lies like the telegraph.'" Napoleon's bulletins, especially those from the Russian campaign, made "To lie like a bulletin" a proverbial expression.

I am going to let Paris stew in her own gravy.

Attributed to Bismarck during the siege of Paris, 1870-71. The Duke of Alva asserted that the Low Countries were fat enough to be stewed in their own liquor. Bismarck may have thought of a French proverb, "*cuire dans son jus*," and of the remark of a great epicurean at dinner, that "with such a gravy one could eat his own father" (*avec une pareille sauce on mangerait son père*). In Ward's "London Spy," IX., p. 219, 1709, quoted in "Notes and Queries," a writer describes a bath at the Hummums, Covent Garden: "The landlord relieved us out of our purgatory (the *tepidarium*), and carried us to our own dressing-rooms, which gave us much refreshment after we had been stewing in our own gravy." Shakespeare speaks of "melting Falstaff in his own grease" ("Merry Wives of Windsor," II. 1); and Chaucer, —

"That in his owen grise I made him frie."

Wife of Bath.

We find many sayings attributed to Bismarck during the memorable campaign of 1870-71. The pretext for war was found in the suggestion by Prussia of Prince Leopold of Hohen-

zollern as a suitable candidate for the throne of Spain: his hesitation and subsequent refusal of the honor prompted Bismarck to say contemptuously, "A sub-lieutenant does not have the offer of a crown every day" (*On n'offre pas tous les jours une couronne à un sous-lieutenant*).

Busch in his gossipy book, "Bismarck und Seine Leute," records many of the chancellor's *mots* during this time. Thus he said one day concerning religion, during his table-talk, "Were I no longer a Christian, I would not remain at my post an hour" (*Wenn ich nicht mehr Christ wäre, bliebe ich keine Stunde mehr auf meinem Posten*); and again, "Take away my connection with and relationship to God (*den Zusammenhang mit Gott*), and I should pack up to-morrow, and return to sow oats at Varzin."

He expressed his contempt for worldly considerations, "Orders and titles do not attract me" (*reizen mich nicht*). It was remarked when he was younger that he often wore a simple medal as his decoration. Asked the reason of this modest display, he replied, "I am in the habit of sometimes saving a man's life." It was the Prussian Safety Medal, given to reward attempts to rescue drowning persons, etc.

The struggle which, even in 1870, had declared itself between himself and the Ultramontanes, prompted him to say of some sharp retaliatory measure, "I am accustomed to pay men back in their own coin" (*Ich bin gewohnt in die Münze wiederzuzahlen, in dem man mich bezahlt*). Thus Sulla wrote as his own epitaph, "No man ever did me so much good, or enemy so much harm, but I repaid him with interest."

Other sayings relate to the French, during the march to Paris and the subsequent siege. Thus he declared Apollo to be the true type of a Frenchman, "who will not own that another plays the flute better or even so well as himself."

The barbarous conduct of the French soldiers, many of them brought from Algiers, caused him to paraphrase Napoleon's famous *mot*, "Scratch a Russian, and you will find a Tartar:" "Strip off the white skin from such a Gaul, and you will find a Turco" (*Zieht man einem solchen Gallier die weisse Haut ab, so hat man einen Turco vor sich*).

In discussing with Jules Favre, in 1871, the terms of the

surrender of Paris, Bismarck said that in politics personal preferences must be sacrificed to the public good, rather than forced upon the country, which "should be served, not coerced" (*la patrie veut être servie et pas dominée*). Busch says that this observation made a great impression upon Favre, who replied, "*C'est bien juste, monsieur le comte, c'est profond*;" and then uttered what Busch characterizes as a *bêtise*, "Still it is a fine sight to see a man who has never changed his principles." Belmontet, a French writer, declares, on the other hand, "The absurd man is he who never changes."

When two hundred million francs were offered as an indemnity, together with the surrender of Paris, Bismarck observed, "Paris is too great a personage that we should treat it in so shabby a manner: let us do it the honor of a milliard" (one thousand millions).

During the negotiations for peace after the fall of Paris, M. Thiers complained that Bismarck insisted upon speaking German, which the French statesman did not understand. The chancellor explained it by saying, "When I discuss with men with whom I expect to come ultimately to an understanding, I speak their language; but when I see that it is useless to discuss with them, I speak my own."

We are not going to Canossa (*Nach Canossa gehen wir nicht*).

In the German Reichstag, May 14, 1872; of the struggle between the clerical or Ultramontane party, and the government, which resulted in the passage of the laws proposed by Dr. Falk, minister of education and worship, hence called "the Falk Laws." They prohibited the exercise of ecclesiastical functions by persons appointed by the Pope but disapproved by the State, or by persons who refused to take the required oaths before the civil authority. The parliamentary struggle was known as the *Kulturkampf*, or "culture-contest," an expression which was first used by Professor Virchow, deputy from Berlin, in an electoral programme of the Progressist party, of which he is a distinguished member: he afterwards explained it by saying that the contest was not merely a religious one, but involved man's entire intellectual and moral culture. The allusion to Canossa in Bismarck's

not indicated his intention of not yielding to the clerical party. It referred to the celebrated penance of the emperor Henry IV. during the struggle for supremacy between Germany and Rome. The emperor replied to a summons to appear at Rome to answer charges of misgovernment, by deposing the Supreme Pontiff. Gregory VII. then excommunicated Henry, and fixed a day, when, if still unrepentant, he should cease to reign. Deserted by his subjects, the emperor was compelled to accept the Pope's terms; and, crossing the Alps, he appeared in the dead of winter before the gates of the castle of Canossa, among the mountains of Modena, in Italy. Knocking at the door, and admitted within the gate, he waited in the space between the first and second walls, standing barefooted in the snow, and fasted until evening. He returned on each of the two following days to the same place; and only on the morning of the fourth day, Jan. 25, 1077, was he admitted to the Pope's presence, where he swore to be faithful to the command of the Church. "That one scene," says Bryce, "was enough to mark a decisive change, and inflict an irretrievable disgrace on the crown so debased. Its wearer could no more claim to be the highest power on earth." — *Holy Roman Empire*. The struggle for the right of appointment to sees within the dominions of secular princes, which, being repeated in 1872, gave point to Bismarck's refusal to imitate the example of Henry IV., lasted far beyond the lives of the original parties to the contest. Henry died miserably, dethroned by a son whom the Pope's hatred of the emperor had raised in rebellion. Twenty years previously, in 1085, Hildebrand passed away at Salerno, bitterly exclaiming with his latest breath, "I have loved justice, and hated iniquity: therefore I die in exile" (*dilexi justitiam, et odivi iniquitatem; propterea morior in exilio*).

In 1877 a monument, called the "Bismarck Stone," containing a likeness of the chancellor in bas-relief, and the words "*Nach Canossa gehen wir nicht*," was erected by private subscription on the spot near Harzburg, where Henry IV. took the road to Italy. The appointment, however, in 1882, of Herr von Schöller to be Prussian minister at the Vatican, together with such a modification of the Falk Laws as would indicate a cessation of the *Kulturkampf*, on terms not to have been expected in 1872, prompted the suggestion of one of the Liberal journals of Berlin, "All change here for Canossa."

Beati possidentes!

The full sentence is, "*Beati in jure consentur possidentes.*" It is contained in commentaries on the civil law, and is equivalent to, "Possession is nine points of the law." With this meaning it was applied by Prince Bismarck to the status of the Christian provinces of Turkey after the war with Russia, and especially to the occupation of Bosnia and Herzegovina by Austria. Mr. Gladstone said in an interview with the correspondent of a German newspaper in 1880, "Whoever understands the meaning of the English phrase, 'Hands off!' will be able to understand my line of policy towards the liberated Slavic population." He wished them to build up their states without foreign occupation: Bismarck would have encouraged their development as provinces of that empire to which the Treaty of Berlin had assigned them.

When, in 1875, there was question of the intervention of Germany in the struggle between the Christian provinces and Turkey, which finally led to the Russo-Turkish war, Bismarck declared that "the Herzegovina question is not worth the bones of a Pomeranian fusileer" (*l'affaire Herzegovinienne ne vaut pas les os d'un fusil  r pom  ranien*).

COUNTESS OF BLESSINGTON.

[An Irish lady, celebrated for her beauty and accomplishments; born 1789; on the death of her husband she removed to London, where her house was for many years the resort of *literati* and European celebrities; died 1849.]

When the sun shines on you, you see your friends. It requires sunshine to be seen by them to advantage.

"Like summer friends,
Flies of estate and sunneshine."

GEORGE HERBERT : *The Answer.*

Lady Blessington also said, "Friends are the thermometers by which we may judge the temperature of our fortunes."

Prince Louis Napoleon, on his election to the presidency of the French Republic in 1849, did not invite Lady Blessington to the Tuileries, although he had often been entertained by her in London. Meeting her one day in the Champs   lys  es, he asked if she expected to remain long in Paris (*Comptez-vous rester ici longtemps?*). To which her cool reply was, "And you?" (*Et vous?*)

Many minds that have withstood the most severe trials have been broken down by a succession of ignoble cares.

This and the following are from Lady Blessington's *Common-place Book*.

There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened or a wounded heart.

Men can pity the wrongs inflicted by other men on the gentler sex, but never those which they themselves inflict.

A beautiful woman without fixed principles may be likened to those fair but rootless flowers which float in streams, driven by every breeze.

Love-matches are made by people who are content, for a month of honey, to condemn themselves to a life of vinegar. [It was Dr. Johnson's opinion that "only a weak man marries for love."]

A knowledge of the nothingness of life is seldom acquired except by those of superior minds.

Religion converts despair, which destroys, into resignation, which submits.

NICHOLAS BOILEAU.

[A celebrated French poet and satirist, called by Mathieu Marais, "Reason Incarnate;" born 1636; member of the French Academy; published "The Art of Poetry," 1674; appointed, with Racine, historiographer, by Louis XIV.; died 1711.]

I only know three, — Corneille, Molière, and myself.

In reply to the question, how many great writers the age of Louis XIV. had produced. "And how about Racine?" was asked. "He was an extremely clever fellow, whom I taught with great difficulty to write verse." Madame de Genlis, a celebrated French writer (1746-1830), is credited with a similarly egotistical remark, "Madame de Staël was not lacking in imagination: I could have made something of her if I could have taught her to write." Buffon said, "Read only the works of men of genius: these are but few, — Newton, Bacon, Leibnitz, Montesquieu, and I."

I have always observed that a man's faults are brought forward whenever he is waited for (*J'ai remarqué que ceux qui attendent ne songent qu'aux défauts de ceux qui se font attendre*).

The reason he gave for his habitual punctuality. It naturally suggests the French proverb, "*Les absents ont toujours tort*" (The absent are always wrong).

Your majesty is always lucky: you will not find him.

To Louis XIV., who said he was looking everywhere for Antoine Arnauld, the theologian and leader of the Port Royalists, then in hiding. In this way Boileau delicately expressed his disapproval of the persecution of the Jansenists of Port Royal. It was this member of the celebrated family of writers and ecclesiastics, male and female, who, when urged to rest from his labors, replied, "Shall I not have all eternity to rest in?" (*N'aurai-je pour me reposer l'éternité entière?*) Another version is sometimes given of the answer of the "Great Arnauld," whose genius was described by Fontenelle as that of a military commander. His companion-in-arms, Nicolle, of a more peaceful and accommodating disposition, once avowed that he was tired of theological controversy, and wished to rest; to which Arnauld impetuously replied, "Will you not have eternity to rest in?"

Boileau allowed himself an uncourtier-like freedom of speech towards *le Grand Monarque*; for when the king once asked him to criticise some verses from the royal pen, the poet returned them with the remark, "Nothing is impossible with your majesty: you wished to make a bad poem, and you succeeded." "Boileau had the spirit," says Macaulay, "to tell Louis XIV. firmly, and even rudely, that his majesty knew nothing about poetry."

On another occasion, he expressed his agreement with the king, who maintained that the words *gros* and *grand* were not synonymous, by saying, "I am certainly of your majesty's opinion: there is a great difference between *Louis le Gros* and *Louis le Grand*" (or, as would be said in English, between Louis "the Fat," the *soubriquet* of Louis VI., and Louis "the Great," the designation of Louis XIV.).

He showed the same freedom with the king's cousin, the Duc d'Orleans, who invited him to dine on a Friday. The poet ate nothing but bread; but the duke, saying that the servants had forgotten the day, urged him to eat meat with the rest. "You have only to stamp your foot," replied the poet, "and fish would start from the ground." When Pompey was advised to make further levies against Cæsar (B.C. 50), he declared that he "had only to stamp with his foot, when the occasion required, to raise legions from the soil of Italy."

It is a great consolation to a dying poet to have never written any thing against morality.

Thus Foutenelle said at the close of his long life, "I was born a Frenchman, I have lived one hundred years, and I die with the consolation of never having thrown the slightest ridicule upon the smallest virtue." Voltaire, when a candidate for the French Academy, declared, "If ever a page has been printed in my name, which could scandalize the sacristan of my parish, I am ready to tear it to pieces in his presence." Sir Walter Scott was comforted by the thought, "I have tried to unsettle no man's faith, to corrupt no man's principles, and have written nothing which on my death-bed I should wish blotted."

Boileau said to a playwright who brought him a play shortly before the death of the great critic, "Do you wish to hasten my last hour?"

VISCOUNT BOLINGBROKE.

[Henry St. John, an English statesman and writer, born 1678; secretary for war, 1704; secretary of state, 1710; prime minister, 1714; on the death of Queen Anne in that year, and the failure of his attempt to restore the Stuarts, he escaped to France; returned 1723; died 1751.]

It is a very easy thing to devise good laws: the difficulty is to make them effective.

He wrote of the House of Commons, in a letter to Sir William Wyndham: "You know the nature of that assembly: they grow like hounds, fond of the man who shows them game, and by whose halloo they are used to be encouraged." Of the mass of

mankind he had no high opinion. "The great mistake," he asserted, "is that of looking upon men as virtuous, thinking they can be made so by laws ; and consequently the greatest act of a politician is to render vices serviceable to the cause of virtue."

We see for use, not for curiosity.

Mme. de Bawr, a French writer of romances, when asked by Ducis why she lived, replied, "I live from curiosity" (*Je vis par curiosité*).

We can only reason from what is: we can reason on actualities, but not on possibilities.

Pope, who put Bolingbroke's philosophy into verse, asks, —

"What can we reason but from what we know?"

Essay on Man, I., 18.

There is so much trouble in coming into the world, and so much more, as well as meanness, in going out of it, that it is hardly worth while to be here at all.

CHARLES BONAPARTE.

[Father of Napoleon Bonaparte; lawyer and patriot soldier; born in Corsica, 1744; died 1785.]

Few nations have attained the blessings of liberty, because few have had energy, courage, and virtue to deserve them.

In a speech before a popular assembly, when it was proposed that Corsica should submit to France. He was then not more than twenty years of age. Paoli said to him, when remarking his energy and decision of character, "O Bonaparte! you do not resemble the moderns: you belong only to the heroes of Plutarch!"

Barbaroux spoke of Corsica in 1790, as a possible resort of French patriots, "where neither Genoese nor French have been able to naturalize tyranny; which needs but hands to be fertile, and philosophers to be enlightened."

BONIFACE VIII.

[Benedetto Gaetani, born at Anagni about 1228; succeeded Celestine V. as Pope of Rome, 1294; became involved in a contest with Philip the Fair of France, whom he excommunicated, and by whom he was imprisoned; died soon after his release, 1303.]

Silence gives consent.

A favorite motto of the Pope, which he derived from the Canon Law, "*Qui tacet, consentire videtur.*" — *Decretals*, Book V., 12, 43.

PIERRE BOSQUET.

[A French general, born at Pau, 1810; a general of division in the Crimean war; marshal of France, 1856; died 1862.]

It is magnificent, but it is not war (*C'est magnifique, mais ce n'est pas la guerre.*)

Of the charge of the Light Brigade at Balaklava, Oct. 28, 1854. About twelve thousand Russians had taken some feebly defended redoubts, and then attacked the British, by whom they were obliged to retire. After this, from an unfortunate misconception of the order of the commander-in-chief, Lord Raglan, Lord Lucan, commanding the cavalry, ordered the Earl of Cardigan, with the light cavalry, to charge the Russian army, which had reformed on its own ground with its artillery in front. The order was gallantly obeyed, and great havoc was made with the enemy; but of six hundred and seventy British cavalymen, only one hundred and ninety-eight returned. Tennyson immortalized the action in "The Charge of the Light Brigade;" and Disraeli called it in the House of Commons, on a motion for a vote of thanks to the allied army, Dec. 15, 1855, "a feat of chivalry, fiery with consummate courage, and bright with flashing valor."

JACQUES BOSSUET.

[A French pulpit-orator and controversialist, born at Dijon, 1627; bishop of Condom, 1669; preceptor to the dauphin, 1670; bishop of Meaux, 1681; died 1704.]

No man is more easily deceived than he who hopes, for he aids in his own deceit.

The maxim, "*Mundus vult decipi, ergo decipiatur*" (The world wishes to be deceived, let it therefore be deceived), is ascribed by Zinegref, "German Apothegms," to the papal legate Caraffa, afterwards Paul IV. Its German equivalent, "*Die Welt will betrogen sein*," was already a common expression, which finds frequent quotation in Luther, and was in Goethe's mind when he said, "Man is never deceived: he deceives himself."

The princess had all the virtues with which hell is filled (*toutes les vertus dont l'enfer est rempli*).

Sermon on the death of Anne de Gonzaga de Cleves, Princess Palatine, 1684; who was converted at fifty-six, after a life of political and personal intrigue, during which she said that the greatest miracle would be her conversion to Christianity. The saying, "Hell is paved with good intentions," quoted from Dr. Johnson by Boswell ("Life," 1775), is referred in a note to George Herbert, "Hell is full of good meanings and wishes" (*Jacula Prudentum*, 1651, p. 11). The Germans have a proverb, "*Der Weg zur Hölle ist mit guten Vorsätzen gepflastert*," and St. Francis de Sales attributes to St. Bernard, "Hell is full of good intentions and wills."

Bossuet said of the retirement of Mme. de la Vallière to a convent, "The world itself makes us sick of the world."

Well-meant ignorance is a grievous calamity in high places.

Goethe says, "Nothing is more terrible than active ignorance."

The heart has reasons that reason does not understand.

A marginal note in a sermon on brotherly love contains the words, "We cannot love our neighbor without loving God" (*On ne peut jamais aimer son prochain sans aimer Dieu*).

When God intends to show that any work is only his, he lets helplessness and despair overpower us, and then he acts.

LOUIS BOURDALOUE.

[A French pulpit-orator, preacher to Louis XIV.; born 1632; died 1704.]

In his church thieves give up the purses they stole in mine.

Louis XIV. having asked Bourdaloue what he thought of Père Honoré, a Capuchin who preached at St. Antoine, he replied, "Sire, Père Honoré scorches the ears and tears the heart: at his sermons thieves return the purses they stole in mine" (*à ses sermons on rend les bourses que l'on a coupées aux miens*).

The great Condé could not separate himself from thoughts of war, even in church. Going one day with his sister, the Duchess de Longueville, to hear Bourdaloue preach at St. Sulpice, and noticing when the orator entered the pulpit that his sister was asleep, he woke her with the exclamation, "Wake up, sister, here comes the enemy!" (*Alerte, ma sœur, voici l'ennemi!*)

BRENNUS.

[A chief of the Gaulish tribe of the Senones; invaded the Roman State about 390 B.C.: having entered Rome, he found the city deserted, except by some aged senators, who were murdered in their ivory chairs. The Capitol was, however, defended by a garrison, which was saved from a night attack by the cackling of some geese.]

Væ victis!

Brennus consented to leave Rome upon the payment of one thousand talents. Reproached with using false measures, he threw his sword into the scale, exclaiming, "Woe to the conquered!" — PLUTARCH: *Life of Camillus* (by whom the Gauls were finally expelled).

JOHN BRIGHT.

[A distinguished English orator and statesman; born 1811; entered Parliament, 1843; president of the Board of Trade, 1868; chancellor of the Duchy of Lancaster, 1880-82; died 1889.]

The angel of Death has been abroad throughout the land: you may almost hear the beating of his wings.

Against the continuance of the Crimean war; in the House of Commons, Feb. 23, 1855.

The right honorable gentleman is the first of the new party who has retired into what may be called his political cave of Adullam.

Of Mr. Horsman and a few other Liberals, who disapproved of the Reform Bill introduced in 1866 by Earl Russell's administration; a reference to the discontented and distressed, who gathered about David in the cave of Adullam (1 Sam. xxii. 1, 2). He alluded to Mr. Lowe and Mr. Horsman, the most distinguished of the Adullamites, as reminding him of "the Scotch terrier, which was so covered with hair that you could not tell which was the head and which was the tail of it." Disraeli once advised Mr. Robert Lowe to retire "not to his cave, but to a more cynical place." — *Debate on Irish Church Bill*, 1868.

And he adores his maker.

When told that he ought to give Mr. Disraeli credit for being a self-made man.

He said of a gentleman's ancestors, who came over with the Conqueror, "I never heard that they ever did any thing else."

Being told, while temporarily indisposed, that a nobleman had declared that Providence had inflicted upon him a disease of the brain by way of punishment for the misuse of his talents, Mr. Bright quietly observed, "It will be some consolation to the friends and family of the noble lord to know that the disease is one which Providence could not inflict upon *him*."

He once declared of the Tories, "Had they been in the wilderness, they would have complained of the Ten Commandments."

He used the expression "a free breakfast-table," in addressing the Edinburgh Chamber of Commons in 1868, advocating the repeal of the remaining duties on tea, coffee, and sugar.

Mr. Bright made an assertion during the land troubles in Ireland in 1880, which has often been repeated, "Force is no remedy."

JEAN PIERRE BRISSOT.

[A politician of the French Revolution, born 1754; one of the leaders of the Girondists, with whom he was executed, October, 1793.]

How much blood will be required to wash out our own!

During "the last night of the Girondists."

He said of Mme. Roland, "It is less difficult for a woman to obtain celebrity by her genius, than to be forgiven for it."

Dufocé, a Girondist, being asked, on his trial by the revolutionary tribunal, what he thought of Brissot, replied, "He lived like Aristides, and died like Sidney." Taine, however, calls him "one of those presuming, threadbare, talkative fellows, who, living in a garret, lectures foreign cabinets, and reconstructs all Europe." — *French Revolution*.

LORD BROUGHAM.

[Henry Brougham, born 1779; entered Parliament, 1810; lord chancellor, 1830; raised to the peerage under the title of Baron Brougham and Vaux; retired 1834; died 1868.]

The schoolmaster is abroad.

In a speech on the address to the crown, Jan. 29, 1828, after the Duke of Wellington had become prime minister, Brougham said that "the country sometimes heard with dismay that the soldier was abroad. Now there is another person abroad, — a less important person; in the eyes of some, an insignificant person, — whose labors had tended to produce this state of things. The schoolmaster is abroad! and I trust more to the schoolmaster armed with his primer, than to the soldier in full military array, for upholding and extending the liberties of my country."

Brougham refused Canning's offer of the office of chief baron of the exchequer, on the ground that it would keep him out of Parliament. "True," said Canning, "but you will be only one stage from the woolstack." — "Yes," rejoined Brougham, "but the horses will be off." — JENNINGS: *Anecdotal History of Parliament*.

Measures, not men.

Brougham said in the House of Commons, November, 1830, "It is necessary that I should qualify the doctrine of its being not men, but measures, that I am determined to support. In a

monarchy it is the duty of parliament to look at the men as well as at the measures." In Goldsmith's "Good-natured Man," one of the characters says, "Measures, not men, have always been my mark." Canning said in a speech against the Addington ministry, in 1801, "Away with the cant of 'Measures, not men'! — the idle supposition that it is the harness and not the horses that draw the chariot along. No, sir: if the comparison must be made, if the distinction must be taken, men are every thing, measures are comparatively nothing." Burke, in "Thoughts on the Cause of the Present Discontents," spoke of "the cant of 'not men, but measures.'"

Of Lord Liverpool, who was premier for fifteen years, Brougham said, "The noble lord is a person of that sort, that, if you should bray him in a mortar, you could not bray the prejudices out of him."

His self-sufficiency is seen by a remark concerning the cabinet in which he was lord chancellor from 1830-34: "The Whigs are all ciphers: I am the only unit in the cabinet that gives a value to them."

On Brougham's elevation to the woolsack, Daniel O'Connell declared, "If Brougham knew a little law, he would know a little of every thing." Emerson, "New Essays," quotes it from Eldon, Brougham's predecessor as lord chancellor: "What a wonderfully versatile mind he has! he knows politics, Greek, history, science: if he only knew a little of law, he would know a little of every thing." Louis XVI. made a similar remark of the Abbé Maury, who preached at the Tuileries in 1781, and touched upon government, finance, politics, etc.: "If he had said something about religion," remarked the king, "he would have said something about every thing" (*Si l'abbé Maury nous avait parlé un peu de religion, il nous aurait parlé de tout*).

As Samuel Rogers saw Brougham drive away from a country-house, he remarked, "There go Solon, Lycurgus, Demosthenes, Archimedes, Sir Isaac Newton, Lord Chesterfield, and a great many others, in one post-chaise." Sydney Smith, seeing Brougham in a carriage, on the panel of which was the letter B surmounted by a coronet, observed, "There goes a carriage with a B outside and a wasp inside."

BEAU BRUMMEL.

[George Brummel, commonly called "Beau Brummel," born in London, 1778; a favorite and companion of the Prince Regent, and leader of fashion; having dissipated his fortune, he retired to Caen, France, where he died, 1840.]

I once ate a pea.

When asked at dinner if he never ate vegetables.

He explained limping in Bond Street, by an injury to his leg; "and the worst of it was," he added, "it was my favorite leg."

Being asked why he had such a bad cold, he said, "I left my carriage yesterday evening on my way to town from the Pavilion, and the infidel of a landlord put me into a room with a damp stranger."

Passing a new bronze statue of Pitt, some one remarked that he never thought Pitt was so tall a man; "Nor so green a one," added Brummel.

After his rupture with the Prince Regent, Brummel came upon him suddenly one day with some friends, and, addressing one of them while looking at the prince as at an entire stranger, said, "Alvanley, who's your fat friend?"

He answered the question whether he had ever seen so unseasonable a summer, by saying, "Yes: last winter."

"Civility," he once observed, "may be truly said to cost nothing: if it does not meet with a good return, it at least leaves you in the most creditable position."

After crossing the Channel, Brummel studied French; and, being asked what progress he was making, replied, "It's with me as with Napoleon in Russia, — I am stopped by the elements."

BUFFON.

[George, Comte de Buffon, an illustrious French naturalist and philosopher, born in Burgundy, 1707, appointed intendant of the Royal Garden, 1739; member of the Academy, 1753; died 1788.]

The style is the man himself.

In his reception address at the French Academy, Buffon said that "only well-written works will descend to posterity. Fullness of knowledge, interesting facts, even useful inventions, are

no pledges of immortality, for they may be employed by more skilful hands: they are outside the man, the style is the man himself" (*ces choses sont hors de l'homme, le style est l'homme même*). Maupertuis wrote to Frederick the Great, Nov. 19, 1745: "Wit belongs to man; style, to the author. One may almost judge of the fortune of authors by reading their works;" and Goethe says, "A writer's style is the counter-proof of his character." Pope declares that "nothing is more foolish than to pretend to know a great writer by his style." Chesterfield, writing to his son (1749), calls style "the dress of thought." Isaac Disraeli, speaking of the literary character of men of genius, says that an author can have nothing truly his own but his style: an author's diction cannot be taken from him. Fénelon, before Buffon's time, called a man's style "nearly as much a part of him as his physiognomy, his figure, the beating of his pulse, — in short, as any part of his being which is least subjected to the action of the will."

In Buffon's case the aphorism suited the man. His character, habits, even his physique, resembled his style. "His manners were distinguished, his tastes magnificent, his carriage noble; and all corresponded to the beauty of his images, the amplitude of his periods, the harmony and majesty of his expressions. He justified the inscription upon the statue erected to him in his lifetime, '*Majestate naturæ par ingenium*:'" (a genius equalled by natural majesty). To some one who spoke to Voltaire of Buffon's "Natural History," "Not so natural," rejoined the poet. His manner of writing, with his hands enclosed in lace ruffles, made *les manchettes de Buffon* a proverbial expression for an ornate style. Grimm said Montesquieu had "the style of a genius; Buffon, the genius of style;" and a witty woman remarked, that the naturalist sometimes renounced the spirit of his age, but never its poems.

Genius is only great patience (*Le génie n'est autre chose qu'une grande aptitude à la patience.*)

Carlyle wrote that genius is only an immense capacity for taking trouble. Dr. Johnson's definition was, "Genius is a mind of large general powers, accidentally determined to some particular direction."

LORD BURGHLEY.

[Sir William Cecil, an English statesman; born 1520; secretary of state from the accession of Queen Elizabeth, 1558; lord treasurer, 1572; died 1598.]

Madam, I have heard men say that those who would make fools of princes are the fools themselves.

To Queen Elizabeth.

"England," he said, "can never be ruined except by a parliament."

He wrote to his son, Sir Robert Cecil, July 10, 1598: "Serve God, by serving the queen; for all other service is indeed bondage to the Devil."

He used to throw off his official robe with the exclamation, "Lie there, Lord Treasurer!"

GOTTFRIED BÜRGER.

[A German poet, author of "Lenore;" born, 1748; died, 1794.]

You are Goethe, I am Bürger.

The familiar and consequential manner with which Bürger introduced himself to Goethe in 1800. He was mortified to find that the equality thus assumed was not recognized by the author of "Tasso" and "Iphigenia."

DUKE OF BURGUNDY.

[Grandson of Louis XIV., and father of Louis XV.; born at Versailles, 1682. Fénelon was appointed his tutor, and effected an entire change in his character, which, from being obstinate and passionate, became humble and gentle. The duke and duchess died of malignant small-pox in 1712, greatly regretted by the nation.]

What, do kings die? (*Quoi, donc, les rois meurent-ils?*)

To Fénelon, who spoke of a certain king as dead. The question illustrates the education of princes of that period. Thus the grandfather of Philip Égalité, Duc d'Orleans, started up in indignation, when his secretary stumbled, in reading, on the words, "the late king of Spain" (*feu roi d'Espagne*). "Monseigneur," hastily answered the trembling but adroit man of business, "'tis a title they take!" (*c'est un titre qu'ils prennent!*)

—CARLYLE: *French Revolution*, I. 1, 4.

A king is made for his subjects, and not his subjects for him.

These two sayings illustrate the two phases of the duke's character. The latter has, however, a more illustrious parentage; for it translates almost literally Dante's sentiment in his treatise "*De Monarchia*," "*Non enim gens propter regem, sed e converso rex propter gentem*," in which he anticipates the proposition of Calvin, "that it is possible to conceive a people without a prince, but not a prince without a people;" and again Dante declares that "citizens exist not for the sake of consuls, nor the people for the sake of the king; but, on the contrary, consuls for the sake of citizens, and the king for the sake of the people."

It is related of the Duchess of Burgundy, that she asked Louis XIV. and Mme. de Maintenon, why in England queens governed better than kings, and answered the question herself: "Because under kings it is the women who govern, and men under queens." A palpable hit at the state of things in France.

EDMUND BURKE.

[A distinguished orator and writer; born in Dublin, 1730, or, according to some authorities, in 1728; educated at Trinity College, and studied for the bar; published his "*Vindication of Natural Society*," anonymously, 1756; entered Parliament, 1766; Paymaster-general in the Rockingham ministry, 1782; retired 1783; died 1797.]

In that way I let myself down to you.

In 1759 Burke was introduced to William Gerard Hamilton, known, from his brilliant and only speech in the House of Commons, as "Single-speech Hamilton," who made him his private secretary, and, at a later period, twitted him with being taken from a garret. "In that way," proudly answered Burke, "I let myself down to you."

The Abbé Mably, an historical writer, made an even more pointed answer to a French count who had befriended him and then boasted of it, "Men of merit lodge in garrets, and fools inhabit palaces" (*Les gens de mérite logent dans des greniers, et les sots habitent dans des hôtels*).

Burke was in the habit of frequenting in youth the gallery of the House of Commons to listen to the debates. "Some of these

men," he said, "talk like Demosthenes or Cicero; and I feel, when I am listening to them, as if I were in Athens or Rome."

What shadows we are.

In a speech at Bristol, on declining the poll, September, 1780, after an unsuccessful canvass, Burke alluded to the sudden death of one of the candidates, Mr. Coombe: "The worthy gentleman who has been snatched from us at the moment of the election, and in the middle of the contest, whilst his desires were as warm and his hopes as eager as ours, has feelingly told us what shadows we are, and what shadows we pursue." Wordsworth said, "We all laugh at pursuing a shadow, though the lives of the multitude are devoted to the chase."

While making a personal canvass for an election in 1774, Burke and his friends entered a house where the wife of the owner was reading the Bible. "I have called, madam," he said, "to solicit the favor of your husband's vote and interest in the present election. You, I perceive," — placing his finger on a passage that struck his eye, — "are making your calling and election sure." — JENNINGS: *Anecdotal History of Parliament*.

It was after the election of this year that Burke was followed in returning thanks by his colleague, Mr. Cruger, a merchant; who was content to express his approval of the sentiments of the illustrious orator, by exclaiming, "Gentlemen, I say ditto to Mr. Burke!"

Burke, in his own speech on this occasion, expressed the proper relation between a representative and his constituents, by saying, "Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you, if he sacrifices it to your opinion."

He remarked half-seriously of a personal relation with the city he represented, "Though I have the honor to represent Bristol, I should not like to live there: I should be obliged to be so much on my good behavior." — BOSWELL'S *Johnson*, 1779.

One of his constituents protested against concessions to the Irish; to which Burke replied, "Sir, it is proper to inform you that our measures must be healing."

He wrote to a member of the Bell Club of Bristol, Oct. 31. 1777: "If it be true in any degree that the governors form the

people, I am certain that it is as true that the people in their turn impart their character to their rulers;" and, in a speech to the electors during his last canvass, in 1780, he said, "Depend upon it, that the lovers of freedom will be free."

I do not know the method of drawing up an indictment against a whole people.

In a speech on Conciliation with America, March 22, 1775, from which other quotations follow.

Referring to the growth of the American colonies, he said, 'No sea but what is vexed with their fisheries, no climate that is not witness to their toils.' He spoke of the colonists as "a recent people,—a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood." When he contemplated that fact, and reflected how profitable they had been to the mother country, "My rigor relents: I pardon something to the spirit of liberty."

The wisdom of our ancestors.

In the same speech, in 1775, Burke declared that he set out "with a perfect distrust of my own abilities, a total renunciation of every speculation of my own, and with a profound reverence for the wisdom of our ancestors." Jennings ("Anecdotal History of Parliament") asserts that Sir William Grant (1754–1832) was the first to use the expression, "the wisdom of our ancestors," which he applied to a proposition of Sir Samuel Romilly to subject a man's real property to the payment of all his debts. He entered Parliament, however, in 1790.

"All government," said Burke, in reference to a compromise with America, "indeed, every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter."

The religion of the colonies partook of their independent spirit. He called it "a refinement of the principles of resistance; it is the dissidence of dissent, and the protestantism of the Protestant religion."

Looking at the determined character of the Americans, he declared that "a nation is not governed which is perpetually to be conquered." nor could an Englishman properly engage in

that perpetual conquest: "An Englishman is the unfittest person on earth to argue another Englishman into slavery." As he could not draw an indictment against a whole people, so he could not be persuaded, when such a people are concerned, "that acts of lenity are not means of conciliation." He would give magnanimity a place even in politics; he thought it "not seldom the truest wisdom: a great empire and little mind go ill together." If it was merely slavery they wanted, they could have that anywhere: "it is a weed that grows on every soil."

In his speech on the Taxation of America, Burke asked, "Would twenty shillings have ruined Mr. Hampden's fortune? No; but the payment of half twenty shillings, on the principle it was demanded, would have made him a slave."

Liberty must be limited in order to be enjoyed.

He also called liberty "a good to be improved, and not an evil to be lessened."

In a letter to the sheriffs of Bristol, April 3, 1777, Burke wrote, "He that accuses all mankind of corruption ought to remember that he is sure to convict only one."

He said of William Dowdeswell, chancellor of the exchequer in 1765, "Immersed in the greatest affairs, he never lost the ancient, native, genuine English character of a country gentleman."

"And thus he bore without abuse,
The grand old name of gentleman."

TENNYSON: *In Memoriam*, cx.

"Men want arguments to reconcile their minds to what is done," he wrote to the Marquis of Rockingham, Nov. 14, 1769, "as well as motives originally to act right."

"The poorest being," he once said, "that crawls on earth, contending to save itself from injustice and oppression, is an object respectable in the sight of God and man."

Those things which are not practicable are not desirable.

"There is nothing in the world really beneficial," he continued, "that does not lie within the reach of an informed understanding and a well-directed pursuit. There is nothing

that God has judged good for us, that he has not given us the means to accomplish, both in the natural and the moral world. If we cry, like children, for the moon, like children we must cry on." (Speech on the Plan for Economical Reform, Feb. 11, 1780.)

The public is poor.

In the same speech he said, "If any merit of an extraordinary nature should emerge before that reduction is completed, I have left it open for an address of either House of Parliament, to provide for the case. To all other demands it must be answered with regret, but with firmness, 'The public is poor.'" This is often quoted, "The state is always poor."

When George III. sent a message to the House in 1782, recommending economy in the public expenditure, Burke called it "the best of messages, to the best of people, from the best of kings."

The people never give up their liberties except under some delusion.

Speech at county meeting of Bucks, 1784.

He declared that "the principles of true politics are those of morality enlarged; and I neither now do, nor ever will, admit of any other."

There is a loss of friends.

In a debate on the Canada Bill (1791), Fox had referred to France, and made reflections on Burke's views of the Revolution. Burke, when replying on a subsequent night, was called to order by Fox's friends, and even by Fox himself, until he said that, at the expense of the abandonment of friends, he would risk all to exclaim, "Fly from the French constitution!" Fox whispered, "There is no loss of friends." To which Burke replied, "There is a loss of friends." Their friendship of twenty-five years was at an end. But six years afterwards Burke could say of Fox, "He is a man to be loved." Fox had said of the French Revolution, "How much it is the greatest event that ever happened in the world, and how much the best!" Samuel Rogers declared it to be "the greatest event in Europe since the eruption of the Goths."

It is the day of *no judgment* that I am afraid of.

To Pitt, who said, while discussing French affairs in 1791, that England and the British Constitution were safe till the day of judgment.

Burke wrote to a French gentleman, October, 1789, "Whenever a separation is made between liberty and justice, neither is, in my opinion, safe;" and in a letter to a member of the National Assembly, 1791, "Men are as much blinded by the extremes of misery as by the extremes of prosperity." The disappointment of his hopes by the excesses of the French Revolution made him declare, "Without a monarchy in England we most certainly can enjoy neither peace nor liberty." He said of the French philosophers, whose writings had done much to inculcate revolutionary ideas, "These fellows have a wrong twist in their heads, which ten to one gives them a wrong twist in their hearts also."

When the royal family was brought by the mob from Versailles to Paris, Oct. 5, 1789, Burke exclaimed, "The French have shown themselves the ablest architects of ruin that have hitherto existed in the world. They have done their business for us in a way that no Ramillies or Blenheim could have done."

Pardon me, sir, we were two yesterday: we are one to-day.

When Fox and Lord North formed their coalition, and entered the House together as the speaker was counting those present: "One, two" — On the arrival of Garibaldi in Rome, following the entrance of Victor Emmanuel, September, 1870, Pius IX. indicated in his good-natured way the position of the illustrious republican: "We were two: now we are three."

Burke wrote to Sir Hercules Langrishe, on the Roman Catholics of Ireland, in 1792: "That discretion, which in judicature is well said by Lord Coke to be a crooked cord, in legislature is a golden rule." Sir Hercules was the gentleman, who, when asked if he had finished three bottles of port without assistance, replied, "Not quite: I had the assistance of a bottle of Madeira."

Burke wrote to the king of Poland in 1792: "He is noble who has a priority among freemen, not he who has a sort of wild liberty among slaves."

I never knew a man that was bad, fit for service that was good.

Said of Warren Hastings; as this, in the great speech on his impeachment: "Thank God, my lords, men that are greatly guilty are never wise."

"The people," he once said, "have no interest in disorder. When they go wrong, it is their error and not their crime."

His faith in the popular judgment was shown by the remark, "In all disputes between the people and their rulers, the presumption is at least upon a par in favor of the people."

He wrote to Sir Philip Francis, Dec. 11, 1789: "There are situations in which despair does not imply inactivity." Disraeli says, "Despair is the conclusion of fools." — *Sibyl*.

It is enough for me to have rung the bell to him.

When Mr. Bennet Langton observed that he would have been glad to hear another than Dr. Johnson, on every subject that was broached. — BOSWELL'S *Johnson*, 1780. Bourdaloue's beadle, when some one praised a sermon of the great preacher, proudly exclaimed, "I am the man who rang the bell for him!" (*C'est moi qui l'a sonné!*) Johnson's opinion of Burke was equally flattering: "I do not grudge Burke being the first man in the House of Commons, for he is the first man everywhere."

"A dull proser," Burke once remarked, "is more endurable than a dull joker."

Bad laws are the worst sort of tyranny.

He wrote to Thomas Mercer, Feb. 26, 1790: "The tyranny of a multitude is a multiplied tyranny."

He once said of political sermons, "Surely the church is a place where one day's truce may be allowed to the dissensions and animosities of mankind."

Of his political principles he remarked, "I pitched my Whiggism low, that I might live by it."

Swaggering paradoxes, when examined, often sink into pitiful logomachies.

An illustration of his use of large words, of which the following is another: when Croft's "Life of Dr. Young" was spoken of as a good imitation of Johnson's style, Burke replied, "It has all the nodosities of the oak, without its strength; it has all the contortions of the sibyl, without the inspiration." — PRIOR: *Life*.

I was not swaddled into a legislator.

He said in a letter, "I was not swaddled, and rocked, and dandled into a legislator. *Nitor in adversum* is the motto for a man like me. At every step in my progress in life (for in every step I was traversed and opposed), and at every turnpike I met, I was obliged to show my passport." — *Letter to A Noble Lord*.

A member named Onslow endeavored on one occasion to obtain support for his opinion in favor of preventing the publication of the proceedings of the House of Commons, by claiming descent from three speakers of the House. Burke replied, "I have not the advantage of a parliamentary genealogy. I was not born, like the honorable gentleman, with 'Order' running through my veins."

"Difficulty," he once remarked, "is good for man."

The proper study of mankind is man.

The motto which Burke suggested for a book Boswell said he should write after visiting the Isle of Man. — *Life of Johnson*, 1776. (From Pope's "Essay on Man," II. 1.)

Johnson expressed a good opinion of Burke's humor. The latter disapproved of the acceptance by a friend of the appointment of Dean of Ferns: "I do not like the name. It sounds like a barren title." — PRIOR: *Life*. He claimed that Horace had a good living in view when he wrote:—

"Est modus in rebus, sunt certi denique fines."

Satires, I. 1, 106.

He translated it, —

"A *modus* in the tithes, and *fines* certain."

Mr. Hartley, while making a dull speech in the House, demanded that the Riot Act should be read. "The Riot Act, my dear friend!" exclaimed Burke, looking at the empty benches: "do you not see that the mob is completely dispersed?"

During the last years of his parliamentary course, Burke's long speeches fatigued the new generation, which had not heard the brilliant efforts of his earlier life. On one occasion when Burke rose, a country member expressed the hope that the right honorable gentleman was not going to bore them with a long speech; which fairly drove Burke out of the house. "Never before," said Selywn, in reference to it, "did I see the fable realized, — a lion put to flight by the braying of an ass." But Selwyn himself once replied to a nobleman, who, seeing him and others coming out, asked if the House were up, "No, but Burke is." He had by that time gained the nickname of "the dinner-bell."

Burke called the divine right of kings and toastmasters, *jure de-vino* (*divino*).

He compared the skulls in the catacombs to the old French *noblesse*: "They do not shock one's feelings by pretending to be alive."

His virtues were his arts.

The inscription which Burke composed for the mausoleum of the Marquis of Rockingham.

I had indeed the folly to write it, but the wit to keep it to myself.

When Fox asked him if he had shown Garrick a tragedy he had written.

A whale stranded upon the sea-shore of Europe.

Of modern Spain. Edmund Waller said of James II., "He will be left alone like a whale upon the strand."

I am alone: I have none to meet my enemies in the gate.

Of the death of his only son. He said of this crushing event, "They who should have been to me as posterity are in the place of ancestors." In reply to attacks made upon his pension he

said in "A Letter to a Noble Lord," referring to his son's death, and his own retirement, "The storm has gone over me, and I lie like one of those old oaks which the hurricane has scattered about me." — PRIOR: *Life*.

He wrote to Matthew Smith: "I would rather sleep in the southern corner of a little country churchyard, than in the tombs of the Capulets."

Robert Hall said of Burke, "His imperial fancy laid all nature under tribute."

Dr. Johnson made the celebrated remark concerning him: "Burke, sir, is such a man, that if you met him for the first time in the street, where you were stopped by a drove of oxen, and you stepped aside to take shelter for five minutes, he'd talk to you in such a manner that when you parted you would say, 'This is an extraordinary man.'" At another time he supposed that a man were to take shelter from a shower under a shed with Burke, and the same judgment would be passed upon him. When Burke showed Johnson his house and lands near Beaconsfield, the philosopher exclaimed, "*Non equidem invidio, miror magis*" (I don't envy: I rather wonder). — BOSWELL: *Johnson*, 1778. Johnson said at another time, when ill, "That fellow calls forth all my powers: were I to see Burke now, it would kill me."

AARON BURR.

[An American politician, born at Newark, N.J., 1756; served in the expedition against Quebec; admitted to the bar of New York, 1782; elected to the United-States Senate, 1791; chosen Vice-president of the United States by the House of Representatives, 1800; tried on a charge of treason, and acquitted, 1807; lived many years in poverty in Europe; died in New York, 1836.]

Law is whatever is boldly asserted and plausibly maintained.

Coke called law "the perfection of reason," following Sir John Powell, who said in "*Coggs v. Bernard*" ("2 Lord Raymond, 911"), "For nothing is law that is not reason." Hooker's sublime personification naturally suggests itself: "Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world." — *Ecclesiastical Polity*, I.

Burr wrote to Pichon, the secretary of the French Legation at Washington: "The rule of my life is to make business a pleasure, and pleasure my business."

He asserted that the maxim, "Never put off until to-morrow what can be done to-day," was made for sluggards. "A better reading of it is, 'Never do to-day what you can do as well to-morrow;' because something may occur to make you regret your premature action."

LORD BYRON.

[George Gordon Noel, born 1788; published "Hours of Idleness," 1807, and, after a tour in Europe, two cantos of "Childe Harold;" left England for the Continent, 1816, and produced in Italy many of his finest poems; engaged in the Greek war of independence, and died of fever at Missolonghi, April 19, 1824.]

I awoke one morning, and found myself famous.

After the publication of the first two cantos of "Childe Harold:" quoted, from memoranda, by Moore ("Life of Byron"). It was thought that in this poem he described himself; but he said, "I would not for the world be a man like my hero."

He once said to Count Gamba, father of the Countess Guiccioli, "Poetry should only occupy the idle."

Some of his sayings on politics indicate the liberal tendency of his mind. After the battle of Waterloo, he remarked of the English foreign secretary, "I didn't know but I might live to see Castlereagh's head on a pole, but I sha'n't now." Not relishing the position he occupied as a member of an unpopular opposition, he bitterly exclaimed, "I have simplified my politics into an utter detestation of all existing governments;" but, on the other hand, "Come what may, I will never flatter the millions' canting in any shape."

The best of prophets of the future is the past.

Compare the remark of Frederick von Schlegel: "The historian is a prophet looking backwards" (*Der Historiker ist ein rückwärts gekehrter Prophet*). — *Athenæum*, Berlin: I., 2, 20.

Friendship may and often does grow into love, but love never subsides into friendship.

Like the measles, love is most dangerous when it comes late in life.

The belief in the immortality of the soul is the only true panacea for the ills of life.

Dead! God, how much there is in that little word!

From a letter. The truth of this saying is illustrated by a passage from Wraxall's "Memoirs," quoted by Jennings ("Anecdotal History of Parliament"): "Sir Philip Francis said of a regulation in Pitt's India Bill, abolishing trial by jury in the case of delinquents returning from India: 'Had the experiment been made when the illustrious statesman, the late Earl of Chatham, enjoyed a seat in this assembly, he would have sprung from the bed of sickness, he would have solicited some friendly hand to lay him on the floor, and thence, with a monarch's voice, he would have called the whole kingdom to arms to oppose it. But he is dead, and has left nothing in the world that resembles him. He is dead! and the sense, the honor, the character, and the understanding of the nation are dead with him.' The repetition of the words, 'he is dead,'" adds Wraxall, "was delivered with the finest effect; and the reflections produced by it involuntarily attracted every eye towards the treasury-bench, where sat his son."

Byron's last words were, "I must sleep now."

Goethe expressed, in his conversations with Eckermann and others, great admiration for Byron. "There is no padding," he said, "in his poetry" (*Es sind keine Flickwörter im Gedichte*). He made Byron an exception to his statement, "Modern poets put too much water in their ink" (*Neuere Poeten thun viel Wasser in die Tinte*). The *mot* is, however, not Goethe's, but is taken directly from Sterne's "Koran," II., 142, who directed it against the poets of the early part of the eighteenth century, especially Pope. But, on the other hand, Goethe declared that Byron "was always a self-tormentor," recalling the English poet's allusion to "the self-torturing sophist, wild Rousseau." — *Childe Harold*, III., 77. Again Goethe said of him, "The moment he reflects, he is a child" (*So bald er reflectirt, ist er ein Kind*).

CAIUS JULIUS CÆSAR.

[Born in Rome, July 12, 100 B.C.; studied oratory at Rhodes; filled several offices before the first triumvirate, when he obtained the province of Gaul, the subjugation of which occupied nine years; being ordered by the Senate to disband his army, he crossed the Rubicon and entered Rome, 50 B.C.; pursued Pompey to Greece, and defeated him at Pharsalia, 48; made dictator, conquered Egypt, and crushed the Pompeian faction in Africa; returning to Rome, reformed the calendar, declined the title of king, and contemplated great improvements in public administration; but was assassinated by a combination of personal and political enemies, 44 B.C.]

This day you will behold your son either supreme pontiff or an exile.

To his mother, on the morning of his election as *Pontifex Maximus*, 63 B.C. His competitors were Isauricus and Catullus, two of the most distinguished men of Rome. The Senate was greatly alarmed at the success of the popular leader, and called to mind the warning given them by the sagacious Sulla, who said, when pardoning Cæsar for a refusal to divorce his wife Cornelia, Cinna's daughter, "This man will be the ruin of the party of the nobles, for in this one Cæsar you will find many a Marius;" and although Cæsar was careful to wear the *latus clavus*, or broad purple stripe indicative of his rank, the careless arrangement of his toga caused Sulla also to say of him, "Beware of the ill-girt boy" (*male præcinctum puerum*). — SÜETONIUS: *Life*.

Similar situations have called out similar expressions to Cæsar's boast to his mother. Fiesco, whose plot to seize upon Genoa, Jan. 2, 1547, gave Schiller the subject of a tragedy, said to his wife on the eve of his attempt, "You shall either never see me more, or you shall behold to-morrow every thing in Genoa subject to your power." Falling into the water while passing the next day from one ship to another, he was drowned by the weight of his armor.

Mirabeau, after being the idol of the populace, foresaw the change in public sentiment which would be caused by his support of the proposition to give the king, rather than the Assembly, the initiative of war, and, determined to carry his point or perish, he exclaimed, "I will either leave the house in triumph,

or be torn to fragments." Hearing next day "the great treason of the Count de Mirabeau" cried in the streets, he declared that he needed not that lesson to know how short was the distance from the Capitol to the Tarpeian Rock (*je n'avais pas besoin de cette leçon pour savoir qu'il n'y a qu'un pas du Capitole à la roche tarpeienne*).

When one of the Directory, hesitating at the appointment of Bonaparte to the command of the army at the age of twenty-six, said to him, "You are too young;" "In a year," he answered, "I shall be old or dead." — LOCKHART: *Life*, IV. Just as Scipio, conscious of his own powers, replied to those who objected to his election as ædile at the age of twenty-four, "If all the *quirites* wish me to be ædile, I am old enough."

Nicholas of Russia found, on his accession to the imperial throne by the death of Alexander I. and the renunciation of his rights by his brother, the Archduke Constantine, that an extensive conspiracy against himself must be subdued by force. He said on the morning when the troops were to take the oath of allegiance, "I shall soon be an emperor or a corpse." His energy saved his life and his crown.

After Cavour's secret visit to Napoleon III., in 1858, to interest him in the cause of Italian independence, Victor Emmanuel exclaimed, "Next year I shall be king of Italy or plain M. de Savoie." Next year's battles of Magenta and Solferino made him king of Italy.

Cæsar's wife ought to be free even from suspicion.

When summoned as a witness against Publicus Clodius, his wife Pompeia's gallant, who was prosecuted for the profanation of religious ceremonies (the mysteries of the *Bona Dea*, to which women alone were admitted), Cæsar declared he knew nothing of the affair. Being asked why, then, he had divorced his wife, he replied, "Because my family should be free not only from guilt, but even from the suspicion of it" (*Quoniam meos tam suspicione quam crimine judico carere oportere*). — SUTONIUS: *Life*. Plutarch gives it, "Because I would have the chastity of my wife clear even of suspicion." — *Life*.

Better be first in a village than second in Rome.

Having received the government of Farther Spain after his prætorship, he came to a little town in passing the Alps; and his friends, by way of mirth, took occasion to say, "Can there here be any disputes for offices, any contentions for precedency, or such envy and ambition as we see among the great?" To which Cæsar answered, with great seriousness, "I assure you I had rather be the first man here than the second man in Rome." — PLUTARCH: *Life*. "It is the true cry of nature," says Lacordaire: "wherever we are, we wish to be first." — *Conferences*.

When he was in Spain, he was so much affected by reading the history of Alexander the Great, that he burst into tears. When asked the reason, he replied, "Do you think I have not sufficient cause for concern, when Alexander at my age reigned over so many conquered countries, and I have not one glorious achievement to boast?" — PLUTARCH: *Life*. This is sometimes shortened into the exclamation, "Twenty-two years old, and nothing done for immortality!" (V. SCHILLER: *Don Carlos*, II. 1.)

He rebuked his friends for expressing their dislike of asparagus upon which sweet ointment instead of oil had been poured, at the house of Valerius Leo, at Milan, by saying, "He who finds fault with any rusticity is himself a rustic." — *Ibid*.

The die is cast.

A motion having been made in the senate that some person should be appointed to succeed Cæsar in Gaul, before the term of his command had expired, and that his claim to be a candidate at the next election of consuls should not be admitted, Cæsar advanced into Cisalpine Gaul, making a halt at Ravenna, and sending his troops to the banks of the Rubicon, now the Pisatello, near Rimini. A very ancient law of the republic forbade any general, returning from the wars, to cross this river with his troops under arms. Cæsar, therefore, having joined them, halted them upon the bank, and revolved in his mind the importance of the step he was about to take; saying to those around him, "We may still retreat; but, if we pass this little bridge, nothing is left for us but to fight it out in arms." "While he was thus hesitating," says Suetonius

("Life"), "a person remarkable for his noble mien and graceful aspect appeared close at hand, sitting and playing upon a pipe. When not only the shepherds, but a number of soldiers also, flocked from their posts to listen to him, and some trumpeters among them, he snatched a trumpet from one of them, ran to the river with it, and, sounding the advance with a piercing blast, crossed to the other side. Upon this Cæsar exclaimed, 'Let us go whither the omens of the gods and the iniquity of our enemies call us. The die is now cast'" (*Jacta alea est*; or in Greek, as Plutarch states.) He thus, in the opinion of some, embraced that occasion of usurping the supreme power which he had coveted from youth; two verses of Euripides being frequently in his mouth, translated into Latin by Cicero (*De Officiis*, III.)

"Nam si violandum est jus, regnandi gratia
Violandum est: aliis rebus pietatem colas."

"Be just, unless a kingdom tempts to break the laws,
For sovereign power alone can justify the cause."

Phœniss. II.

What dost thou fear? Thou art carrying Cæsar. (*Quid times? Cæsarem vehis.*)

While his soldiers were having a tedious passage from Brundisium to Dyrrachium, in the campaign against Pompey, Cæsar went secretly on board a small vessel, and discovered himself to the pilot when the boat was in danger of being overturned, exclaiming, as Plutarch gives it in his "Apothegms of Kings and Great Commanders," "Trust fortune, and know that you carry Cæsar." Plutarch, in his "Life of Cæsar," states that he disguised himself as a slave, and in the morning astonished the pilot, who wished to put back owing to a head wind, by saying, "Go forward, my friend, and fear nothing: thou carriest Cæsar and his fortune." Fournier doubts the story, because Cæsar did not mention it in his "History of the Civil War."

On one occasion when Gen. Jackson was sailing down Chesapeake Bay in an old steamboat, the waves were running high, and an elderly gentleman present expressed some concern. "You are uneasy," said the general to him: "you never sailed with me before, I see." — **PARTON: Life.**

The order given by Cæsar to his veterans at Pharsalia, Aug. 9, 48 B.C., was, "Soldiers, strike in the face." He made but a brief comment on the result: "They would have it so." It was proposed, after this decisive action, to erect at Rome in his honor a golden statue to Mars the Avenger, and an altar to Vengeance; but he refused, with words used by Charles Sumner, after the war of the Rebellion: "Monuments are made for victories over strangers: domestic troubles should be covered with the veil of sadness."

Veni, vidi, vici.

Cæsar's laconic announcement to his friend Amintius, of his victory over Pharnaces, the son of Mithridates, at Zela, in Asia Minor, 47 B.C., who thereby lost his kingdom and his entire army. — PLUTARCH: *Life*. Suetonius says that among the pageantry of the Pontic triumph, a tablet with this inscription was carried before him, "I came, I saw, I conquered;" not signifying, as other mottoes on the like occasion, what was done, so much as the despatch with which it was done; for Dion Cassius states that Cæsar was proud of this victory as of no other, as on the same day and in the same hour in which he met the enemy, he attacked and defeated him.

"He saw me and yielded;

That I may truly say with the hook-nosed fellow of Rome,
I came, saw, and overcame."

2 *Henry IV.*, IV. 3.

Equally brief announcements have been made in modern times. John Sobieski sent the Mussulman standards captured before Vienna to the Pope, with the message, "I came, I saw, God conquered." Turenne announced the victory of Dünen, or the Dunes, by which Dunkirk was retaken from the Spaniards, June 14, 1658, with the words, "The enemy came, was beaten, I am tired, good-night." When Suwarrow informed Catherine II. of the capture of Prague in 1794, by writing, "Hurrah! Prague! Suwarrow!" the empress promoted him in equally concise terms: "Bravo! Field-marshal! Catherine." More famous, and even briefer, was Sir Charles Napier's pun, announcing the victory of Hyderabad in 1843, "*Peccavi*" (I have

Scinde). (Before the battle of Meanee in the same war, he said, "If I survive, I shall soon be with those I love: if I fall, I shall be with those I have loved.") During the Spanish war of independence in 1808, Gen. Palafox was summoned by the French besieging commander, says Lockhart ("Life of Napoleon," 1808), to surrender Saragossa, in these brief terms: "Headquarters, Santa Eugrazia — capitulation." The reply was equally to the point: "Headquarters, Saragossa — war to the knife." At the end of sixty days the French retired.

"War, war, is still the cry, — war even to the knife."

Childe Harold, I. 86.

I hold thee fast, Africa! (*Te teneo, Africa!*)

Cæsar was never deterred from any expedition, nor retarded in the prosecution of it, by superstition. Happening to fall, when stepping out of the ship at Adrimetum, in his campaign against the Pompeian faction, he gave a lucky turn to the omen, by exclaiming, "Africa, I hold thee fast!" — SÆTONIUS: *Life*. As William the Conqueror landed at Pevensey in England, Sept. 28, 1066, his foot slipped, and he fell with both hands upon the ground. A loud cry of grief was raised at the evil omen. But the ready wit of William failed him not. "By the splendor of God," he cried, "I have taken seizin of my kingdom: the earth of England is in my two hands." — FREEMAN: *Norman Conquest*, III. chap. 15.

When informed that Cato the younger had put an end to his life after the defeat of the Pompeians at Thapsus, 46 B.C., Cæsar said, "Cato, I envy thee thy death, since thou hast deprived me of the honor of saving thy life." He used his victims with clemency, and declared, "No music is so charming to my ears as the requests of my friends, and the supplications of those in want of assistance."

I am not king, but Cæsar (*Non rex sum, sed Cæsar*).

When given the royal title by the multitude. He made the name of Cæsar greater than that of king.

To a coward, who boasted how many wounds he had received in the face, he said, "You had better take heed, the next time you run away, how you look back."

Happening to see some strangers in Rome carrying young dogs and monkeys in their arms, and caressing them, he asked indignantly, "Do the women in their country never bear children?" — PLUTARCH: *Life of Pericles*.

When advised to be on his guard against some approaching danger, he replied, "I had rather die than be the subject of fear." When Antony and Dolabella were accused of having some designs against his person and government, he said, "I have no apprehensions from those fat and sleek men: I rather fear the pale and lean ones;" meaning Cassius and Brutus. — PLUTARCH: *Life*.

"Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights;
Yond' Cassius has a lean and hungry look;
He thinks too much; such men are dangerous."

Julius Cæsar, I. 2.

Henry IV. of France was of the same opinion. "Great eaters and great sleepers," he said, "are incapable of any thing else that is great" (*Les grands mangeurs et les grands dormeurs sont incapables de rien faire de grand*).

Et tu, Brute!

A certain soothsayer is said to have forewarned him of a great danger that threatened him on the Ides of March; and Cæsar, as he was going to the senate-house on that day, called to him, and said, laughing, "The Ides of March are come;" to which the soothsayer answered softly, "Yes, but they are not gone." The night before, he supped with Lepidus; and the question arising, what kind of death was the best, Cæsar answered, "A sudden one;" or, "one that is least expected."

When he had taken his seat in the senate-house, which stood in the Campus Martius and was attached to Pompey's theatre, the conspirators came around him to pay their compliments, and Metellus Cimber advanced nearer than the rest, as if to make a request; Cæsar making a sign that he should defer his petition, Metellus seized him by the toga on both shoulders, and, the signal being thus given, the dictator was stabbed with three and twenty wounds, uttering a groan only, says Suetonius, but no cry, at the first wound; although some authors relate, that, when

Marcus Brutus fell upon him, he exclaimed, "Thou, my son!" (*Καὶ σὺ τέκνον!*), or even a longer exclamation, "What! art thou, too, one of them? Thou, my son!" Some commentators suppose that the words "my son" refer to the relationship existing between Cæsar and Brutus; but the expression, reported as it is in Greek from unknown authors,—there being no authority for the familiar *Et tu Brute*,—may be regarded as doubtful.

While the conspiracy against Cæsar was being formed, Brutus called upon Ligarius, and, finding him indisposed, said, "O Ligarius, what a time is this to be sick!" To which Ligarius, raising himself upon his elbow, replied, "If Brutus has any design worthy of himself, Ligarius is well."—PLUTARCH: *Life of Brutus*. After the death of Cæsar, Brutus declared that he once dreamed that virtue was a thing: "I find her only a name, and the mere slave of fortune."

CALIGULA.

[Caius Cæsar Augustus, third Roman emperor, son of Germanicus and Agrippina, born A.D. 12; succeeded Tiberius 37; after the promise of a beneficent reign, gave way to the caprice and cruelty of a madman; exhausted Italy by his extortions, and plundered the provinces, until murdered Jan. 24, 41.]

Would that the Roman people had but one neck!
(*Utinam populus Romanus unam cervicem haberet!*)

When incensed at the people's applauding a party at the Circensian games in opposition to him. — SÆTONIUS: *Life*. These words have been attributed to Nero; but Dion Cassius and Seneca agree with Suetonius in ascribing them to Caligula. "Anger," says Jean Paul, "wishes all mankind had only one neck; love, that it had only one heart; grief, two tear-glands; pride, two bent knees."—*Flower, Fruit, and Thorn Pieces*, IV. While caressing his wife Cæsonia's neck, Caligula would say, "So beautiful a neck must be cut whenever I please" (*Tam bona cervix simul ac jussero demetur*); or, as it is sometimes translated, "Fair as it is, how easily I could sever it!" Now and then, says Suetonius, he would threaten to put his dear Cæsonia to the torture, that he might discover why he loved her so passion-

ately. At a sumptuous entertainment he fell suddenly into a violent fit of laughter; and upon the consuls, who reclined next to him, respectfully asking the occasion, "Nothing," replied he, "but that, upon a single nod of mine, you might both have your throats cut." — *Ibid.*

Strike so that he may feel himself die! (*Ita feri ut se mori sentiat!*)

His well-known and constant order, prolonging the sufferings of his victims by causing slight and frequently repeated strokes to be inflicted upon them. — *Ibid.* When about to murder his brother, whom he suspected of taking antidotes against poison, he said, "Find, then, an antidote against Cæsar!"

CHARLES DE CALONNE.

[A French courtier and minister, born at Douai, 1734; controller-general of the finances, 1783; after attempting to supply deficits by loans and temporary expedients, was dismissed, 1787; lived in exile during the Revolution; died, 1802.]

Madam, if it is but difficult, it is done: if it is impossible, it shall be done (*se fera*).

The words with which the light-minded courtier, who was incapable of the patient execution of an elaborate plan, and whose only wish was to supply present wants without a thought of the morrow, received a request of Marie Antoinette for a considerable sum of money, made with the air of a queen to whom nothing could be refused.

GEORGE CANNING.

[An English statesman, orator, and wit, born in London, April 11, 1770; educated at Oxford; entered Parliament, 1793; under-secretary of state, 1796; issued with others "The Anti-Jacobin;" secretary of state for foreign affairs, 1807, and again in 1822; prime minister, 1827; died in August of that year.]

I called the New World into existence to redress the balance of the Old.

In a speech, Dec. 12, 1826, on the relations between Great Britain and Portugal. The whole passage was, "If France

occupied Spain, was it necessary, in order to avoid the consequences of that occupation, that we should blockade Cadiz? No, I looked another way: I sought materials of compensation in another hemisphere. Contemplating Spain, such as our ancestors had known her, I resolved, that, if France had Spain, it should not be Spain 'with the Indies.' I called the New World into existence to redress the balance of the Old."

In a speech in the House of Commons against parliamentary reform, Canning exclaimed, "Reform the Parliament! Repeal the Union! Restore the Heptarchy!" as if the latter two were as feasible as the former. This was the origin of the expression used in 1834 by Sir Robert Peel, in reply to a speech of Daniel O'Connell in favor of repeal: "Repeal the Union! as well restore the Heptarchy!"

Ah! but you *were* tedious.

Canning replied to a clergyman who asked him how he liked his sermon, "It was short;" at which the clergyman said, "Yes, you know I avoid being tedious:" "Ah! but you *were* tedious," rejoined Canning.

When a new ministry was formed containing Addington (Lord Sidmouth), who was successively chancellor of the exchequer, first lord of the treasury, and home secretary, and whose presence in every administration was considered necessary in order to please George III., Canning remarked, "He is like the small-pox: everybody must have it once."

Sir Harry Hallford, a distinguished physician, quoted in company the saying, "Every man is a physician or a fool at forty." Canning slyly asked, "Sir Harry, mayn't he be both?" The saying is attributed to Tiberius, but Plutarch ("Preservation of Health") assigns to the emperor the assertion that "he was a ridiculous man that held forth his hand to a physician after sixty."

When Lord — spoke of a picture he had seen, representing the procession of animals into Noah's Ark, the elephants coming last and filling up the foreground, Canning explained it by saying, "Your elephants — wise fellows — staid behind to pack up their trunks."

CARACTACUS.

[King of the Silures, a tribe of ancient Britons; after long resistance to Roman arms, was defeated, and carried to Rome, A.D. 51; died about 54.]

Is it possible that a people possessed of so much magnificence at home could envy my humble cottage in Britain?

On beholding the splendor of Rome. The Emperor Claudius received him kindly, and gave him his liberty, and, according to some writers, allowed him still to reign in part of Britain as a prince subject to Rome. — FREEMAN: *Old English History*.

THOMAS CARLYLE.

[Born at Ecclefechan, Scotland, 1795; educated at Edinburgh University; began his literary career, 1823; removed to London, and published "Sartor Resartus," 1834; "The French Revolution," 1837; "Oliver Cromwell," 1845; "Frederick the Great," 1858-64; died Feb. 5, 1881.]

God has put into every white man's hand a whip to flog the black.

On meeting Ralph Waldo Emerson in 1848. Emerson called him "a trip-hammer, with an Æolian attachment."

In his address as Lord Rector of Edinburgh University in 1866, Carlyle made use of the following expressions: "Beautiful is young enthusiasm; keep it to the end, and be more and more correct in fixing on the object of it. It is a terrible thing to be wrong in that, — the source of all our miseries and confusions whatever."

"The deepest depth of vulgarism is that of setting up money as the ark of the covenant."

"Can there be a more horrible object in existence than an eloquent man not speaking the truth?"

"New truths are not the gifts which the old offer to the young: the lesson we learn last is but the fulness of the meaning of what was only partially apprehended before."

Give your life royally.

Great men are not born among fools.

The unspeakable Turk.

In a letter to a meeting at St. James's Hall, London, in 1876, called to discuss the Eastern question, and the part that Europe should take in it, Mr. Carlyle wrote: "The unspeakable Turk should be immediately struck out of the question, and the country be left to honest European guidance."

In a discussion of the authorship of Shakespeare's plays, Carlyle said, "Lord Bacon could as easily have created the planets as he could have written 'Hamlet.'"

Towards the close of his life, he bitterly remarked, "They will not understand that it is death I want."

Arthur Hugh Clough, the poet (1819-61), said of Carlyle in 1849, "He has taken us into the desert; and he has left us there." De Quincey remarked to the great iconoclast, after the publication of "Latter-Day Pamphlets," in 1850, "You've shown, or you've made, another hole in the tin kettle of society: how do you propose to tinker it?"

Of Carlyle's critical powers Goethe said, "Criticism is our weak point. We shall have to wait a long time before we meet with such a man as Carlyle." (V. Addenda.)

CAROLINE MATILDA.

[Queen of Denmark, sister of George III.: born in England, 1751; married Christian VII. of Denmark, a weak and profligate king, by whom she was neglected or ill-treated; Struensee, a physician, acquired great influence over both king and queen, and was made prime minister; in consequence of a conspiracy, he was executed, and the queen banished to Zell, where she died, 1775.]

O God, keep me innocent; make others great!

The fate of this illustrious and unhappy princess, who, in a letter to George III. on the day before her death, protested in passionate terms her innocence of all the charges which led to her banishment, gives a melancholy interest to the words which she scratched with the point of a diamond on a window of the castle of Frederiksborg: "*O mon Dieu, conserve-moi innocente, donne la grandeur aux autres!*"

LORD CASTLEREAGH.

[Robert Stewart, Viscount Castlereagh, and Marquis of Londonderry, a British statesman; born in Ireland, 1769; entered the British House of Commons, 1794; president board of control, 1802; secretary for war, 1805; for foreign affairs, 1812; represented England at the Congresses of Vienna, Paris, and Aix-la-Chapelle; committed suicide Aug. 12, 1822.]

The ignorant impatience of taxation.

When the income-tax was thrown out in 1816. Mr. Gladstone quoted this expression on introducing his commercial treaty budget in 1860; saying, that, if the author of that phrase could again take his place in the House, he would be more likely to complain of an ignorant patience of taxation.

"While Lord Castlereagh never showed the least symptom of any information extending beyond the more recent volumes of the 'Parliamentary Debates,' " says Lord Brougham, "or possibly the files of the newspapers only, his diction set all imitation, perhaps all description, at defiance." — *Historical Sketches of Statesmen*. Thus he once spoke of "the right honorable gentleman turning his back upon himself." "On another occasion," says Earl Russell, "he had gone on for an hour, speaking upon what subject no man could guess, when he exclaimed of a sudden, 'So much, Mr. Speaker, for the law of nations.' At another time, when he had spoken for an hour, tediously and confusedly, he declared, 'I have now proved that the Tower of London is a common law principle.'" "Thomas Moore's answer," says Jennings ("Anecdotal History of Parliament"), to the question, 'Why is a pump like Viscount Castlereagh?' will be remembered:—

'Because it is a slender thing of wood,
That up and down its awkward arm doth sway,
And coolly spout and spout and spout away,
In one weak, washy, everlasting flood.' "

When some one asked Talleyrand, at the Congress of Vienna, who that personage was, undistinguished by decorations, the French representative replied that it was Lord Castlereagh; and added, "and sufficiently distinguished" (*c'est bien distingué*).

CATHERINE II.

[Empress of Russia; born at Stettin, 1729; married Peter, afterwards emperor, 1745; deposed him during the first year of his reign, 1762, when she became sole mistress of the empire; of profligate life, but great abilities, she promoted education and commerce, patronized scientific men, and extended her dominions on the Black Sea; was a party to the partition of Poland, 1772; died 1796.]

Your wit makes others witty (*Votre esprit en donne aux autres*).

In a letter to Voltaire.

Falstaff said, "I am not only witty in myself, but the cause that wit is in other men." — 2 *Henry IV.*, I. 2.

During his visit to Russia, Diderot noticed the uncleanness of the peasants, then serfs. "Why," replied the empress, "should they take care of a body which does not belong to them?" (*Pourquoi auraient-ils soin d'un corps qui ne leur appartient pas?*) Diderot apologized on a certain occasion for touching her knee in the heat of an argument. The empress put him at his ease at once: "Let there be no ceremony between men" (*Entre hommes tout est permis*). She once closed a conversation with Diderot and Grimm, to attend to affairs of state, by saying, "Now I must see how my bread is baking" (*Maintenant il faut songer au gagne-pain*).

One of her maxims was, "I praise loudly, I blame softly" (*Je loue tout haut, je gronde tout bas*).

Diderot described his royal hostess as having "the soul of Brutus with the charms of Cleopatra." Speaking of the situation of St. Petersburg, he told her that "a capital at the end of one's kingdom is like the heart at the end of one's fingers" (*avoir le capitale au bout de son royaume, c'est avoir le cœur au bout de ses doigts*). He is reported to have spoken of the Russian empire as "rotten before it is ripe." Joseph II. called it "a colossus of brass on a pedestal of clay."

CATHERINE OF ARAGON.

[Spelled also Katharine. Daughter of Ferdinand and Isabella of Spain, born 1486; married Arthur, eldest son of Henry VII. of England, 1501; and, on his death, his brother, afterwards Henry VIII. who afterwards divorced her; died 1536.]

I have done England little good, but I should be sorry to do it any harm.

To the commissioners, after her divorce from Henry VIII. She also said, "I would rather be a poor beggar's wife and be sure of heaven, than queen of all the world and stand in doubt thereof by reason of my own consent."

CATHERINE DE MEDICI.

[Daughter of Lorenzo de Medici, Duke of Urbino; born in Florence, 1519; married the dauphin, afterwards Henry II., 1533; on the death of her son, Francis II. (1560), became regent for Charles IX., a minor; instigated the massacre of St. Bartholomew's Day, Aug. 24, 1572; died 1589.]

We shall soon say our prayers in French.

When the Huguenots, who conducted their services in the vernacular, were reported to be gaining the upper hand, during the minority of Charles IX. When another of her sons, Henry III., told her that he had made himself king of France by killing the Duke of Guise, "the king of Paris," in 1588, Catherine shrewdly remarked, "Take care that you do not soon find yourself king of nothing." The next year he was assassinated by Jacques Clément.

MARCUS PORCIUS CATO.

[A model of antique Roman virtue, called Cato for his wisdom, also "the Censor," and "the Elder," born at Tusculum, B.C. 234; served against the Carthaginians; gained repute as an orator, and settled in Rome, where he rose to be consul and censor, reforming many abuses; strongly advised the third Punic war; died B.C. 149.]

It is a hard matter to save that city from ruin where a fish is sold for more than an ox.

Complaining of the luxury of the Romans.

Speaking of the power of women, he said, "All men naturally govern the women, we govern all men, and our wives govern us." Plutarch says that this might have been taken from the Apothegms of Themistocles; for, as his son directed in most things through his mother, he said, "The Athenians govern the

Greeks; I govern the Athenians; you, wife, govern me; and your son governs you: let him use, then, that power with moderation, which, child as he is, sets him above all the Greeks."

Cato found fault with the people for often choosing the same persons consuls: "You either think the consulate of little worth, or that there are but few worthy of the consulate."

It was a saying of his, that "Wise men learn more from fools, than fools from the wise; for the wise avoid the error of fools, while fools do not profit by the examples of the wise."

Another of his sayings was, that he "liked a young man that blushed, more than one that turned pale." Diogenes, seeing a youth blush, said, "Right, my boy: that blush is the favorite color of virtue."

"The man that blushes is not quite a brute."

YOUNG: *Night Thoughts*, VII. 496.

I cannot live with a man whose palate has quicker sensations than his heart.

When an epicure desired to be admitted into his friendship.

He used to say, "The soul of a lover lives in the body of another."

In all his life he never repented but of three things: "The first was, that he had trusted a woman with a secret; the second, that he had gone by sea, when he might have gone by land; third, that he had passed one day without having a will by him."

He reprov'd an old debauchee by saying, "Old age has deformities enough of its own: do not add to it the deformity of vice."—PLUTARCH: *Life*.

"Every one," he said, "ought especially to reverence himself, for every one is always in his own presence."—PLUTARCH: *Apotheisms*.

When he saw many had their statues set up, "I had rather," he remarked, "men should ask why Cato had no statue, than why he had one."—*Ibid*.

It was one of his sayings, "They that separate honor from virtue separate virtue from youth."—*Ibid*.

An angry man, in his opinion, differs from a madman only in the shorter time his passion endures.

“Ira furor brevis est.”

HORACE: *Epistles*, I. 2, 62.

Man must depart from life as from an inn, not as from a dwelling.

Life bears to eternity the relation of an inn to a fixed dwelling. Yet to some the comparison would have but little force, as Dr. Johnson declared that nothing which had been contrived by man had produced so much happiness as a good tavern or inn. — BOSWELL: *Life*, 1776. At another time he called a tavern-chair “the throne of human felicity.” Falstaff asks, “Shall I not take mine ease in mine inn?” (*1 Henry IV.*, III. 3.)

But Shenstone wrote on the window of an inn:—

“Whoe’er has travelled life’s dull round,
Where’er his stages may have been,
May sigh to think he still has found
The warmest welcome at an inn.”

The best way to keep good acts in memory is to refresh them with new.

He declared the Romans to be like sheep: “a man had better drive a flock of them than one of them; for in a flock, if you can get but a few of them to go right, the rest will follow.” — PLUTARCH: *Life*.

“Those magistrates,” he said, “who could prevent crime, and do not, in effect encourage it.”

He was told that Greek was such a language as the gods speak in: “I would learn it, that I may speak with the gods in their own dialect.” Cicero said of Plato’s “Dialogues,” that if Jupiter were to speak, he would speak as Plato did. The Emperor Charles V. declared, “Spanish is the language to speak with God.”

A soothsayer must laugh when he meets another.

Preserved by Cicero (“De Divinatione,” “De Natura Deorum,” and in “Brutus”). Soothsaying — that is, foretelling future events by an inspection of the entrails of animals, or declaring

by such means whether an action could properly be undertaken at a particular time — had fallen into disrepute, and superstition generally was derided. Thus Cato met one morning a friend, who seemed to be in trouble, and who said he was afraid some evil was about to befall him, as, on waking that morning, he saw a mouse gnawing his shoe. "Calm yourself," replied Cato: "the prodigy would have been indeed frightful if the shoe had gnawed the mouse." Claudius Pulcher, when told, on the eve of a naval battle with the Carthaginians, that the sacred hens would not eat, threw them into the sea, exclaiming, "Let them drink, then." Claudius was, however, defeated. When Hannibal learned that the sacrifice seemed unfavorable to the immediate action which he proposed, he said scornfully, "Will you believe in a calf's liver rather than in a tried general?" Cæsar declared in his African campaign, "I will have better omens when I choose:" and Pyrrhus parodied a line of Hector's speech, "The best of omens is the cause of Pyrrhus."

Delenda est Carthago.

The entire sentence, "*Ceterum censeo Carthaginem esse delendam*," is not found in any Latin author, but is translated from Plutarch's "Life of Cato." Latin authors, from Cicero, "*De Senectute*," to Aurelius Victor and Pliny, give the indirect quotation, "*Carthaginem delendam censuit*." Cato, having visited Carthage after the battle of Zama, B.C. 146, and remarked its large army, immense store of provisions, and riches of all kinds, returned to the senate, and denounced the prosperity of their rival, letting fall a Libyan fig he had concealed under his toga. When all had admired its beauty and freshness, "The land which produced it," said Cato, "is but three days' journey from Rome." Thereafter he closed every speech in the senate with the words, "And my opinion is, that Carthage should be destroyed;" for he thought it dangerous, says Plutarch, to suffer a city which had always been great, and which was now grown sober and wise through its misfortunes, to lie watching every advantage against them. — *Life*.

Cato was prosecuted in his old age, no less than fifty charges being made against him; the last when he was eighty-six years old, on which account he said, "It is hard that I, who have lived

with men of one generation, should be obliged to make my defence to those of another." — *Ibid.* Goethe says he was right; "for how can a jury judge from premises of which they know nothing? or consider motives, which lie far behind them?" Goethe has elsewhere declared that "a man should be tried by a jury of his peers." — *Die Aufgeregten*, III. 1.

CAVOUR.

[Camille Benso, Count di Cavour, an illustrious Italian statesman; born at Turin, Aug. 10, 1810; elected to the Sardinian chamber of deputies, 1849, after having for years defended the cause of Italian independence by voice and pen; minister of commerce, 1850; of finance, 1851, prime minister, 1852; arranged with Napoleon III. the war against Austria, 1859, but resigned after the peace of Villa Franca; resumed office, 1860, and was the first prime minister of the kingdom of Italy; died June 6, 1861.]

In my dreams I see myself already minister of the kingdom of Italy.

In a letter to the Marchese Barollo, Oct. 2, 1832, when Italian independence was but a dream, he showed what was the ruling thought of his life. The cause to which he devoted himself was the constitutional unity of his country, the entire peninsula. "Italy," he said, "must be made by liberty, or I despair of making her at all." He explained the condition of things following the defeat of Novara, and the abdication of Charles Albert, in 1849, by the simple statement, "We existed, and every day's existence was a gain."

He silenced a deputy who laughed while he was praising English institutions in the Sardinian Parliament, by suggesting that "the laugh could only proceed from some one whose name has never reached England."

His recipe against being *ennuyé* was effective: "I persuade myself that no one is tiresome."

"In politics," he declared, "nothing is so absurd as rancor."

Cavour was never married. He parried the jokes of the king on the subject of his celibacy by an allusion to the nobler devotion of his life: "Italy is my wife: I will never have another."

Any one can govern by a state of siege.

In his last illness; referring to government by armed force, when the laws are for the time being suspended.

In a speech after the annexation of Naples by Garibaldi in 1860, he made the important announcement which will be forever associated with the name of Cavour: "We are ready to proclaim in Italy this principle, 'A free church in a free state.'" They were also his last words, to the priest in attendance upon him: "*Frate, frate, libera chiesa in libero stato.*" Montalembert wrote in the preface to his own works, published in Paris in 1860: "In a word, the free church in a free state has been the programme which led me to my first efforts, and which I continue to regard as just and true, reasonable and practical, after the studies and struggles of thirty years."

COMTE DE CHAMBORD.

[Henri, Duc de Bordeaux, son of the Duc de Berri who was assassinated in 1820, and grandson of Charles X.; born in Paris 1820; after the Revolution, he lived out of France; was the last representative of the elder branch of the French Bourbons, and was called by his adherents *Henri Cinq*; died Aug. 24, 1883.]

I will never consent to become the legitimate king of the Revolution (*Je ne consentirai jamais à devenir le roi légitime de la Révolution*).

He wrote in May, 1871, after an unsuccessful attempt of the Legitimists to effect a monarchical restoration: "To the country belongs the word, to God the hour" (*La parole est à la patrie, l'heure est à Dieu*).

In 1873 a fusion took place between the Orleanists, or the adherents of the younger branch of the Bourbons, represented by the Comte de Paris, grandson of Louis Philippe, and the Legitimists, who rallied around the Comte de Chambord. Thiers had been forced from the presidency; a re-actionary cabinet under his successor, Marshal MacMahon, stood ready to overthrow the existing form of government. The "hour" seemed to have come: it was only necessary to give the "word." The efforts of the Fusionists were directed to obtaining the consent of the Comte de Chambord, in the event of his restoration, to

the adoption of the tricolor, the badge of the Revolution, originally the colors, red, white, and blue, of the Duc d'Orleans (*Égalité*), as the national flag of France, instead of the white flag and the *fleurs-de-lis* of Henry IV., the first Bourbon king. However much a matter of sentiment it might seem to be, Marshal MacMahon himself, by birth and education a Legitimist, but all his life a soldier under the tricolor, saw the folly of an attempt to return to a flag with which the present generation of Frenchmen was unacquainted. In a conversation with the Orleanist, Duc d'Audriffet-Pasquier, he is reported to have said, although he subsequently denied it, "If the white flag were raised in opposition to the tricolor, the *chassepots* would go off of themselves!" (*Si le drapeau blanc était développé en face du drapeau tricolore, les chassepots partiraient tout seuls!*) The attempt was unavailing. The Comte de Chambord refused to recognize a "legitimated revolution." "Henry V.," he replied, "cannot abandon the white flag of Henry IV." (*Henri Cinq ne peut abandonner le drapeau blanc de Henri Quatre*). As the Orleans princes, on their side, could not give up the colors which symbolized their devotion to the cause of the revolutions of 1789 and 1830, by which they had risen to power, the fusion failed of practical results; and the "exile of Frohsdorf" remained *Henri Cinq* only to a waning group of politicians and *grandes dames*.

The *chassepot* in the *mot* attributed to Marshal MacMahon was a breech-loading rifle (named after its inventor, M. Chassepot), which was adopted by the government in 1866, and first used by the French force, which, with the papal troops, defeated Garibaldi at Mentana, Nov. 3, 1867. In his report of the battle Gen. de Failly said, "The *chassepot* has done wonders."

SEBASTIAN CHAMFORT.

[A satirical French writer, born in Auvergne, 1741; lived mostly in Paris; admitted to the Academy, 1781; was the friend of Mirabeau, and favored the Revolution, "Tableaux" of which he published; died, 1794, after being arrested by the Jacobins.]

What is the Third Estate?

Chamfort furnished ideas to other men, who, like Mirabeau, enjoyed "brushing the most electric head in Europe:" of him

Mme. Roland said that "he made one laugh and think at the same time." Visiting one day the Comte de Lauraguais, he said, "I have just done a piece of work" (*J'ai fait un ouvrage*). "What!" said his friend, "a book?" *ouvrage* having in French the double meaning that "work" has in English. "No, I am not such a fool," replied Chamfort; "but the title of a book. I gave it to that Puritan Sieyès: he can comment on it at his leisure; but, do what he may, the title alone will last." The title was: "What is the Third Estate? Every thing. What part has it in government? Nothing. What does it want? To become something." (*Qu'est-ce que le Tiers État? Tout. Qu'a-t-il? Rien. Que veut-il? Y devenir quelque chose.*) The pamphlet which Sieyès wrote with that title immortalized him: the title alone remains. In his essay the constitution-maker attempted to prove that the Third Estate, the commonalty, as distinguished from the nobles and the clergy, formed a nation complete in itself, which could exist without the other two orders, while they were nothing without it.

Chamfort was also the author of the *mot d'ordre*, "War to the castle, peace to the cabin!" (*Guerre aux châteaux, paix aux chaumières!*), which was called by Alison "the principle of the Revolution," and was promulgated by Cambon, a merchant and financier, who was the last president of the Legislative Assembly, a member of the committee of public safety, and who, after the fall of Robespierre, directed for a time the finances of the republic.

"I shall not believe in the Revolution," said Chamfort, "until cabs go at a walk" (*Je ne croirai pas à la révolution que quand les cabriolets vont au pas*); which was equivalent to saying, "until rich people in carriages cease to run down poor foot-passengers" (*écrasser les passants*). "The man," says Sainte-Beuve, "who wanted a cab for himself in 1782, and obtained none, wished no one to have one in 1792." In the opinion of conservatives like Sainte-Beuve, personal resentments furnish the motives of revolutions. Louis XV. would have suppressed cabs altogether: "If I were lieutenant of police, I would prohibit those Paris cabriolets." — *Journal of Mme. du Hausset*, 293.

Chamfort's paraphrase of the watchword of the Revolution, "Fraternity or death," which he called a "brotherhood of

Cain," was, "Be my brother, or I will kill thee" (*Sois mon frère, ou je te tue*). Thus Carlyle quotes "fiery Isnard": "We will have equality, should we descend for it to the tomb." — *French Revolution*, II., 1, 12. Goethe wrote in the second volume of his posthumous "Aphorisms:" "What sort of liberality is that which everybody talks about, but will hinder his neighbor from practising?" Chamfort said of the early acts of the Revolution, "The French are a new people, which has as yet only organized insurrection: it is little, but better than nothing." When Marmontel was regretting these excesses, Chamfort asked him, "Do you think that revolutions are made with rose-water?" (*Voulez-vous donc qu'on vous fasse des révolutions à l'eau-rose?*) — *Autobiography of Marmontel*.

Every man who at forty years of age is not a misanthrope has never loved his race (*Tout homme qui à quarante ans n'est pas misanthrope n'a jamais aimé les hommes*).

Chamfort divided his friends into three classes: "the friends who love me, the friends who do not trouble themselves about me, and the friends who detest me."

He said of himself, "My head is Tacitus, my heart Tibullus" (*J'ai du Tacite dans la tête, et du Tibulle dans le cœur*). "Neither one nor the other," says Sainte-Beuve, "left either his head or his heart for the good of posterity."

Chamfort called chance "a nickname for Providence." He considered marriage "a fine invention to interest us as much in the future as in the present."

He prefixed the nobiliary particle *de* to his name; and when the Duc de Créqui said a name was nothing, Chamfort replied, "It is easy to say that; but call yourself M. Criquet, instead of M. le Duc de Créqui, and see the effect when you enter a drawing-room."

CHARLES I.

[King of England: born 1600; succeeded James I., 1625; became involved in contests with Parliament in the first year of his reign, on the granting of supplies; and, having dissolved three Parliaments in succession, determined to reign without one; finally summoned the Long Parliament in 1640, which declared war upon him, in the course of which he was imprisoned, tried, and executed Jan. 30, 1649.]

If I granted your demands, I should be no more than the mere phantom of a king.

To the Long Parliament, which demanded the power of controlling military, civil, and religious appointments. At an early period he defined the relations between a king and his subjects thus: "The people's liberties strengthen the king's prerogative, and the king's prerogative is to defend the people's liberties."

When Charles entered the House of Commons to arrest Pym, Hampden, Holles, Hazlerig, and Strode, Jan. 4, 1642, he called upon Speaker Lenthall to tell him whether they were present. The Speaker made the historic answer: "I have neither eyes to see, nor ears to hear, save as the commons of England themselves do direct." — "Well, well," replied the king, "I think my eyes are as good as another's." Failing, however, to discover the members, he added, "Since I see all my birds have flown, I do expect from you that you will send them unto me as soon as they return hither."

Nothing is so contemptible as a despised prince.

Before his execution.

Napoleon wrote to his brother Joseph, king of Naples, in April, 1806, in displeasure at his conduct, "An exiled and vagabond king is a silly personage" (*C'est un sot personnage que celui d'un roi exilé et vagabond*).

On the scaffold Charles said, "I go from a corruptible to an incorruptible crown, where no disturbance can take place." His last word, spoken to Bishop Juxon, was, "Remember!" It is supposed to refer to a message to his son Charles, counselling him to forgive the enemies and murderers of his father. Thus Phocion, when asked, before drinking the hemlock, if he had any message for his son, sent this: "I command and entreat you not to think of any revenge upon the Athenians."

CHARLES II.

[King of England, son of Charles I.; born May 29, 1630; landed in Scotland, 1649, and was crowned at Scone; defeated at Dunbar and Worcester; fled to France, but was restored to the English throne, 1660; joined the triple alliance against Louis XIV., with whom he soon made a secret treaty; died 1685.]

My sayings are my own, my actions are my ministers'.

In reply to a verse which Lord Rochester wrote and fastened to the king's bedroom-door: —

“ Here lies our sovereign lord the king,
Whose word no man relies on;
He never says a foolish thing,
Nor ever does a wise one.”

It was of Rochester, who was removed from the treasury and made lord president, — a more dignified but less important position, — that Viscount Halifax said, “I have seen people kicked down-stairs before, but my Lord Rochester is the first person that I ever saw kicked up-stairs.”

One of the king's sayings which became a proverbial expression was, “as good as a play.” It was said of the debates on Lord Ross's Divorce Bill, which he attended in the House of Commons, because, says Macaulay, “they amused his sated mind.”

Asking Stillingfleet why he read his sermons, the bishop answered, it was from awe of his majesty; asking the king, in turn, why he read his speech from the throne, Charles replied, “Because I have asked them so often for money, that I am ashamed to look them in the face.”

Mr. Cowley has not left a better man behind him in England.

On the death of Abraham Cowley, the poet, in 1667.

George III. passed a different verdict upon ex-Chancellor Loughborough, when told of his death: “Then he has not left a greater knave behind him in my dominions.” It was this unscrupulous politician who, when Alexander Wedderburn, made an unjustifiable attack upon Benjamin Franklin before the Privy Council in 1774; accusing him of obtaining surreptitiously, and sending to America, some letters of government officials in Boston, upon the receipt of which the Americans petitioned for the removal of Gov. Hutchinson and others. After making this charge, Wedderburn added, “He will henceforth esteem it a libel to be called a man of letters, — this man of three letters;”

alluding to the Latin word for thief, *fur*. Plautus speaks of a thief being a man of three letters (*trium litterarum homo*). Franklin remained silent during this attack; but it was remarked, that when, as American commissioner, he signed the treaty of offensive and defensive alliance with France, in 1778, he wore the same suit of Manchester velvet as on his appearance before the Privy Council. It was all the revenge the amiable philosopher desired; but Horace Walpole wrote, Dec. 11, 1777: "If I were Franklin, I would order the cabinet council to come to me at Paris with ropes about their necks, and kick them back to St. James's."

My Chancellor Cooper (Shaftesbury) knows more law than all my judges, and more divinity than all my bishops.

Shaftesbury, satirized by Dryden under the name of Achitophel, served and betrayed a succession of governments, but timed his treacheries to promote his fortune. To him is attributed — as to Fontenelle and St. Evremont — the reply to the question of what religion he was: "I am of the religion of all sensible men;" and when asked what that was: "That all sensible men agree not to tell." This definition is used by Lord Beaconsfield in "Endymion," without acknowledgment (chap. lxxxi.). Whatever his religion may have been, King Charles knew him well enough to say to him when Lord Ashley, "You are the wickedest dog in my dominions;" to which he coolly replied, "Of a *subject*, I think I am."

It is the custom here for but one man to be allowed to stand covered.

Removing his hat, when he saw that the Quaker William Penn, during an audience of his Majesty, stood covered. Penn, however, said, "Friend Charles, keep thy hat on!"

During a visit of the king to Westminster School, Dr. Busby, who held the position of master for fifty-five years, and educated, it is said, a greater number of distinguished men than any other teacher who ever lived, kept his hat on; giving as an excuse, "The scholars must not know that I have a superior, else it would be all over with my authority."

Charles II. was a good-natured monarch, who did not feel attacks upon his royal dignity. When told by a man in the pillory, that he was there for making pasquinades on the ministry, "Fool," exclaimed the king, "why didn't he make them on me? Then nothing would have happened to him!"

A Frenchman, Gourville, told Charles in 1674, that a king of England who would be the man of his people would be the greatest monarch in the world. "I will be the man of my people," replied the king.

His brother, the Duke of York, afterwards James II., gave Charles some advice in 1685, on a certain point, which the latter thought would provoke the people to resistance. "Brother," he said, with a keen insight into James's character, "I am too old to go again to my travels: you may, if you choose it." The duke once warned him against walking out without guards; alluding to James's unpopularity, the king replied, "You may depend upon it that nobody will ever think of killing me to make you king."

The old fool has taken more executions in that naked country than I for the murder of my father.

Of the conduct of Gov. Berkeley of Virginia, in executing the adherents of Nathaniel Bacon, who raised a force against the Indians without the governor's commission, and became involved in conduct considered treasonable. Berkeley was recalled after these executions and confiscations of estates, and died soon after his arrival in England, "imbittered in his last moments, according to a most probable story, by the well-earned gibe which the amiable Charles flung at him."—Lodge: *English Colonies in America*.

Charles said of George, Prince of Denmark, the good-natured but dull husband of the future Queen Anne, "I have tried him drunk and sober, and can find nothing in him."

When William, Prince of Orange, afterwards William III., all of whose thoughts were on war, married Mary, daughter of the Duke of York, the king said by way of friendly warning, "Nephew, remember that love and war do not agree well together."

He remarked of the first Earl Godolphin, who held many

important offices under the last Stuarts, William and Mary, and Anne, "Sidney Godolphin is never in the way, and never out of the way." Burnet calls him "the silentest and modestest man who was perhaps ever bred in a court."

Jeffreys, afterward the infamous judge, and minion of James II., resigned the recordership of London, on being reprimanded by the House of Commons, which petitioned the king to remove him from all his offices, in 1680: "Jeffreys is not Parliament-proof," remarked Charles.

Presbytery is no religion for a gentleman.

To the Earl of Lauderdale, who was captured at Worcester and appeared at the Restoration "in a new suit of clothes," says Carlyle; "gave up presbytery, not without pangs; and set about introducing the Tulchan apparatus into Scotland; failed, as is well known, and earned from the Scotch people deep-toned universal sound of curses, not yet inaudible." — *Cromwell's Letters and Speeches*. "I took up my politics," said Sir Walter Scott of his school-days, "as King Charles II. did his religion, from an idea that the Cavalier creed was the more gentlemanlike persuasion of the two."

For its merit I will knight it, and then it will be sir-loin.

On asking the name of a piece of beef which particularly pleased him, and being told it was the loin, the king gave it the name it has since borne. (V., however, *SKEAT: Etym. Dict.*)

Do not let poor Nelly starve!

On his death-bed; of Eleanor Gwynne, a celebrated beauty, who was born in London about 1650, and, after she had achieved success as an actress, became the king's mistress.

When the queen, Catherine of Braganza, asked the dying king's pardon for any offence she might unwittingly have given him, he exclaimed, "She ask my pardon, poor woman! I ask hers with all my heart!"

CHARLES V.

[King of Spain and the Netherlands; born in Ghent, February, 1500; became king, 1516; elected Emperor of Germany, 1519; defeated Francis I. of France, at Pavia, 1525; in opposition to a second coalition, his army under the Constable de Bourbon took Rome, 1527; attacked the Protestant princes of Germany, 1547, but was defeated at Innsbruck, and put to flight; abdicated his hereditary dominions in favor of his son Philip, and resigned the imperial crown, 1555; retired to the monastery of St. Juste in Spain, where he died, Sept. 21, 1558.]

Then he never snuffed a candle with his fingers.

Reading upon the tombstone of a Spanish grandee, "Here lies one who never knew fear." — BOSWELL'S *Johnson*, 1769.

Marshal Lannes said to a colonel who punished a young officer for cowardice in his first engagement, "Know, colonel, that no one but a poltroon will boast that he never was afraid." Julian the Apostate declared that "the only inheritance I have received from my ancestors is a soul incapable of fear;" and the Regent Morton did not exaggerate, when he said at the grave of John Knox, Nov. 26, 1572, "Here lies one who never feared the face of mortal man."

When Charles saw Martin Luther for the first time, the plain appearance of the reformer caused the emperor to say, "That man certainly will never induce me to turn heretic" (*Hic certe nunquam efficeret ut hereticus evaderem*). Years afterwards, when Charles had deposed the rebellious Elector of Saxony, and the Duke of Alva wished to disturb Luther's grave at Wittenberg, the monarch, more magnanimous than the subject, refused, saying, "I wage war against the living, not the dead! Let him rest in peace: he is before his judge."

When his staff urged him not to expose himself in action, he replied, "Name me an emperor who was ever struck by a cannon-ball."

What a beautiful retreat for another Diocletian!

Passing through the valley of St Juste, in Estramadura, Spain, to which he retired on his abdication. Diocletian, the Roman emperor, closed a reign marred only by a persecution of the Christians, by abdicating, A.D. 305, in favor of Galerius, and

retired to cultivate his garden at Salona, in Dalmatia. He replied to the urgent wish of his former colleague, Maximian, that he should resume power, by saying, "If Maximian could see the cabbages planted by my own hands at Salona, I should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power." It was otherwise with Charles: and the interest he still took in the affairs of the empire led Philip II. to say when Cardinal Granvella remarked, "It is a year ago to-day that your father abdicated," "And a year ago to-day that he began to repent of it." The day after his abdication, Charles presented his secretary to Philip with the words, "The present I make you to-day, my son, is greater than that I made you yesterday."

When his jester asked him if he raised his cap to him because he was no longer emperor, he replied, "No, Pedro, but because I have nothing but this poor courtesy to give you."

How absurd to try to make two men think alike on matters of religion, when I cannot make two time-pieces agree!

Robertson states that the emperor was particularly curious with regard to the mechanism of clocks and watches; and, having found after repeated trials that he could not bring any two of them to go exactly alike, he reflected with a mixture of surprise and regret on his own folly in having bestowed so much time and labor on the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the profound and mysterious doctrines of religion. — *History of the Reign of Charles V.* This anecdote, however, lacks authenticity; for Robertson only gives it as a report. It rests, indeed, upon no trustworthy foundation, and is inconsistent with the views upon religious subjects, especially in regard to the Protestant reformation, which Charles expressed during his life at St. Just.

The emperor's first motto was *Nondum* ("Not yet"); exchanged for *Plus ultra* ("More beyond"), "the audacious phrase," says Sainte-Beuve, "which gave the lie to the Pillars of Hercules," — the limit of the world to the ancients, but a mere outpost of Spanish dominion.

CHARLES IX.

[King of France; born 1550; ascended the throne, 1560; declared of age, 1563; during his reign the Huguenots were persecuted until the massacre of Aug. 24, 1572, called the Massacre of St. Bartholomew's Day, destroyed ten thousand of them in Paris alone; died, after suffering the agonies of remorse, 1574.]

Young as I am, I can bear my own sword.

Refusing to fill the office of constable of France, after the death of the Duc de Montmorency in 1567.

The wound is yours: the pain is mine (*La blessure est pour vous, la douleur est pour moi*).

Visiting Admiral de Coligny, who had been wounded in the hand by Tosinghi, a Florentine partisan of the Guises, two days before the massacre of Aug. 24. The king disliked the house of Guise, of whose avarice his brother, Francis II., had said, that "they would strip the kings of France of their last shirt." Charles was, therefore, probably sincere in his regret at the outrage committed upon the venerable Huguenot. Had Coligny been killed by the Florentine, as was intended, the massacre of St. Bartholomew's Day would not have occurred. The narrative of the Venetian ambassador of that time fixes the responsibility for both acts upon the queen-mother, with the single participation of the Duc d'Anjou, afterwards Henry III.; the Guises gave a silent acquiescence to the plan, which was withheld from the king until the last moment. — *La Diplomatie vénitienne*, I. 552, 553.

When, on the fatal night of the 24th, the assassins entered his chamber, the wounded admiral said to their leader, "Young man, thou shouldst respect my gray hairs: nevertheless, thou canst abridge my life but little" (*aussi bien ne feras-tu ma vie plus brève*). The Duc de Guise called out from below, when told that the admiral was dead, "Fling him out that we may see him!" and then kicked the dead body, saying, "Lie there, venomous serpent: you will shed your poison no more!" (*bête vénéneuse, tu ne répandras donc plus ton venin!*)

According to hitherto undisputed history, Charles IX., on the morning of the 25th, seized a long fowling-piece, and fired from

a window of the Louvre upon the flying Huguenots. Even his cry of "Kill, kill! let none be left to reproach me!" has been brought in to heighten the effect. When, two days afterwards, a Huguenot was killed near him, he exclaimed, in anticipation of the remorse which was soon to devour him, "Would to God it were the last!"

Fournier devotes many pages of his sixth edition to prove, what he had been attacked for attempting in his first, that Charles IX. did not fire upon the Huguenots. The main authorities for the tradition have been Brantôme, who was not in Paris at the time; and d'Aubigné, who had left Paris three days before the massacre, and whose strong partisan feelings unfit him for an historian. Sully, also a Huguenot, who nearly lost his life in the massacre, does not mention the king's participation in it; and a Huguenot pamphlet called "The Tocsin against the Massacres and other Confusions in France," published in 1579, only seven years after St. Bartholomew's Day, speaks as follows: "Although one would have thought that so great a slaughter would sate the cruelty of the young king, a woman, and many important persons of their suite, nevertheless, they seemed to grow the more infuriated the greater the outrage became; for the king, on his side, spared nothing towards it, *not that he put a hand to it*" (*non pas qu'il y mist les mains*), but because, being at the Louvre while the massacre was going on in the city, he commanded that the names of the killed or prisoners should be brought to him, in order that due deliberation might be made concerning those whom it was necessary to guard or put out of the way." This is considered strong proof by implication that Charles was innocent of the cruelty charged upon him. Fournier, in a note to p. 203 of "L'Esprit," mentions two other Protestant writings where the story of the fowling-piece is given as a mere *on dit*. The building, a window of which is pointed out to travellers as that from which Charles IX. fired upon the Huguenots, was not built until long after 1572. In a letter of the king's discovered in 1842, which he wrote the day after the massacre to the Duc de Longueville, governor of Picardy, he says that he was not able to oppose the massacre, nor apply any remedy to it; "having enough to do to employ my guards and other forces, to hold myself as securely

as possible within this château of the Louvre, in order to appease the sedition throughout the whole city, and prevent other massacres, which I should marvellously regret" (*ayant en assez à faire à employer mes gardes et autres forces, pour me tenir le plus fort en ce chasteau du Louvre, pour après faire donner par toute la ville de l'apaisement de la sédition, et pour prévenir d'autres massacres, dont j'aurois un merveilleux regret*).

A *mot* which Brantôme attributes to Charles IX., that in the case of rebels "it is cruelty to be humane, and humane to be cruel," is from a sermon of Muis, Bishop of Bitonte, which Catherine de Medici was in the habit of quoting to her son. — *Histoire Universelle d'Aubigné*, II. i. 2. The letter in which the Vicomte d'Orthez refused to massacre the Huguenots of Bayonne, as commanded by the king, is considered by Fournier an invention of d'Aubigné. In it he said, "Sire, I have communicated the command of your majesty to his faithful subjects and soldiers of the garrison: I have found here only good citizens and brave soldiers, but not a headsman" (*je n'y ai trouvé que bons citoyens et braves soldats, mais pas un bourreau*). No historian follows d'Aubigné here; nor is it well applied to this particular officer, whose cruelty to the Huguenots of Bayonne and Navarre was so inhuman that it called forth a rebuke from Charles IX. himself, which was confirmed by a letter of Catherine de Medici. Finally, M. de Larroque discovered in the imperial library a letter of Orthez, dated August, 1572, the month of the massacre of St. Bartholomew's, in which he promised the king to cause those with whose custody he is charged "to live in such a manner" (*de fere vivre en tel point*), "that no trouble should be feared from them;" that is, that Catholics and Protestants should be restrained from mutual attacks and massacres. — FOURNIER: 212, note.

Later investigations destroy the authenticity of another horrible *mot* of the religious wars, — that of the Pope's legate, Arnaud, abbot of Citeaux, who, when besieging Béziers, a stronghold of the Albigenses, in 1209, with Simon de Montfort, gave the order, "Kill all: God will recognize his own!" (*Tuez-les tous, Dieu connaîtra bien ceux qui sont à lui!*) Sixty thousand persons, including old men, women, and children, were said to have been massacred in accordance with this command.

CHARLES X.

[King of France, youngest brother of Louis XVI ; born 1757; joined the royalist emigration, 1789; entered Paris with the allies, 1814; succeeded his brother, Louis XVIII., 1824; gradually surrounded himself with re-actionary ministers, until the violation of the charter, July 25, 1830, caused the three days' revolution, at the end of which Charles ceased to reign; retired to England, and thence to Göritz, Austria, where he died, October, 1836.]

Nothing is altered in France: there is only one Frenchman more (*Il n'y a rien de changé en France: il n'y a qu'un Français de plus*).

An expression contained in a proclamation issued by Charles when Comte d'Artois, and published in the "Moniteur," or official newspaper, upon the restoration of Louis XVIII., April 12, 1814. In discussing the authorship of this famous remark, Büchmann ("Geflügelte Worte") calls attention to its unfortunate similarity with the "phrase," to use Sieyès' word, employed by the deputy Manuel in voting for the death of Louis XVI., Charles's brother: "A dead king is only a man less" (*Un roi mort n'est qu'un homme de moins*). The phrase did not, however, originate with the Comte d'Artois, but, according to "The Contemporary Review," February, 1854, formed the opening of an address composed in his name by Count Beugnot, at the instigation of Talleyrand, Chancellor Pasquier and others, to allay any fear that the restoration meant a return to the ideas of the old *régime*. The address began as follows: "No more controversy! Peace and France! Finally I behold it again: nothing therein is changed except that there is one Frenchman more."

The *mot* became so popular that it was parodied on all occasions. The arrival of the first giraffe in Paris was celebrated by the circulation of a medal bearing the words, "Nothing is changed: there is only one animal more" (*il n'y a qu'un bête de plus*), in which a sarcastic allusion to the Bourbons may be detected, *bête* having a contemptuous signification unknown to its English equivalent. When Francis I., Emperor of Austria, died in 1835, and Prince Metternich remained at the head of affairs, which he conducted in the same re-actionary spirit as before, it

was said, "Nothing is altered: there is only one Austrian less." On the appointment of Talleyrand to be *vice*-grand elector of the empire, Fouché said, "Among so many offices it will not count; it is only one *vice* more" (*ce n'est qu'un vice de plus*).

I have no wish to ride like my brother in a cart.

That is, in the tumbril of the Revolution; or, as it is sometimes given, "I would rather mount a horse than the cart," rather exile than death. When urged to make concessions to the feeling which, in July, 1830, broke out in revolution, Charles X. preferred abdication to death; as his brother, in his opinion, perished by yielding too much. Asserting at another time that there was no middle course between the throne and the scaffold, Talleyrand maliciously suggested the post-chaise.

Before, however, setting out, as Charles II. said, on his travels, the king attended a ball given at the Palais Royal, June 5, 1830, to the king of Naples, by his brother-in-law the Duc d'Orleans, soon to be Louis Philippe I. Two thousand guests crowded the *salons*; the people filled the gardens, where rows of lights sprang from tree to tree, and from arcade to arcade. During the evening a presentiment of coming events filled the mind of the Comte de Salvandy, a former minister to Naples; and passing before the host, who was receiving the compliments of his guests upon the brilliancy of the occasion, he said, "You are giving us quite a Neapolitan *fête*, prince: we are dancing upon a volcano" (*nous dansons sur un volcan*); alluding to the habit of the peasantry, who thoughtlessly dance upon the slopes of Vesuvius, which may at any moment overwhelm them. In little more than a month Charles X. had taken the post-chaise, and Louis Philippe was hailed as the "citizen king."

CHARLES XII.

[King of Sweden; called the "Madman of the North;" born at Stockholm, June 27, 1682; succeeded Charles XI., 1697; opposed a league of the Northern powers; took Copenhagen; raised the siege of Narva against Peter the Great; invaded Poland and Saxony; marched upon Moscow, but was defeated at Pultowa, 1709; retreated to Turkey, and on his return through Germany was obliged to surrender Stralsund; killed at the siege of Frederickshall, during an invasion of Norway, Dec. 11, 1718.]

No matter: nothing resembles a man more than a king.

When a minister's servant apologized for addressing him familiarly, not knowing he was the king, "but thinking it was only a man."

Charles had several horses killed under him at the battle of Narva in 1700, where he defeated Peter the Great. As he was mounting a fresh one, he exclaimed, "These people seem disposed to give me exercise." When asked what he thought of Alexander, whose life he was found reading when a child, "That I should like to resemble him," was the precocious reply. It was suggested that the Macedonian lived but thirty-two years: "It is enough," maintained Charles, "when one has conquered the world." The Swede died at thirty-six. The anecdote may have suggested to Pope the conjunction of their names: —

"Heroes are much the same, the point's agreed,
From Macedonia's madman to the Swede."

Essay on Man, IV. 219.

CHARLES ALBERT.

[Carlo Alberto, king of Sardinia; born 1798; ascended the throne, 1831; made liberal reforms in the government; granted a constitution, and put himself at the head of the movement for Italian independence, 1848; after gaining several victories over the Austrians, was defeated at Novara, March 23, 1849; and abdicated in favor of his son Victor Emmanuel; died July of the same year.]

I await my star (*J'attends mon astre*).

The motto of his house. When Victor Emmanuel opened the first Parliament in Rome in November, 1871, the common people sought all day in an unclouded sky for the "star of Savoy," which they were told was visible.

The proud answer of Italian patriotism, "Italy will finish it alone" (*L'Italia farà da se*), given to French republicans in 1848, who favored the intervention of their country to assist Italy against Austria, has been attributed to others than Charles Albert: by Reuchlin ("History of Italy," II. 1, 55) to Pareto, then minister of foreign affairs; to Cesare Balbo, a writer and liberal statesman of that time; and to Gioberti, an even more distin-

guished patriot. Gregorovius ("Rome in the Middle Ages," VI. 259) dates it from Cola di Rienzi; but only properly, says Büchmann, in so far as it expresses the main idea of Rienzi's career. The assistance which was refused in 1848-49 was accepted, with a result not prejudicial to Italian pride, in 1859.

VISCOUNT DE CHATEAUBRIAND.

[A distinguished French writer and statesman; born at St. Malo, September, 1768; destined to the Church, but preferred the army, which he entered, 1786; sailed for the United States, 1791, ostensibly to discover the North-west Passage; but, after a journey from Niagara to Florida, returned to France, 1792; joined the emigrants, and lived in poverty in England; returned 1800, and published "Atala," a picture of aboriginal American life; elected to the Academy, 1811; ambassador to Berlin, 1820; to London, 1822; minister for foreign affairs, 1823; ambassador to Rome, 1828; died after a long retirement, July 4, 1848.]

If the cocked-hat and surtout of Napoleon were placed on a stick on the shores of Brest, it would cause Europe to run to arms from one end to the other.

Of the terror which the name of Napoleon, as once that of Richard Cœur de Lion, still inspired among those who had crushed him. Chateaubriand, however, called the history of France under Napoleon, "slavery less the shame (*l'esclavage moins la honte*).

"France is a soldier" (*La France est un soldat*). A thought which was suggested to Chateaubriand by the history of France under the empire, the foundation of which rested upon military glory.

Talleyrand said of Chateaubriand in his old age, when not even the vivacious society and unremitting attentions of Mme. Récamier could dispel his despondency, "He thinks himself deaf, because he no longer hears himself talked of."

Chateaubriand illustrated the inconstancy of his political life, which, however, manifested a great repugnance to imperialism and republicanism alike, by saying, "I am a Bourbonist by honor, a royalist by reason and conviction, and a republican by tastes and character."

LORD CHATHAM.

[William Pitt, first Earl of Chatham; called, until raised to the peerage, "The Great Commoner;" born in Cornwall, Nov. 15, 1708; member for Old Sarum, 1735; paymaster of the forces, 1746; prime minister for five months, 1755; formed a coalition with Newcastle, becoming secretary of state, and directing war and foreign affairs; resigned on the accession of George III.; privy seal, 1766, and accepted a peerage; resigned, 1768; opposed the American war; died May 11, 1778.]

Methinks Felix trembles! He shall hear from me some other day.

Asking, in the House of Lords, who were the evil advisers of his Majesty; and fixing his eyes on Mansfield, who seemed to quail before his glance. Campbell, in the "Life of Mansfield," quotes it "Festus;" which led the Hon. Edward Everett to write him, that Lord North would not have quailed, but would have said, "Judge Felix, if you please, Lord Chatham."

Moreton, Chief Justice of Chester, once used the expression in the House of Commons: "King, Lords, and Commons; or." looking at Pitt, "as the right honorable member would call them, Commons, Lords, and King." Pitt having asked that the words be taken down, Moreton explained that he meant nothing; whereupon Pitt gave him this advice: "Whenever that member *means* nothing, I advise him to say nothing."

The Duke of Newcastle gave the management of the House of Commons in 1754 to Sir Thomas Robinson, a dull man; which made Pitt exclaim, "Sir Thomas Robinson to lead us! The duke might as well send his jack-boot to lead us!" When Pitt formed the coalition with Newcastle in 1757, the patronage which the latter dispensed through the members of the House made him seem so much like a proprietor of votes, that his colleague said, "The Duke of Newcastle lent me his majority to carry on the government." In fact, the duke looked upon the objects of his patronage very much as upon his tenants; whom he evicted when they did not support his candidates, saying, "May I not do what I like with my own?"

During the Seven Years' War, Pitt brought about an alliance between England and Prussia, by which France was overpowered. The scene of action being, therefore, transferred from

America to Europe, Pitt remarked at the close of the struggle, "I conquered America in Germany." It was during this war, immediately after the capture of Quebec, that Pitt declared, "I will own I have a zeal to serve my country beyond what the weakness of my frail body admits of;" and Lord Chesterfield said of the large forces and sums of money voted for the defence of America against the French, "It is Pitt's doing, and it is marvellous in our eyes."

Gentle Shepherd, tell me where.

The line of a song which Pitt repeated, when Grenville, in a debate on the financial statement of 1762, asked where they would have a tax laid: "Let them tell me where. I say, sir, let them tell me where. I repeat it, sir: I am entitled to say to them, tell me where." "It was long," says Macaulay, "before Grenville lost the nickname of 'Gentle Shepherd,' which Pitt fixed upon him." — *Essay on Chatham*.

Chatham first made the suggestion of "a power behind the throne," in a speech, March 2, 1770: "A long train of circumstances has at length unwillingly convinced me that there is something behind the throne greater than the king himself."

The case of John Wilkes, in 1770, brought out one or two famous observations from Chatham: "Unlimited power," he said, "corrupts the possessor; and this I know, that, where law ends, there tyranny begins." In a debate upon Lord Marchmont's motion, made at midnight, May 1, 1770, that any interference of the lords, respecting the Middlesex election, would be unconstitutional, Lord Chatham exclaimed, "If the constitution must be wounded, let it not receive its mortal stab at this dark and midnight hour." He had already said, when a member of the Lower House, "I will not go to court if I may not bring the constitution with me."

In a letter to the Earl of Shelburne, Sept. 29, 1770, he spoke of "reparation for our rights at home, and security against the like future violations."

Confidence is a plant of slow growth.

When asked for confidence in the ministry in 1766, he said their characters were fair enough, and such persons he was

always glad to see in the public service; but, giving a smile which was hardly respectful, "Confide in you? Oh, no! you must pardon me, gentlemen. Youth is the season of credulity: confidence is a plant of slow growth in an aged bosom!" "True friendship," says Washington, "is a plant of slow growth." — *Social Maxims*. "I see before me," said Disraeli, in a speech at the Mansion House, Nov. 9, 1867, "the statue of a celebrated minister, who said that confidence was a plant of slow growth. But I believe, however gradual may be the growth of confidence, that of credit requires still more time to arrive at maturity."

Much of Chatham's finest oratory was employed against the treatment of the American colonies by the ministry; but, as Brougham says, our idea of it rests upon a few scattered fragments. In opposing the Stamp Act, he said, "America, if she fall, will fall like the strong man: she will embrace the pillars of the state, and pull down the constitution along with her."

In allusion to a quotation of precedents, he protested: "I come not here armed at all points with law-cases and Acts of Parliament, with the statute-books doubled down in dog's-ears, to defend the cause of liberty."

In 1777 he made the ringing declaration, while speaking of the employment of German mercenaries: "If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I never would lay down my arms, — never! never! never!"

Equally famous is the figure he employed when opposing the use of Indians in the war, 1777: "I invoke the genius of the Constitution. From the tapestry that adorns these walls the immortal ancestor of this noble lord frowns with indignation at the disgrace of his country." (*V. Addenda.*)

In the same year he contemptuously answered the ministerial boast of driving the Americans before the British army: "I might as well think of driving them before me with this crutch!"

Of the impulse to speak, which overcame his self-command, he once said to Lord Shelburne, "I must sit down; for when I am up, every thing that is in my mind comes out."

Other sayings of Chatham's are: "Politeness is benevolence in trifles." "'Butler's Analogy' raises more doubts than it solves."

Burke, in a speech on the Repeal of the Corporation and Test Acts, March 2, 1790, quoted a remark of Chatham's: "We have a Calvinistic creed, a Popish liturgy, and an Arminian clergy."

ANDRÉ CHÉNIER.

[A French poet; born in Constantinople, October, 1762; secretary of legation to England, 1787; committed to prison as a Girondist, after pursuing a moderate course in the Revolution; and executed, July, 1794, two days before the fall of Robespierre.]

I have done nothing for posterity; nevertheless [*striking his forehead*], **there was something there!** (*Je n'ai rien fait pour la postérité; pourtant j'avais quelque chose là!*)

Fournier hesitates at setting aside the touching story of Chénier and his friend Roucher reciting in the fatal cart the first scene of "Andromaque," between Orestes and Pylades; and the despairing exclamation of the author of the "Jeune Captive," that he had done nothing for posterity. "I confess that I doubt," says the author of "L'Esprit dans l'Histoire," "while I regret my doubts." He adds, that the narrative of a *romancier*, Hyacinthe de Latouche, is drawn from contemporaneous accounts of suspicious authenticity, and names Alfred de Vigny as contributing, in his "Stello," to fasten the romance upon history. Professor Caro, however, dismisses the scene as "a pure invention," and traces the famous *mot* of the poet to the notes of a poem by Loizerolles, on the death of his father, who shared Chénier's prison. — *Études et Portraits*, chap. xi. This same Loizerolles attributes to Chénier what history has assigned to his companion in prison, Trudaine, who was said to have drawn on the wall of his cell a tree, from which a branch had fallen, and above it the words, either in Latin, "*Fructus matura tulissem*," as asserted by the Marquis de Saint-Aulaire, in the "Lettres inédites de Mme. du Deffand," I. 103, note; or in French, "*J'aurais porté des fruits*" (I should have borne some fruit.)

If, however, doubt is to be thrown on all that Loizerolles and Latouche have written on this subject, the following exclamation of Chénier to Roucher must share the same fate: "It is so beautiful to die young!" (*Il est si beau de mourir jeune!*).

LORD CHESTERFIELD.

[Philip Dormer Stanhope, fourth Earl of Chesterfield, courtier, orator, and wit, called by Sainte-Beuve "the La Rochefoucauld of England;" born in London, September, 1694; educated at Cambridge; entered Parliament, 1715, where his speeches were greatly admired; passed to the House of Lords, 1726; ambassador to Holland, 1728; Lord lieutenant of Ireland, 1745; principal secretary of state for two years from 1746; was intimate with Pope, Swift, and the other wits of the day; his "Letters to His Son" were published in 1774, the year after his death.]

Will your majesty command the insertion of the usual formula: "To our trusty and well-beloved cousin"?

The question with which Chesterfield received the angry exclamation of George II., when the name of a person he disliked was suggested for an appointment: "I would rather have the Devil!" Laughing at the turn his minister gave to it, the king replied, "My lord, do as you please."

When asked how he got through so much work, he replied, "Because I never put off until to-morrow what I can do to-day." De Witt, pensionary of Holland, answered the same question: "Nothing is more easy: never do but one thing at a time, and never put off until to-morrow what can be done to-day."

Being asked, when lord lieutenant, whom he thought the greatest man in Ireland, he replied, "The last man who arrived from England, be he who he might."

When walking in the street one day, Chesterfield was pushed off the flags by an impudent fellow, who said to him, "I never give the wall to a scoundrel." The great master of courtesy immediately took off his hat, and, making him a low bow, replied, "Sir, I always do." This has also been told of John Randolph of Roanoke, in an encounter with the editor of "The Richmond Whig."

Next to doing things that deserve to be written, there is nothing that gets a man more credit, or gives him more pleasure, than to write things that deserve to be read.

Letters to his Son, 1739.

If you can engage people's pride, love, pity, ambition, (or whatever is their prevailing passion), on your side, you need not fear what their reason can do against you.

Letters to his Son, Feb. 8, 1746.

"Every man," says Seneca, "has his weak side."

"The ruling passion, be it what it will,
The ruling passion conquers reason still."

POPE: *Moral Essays*, III. 153.

Whatever is worth doing at all is worth doing well.

Ibid., March 10, 1746.

The knowledge of the world is only to be acquired in the world, and not in the closet.

Ibid., Oct. 4, 1746.

You must look into people, as well as at them.

Ibid.

In this world the understanding is the *voiture* which must carry you through.

Ibid., Oct. 9, 1746.

Another form of Bacon's "Knowledge is power."

There is nothing that people bear more impatiently, or forgive less, than contempt; and an injury is much sooner forgotten than an insult.

Ibid.

I recommend you to take care of the minutes, for the hours will take care of themselves.

Ibid.

He quotes William Lowndes, secretary of the treasury under William and Mary, Anne, and George I., as saying, "Take care of the pence, and the pounds will take care of themselves."

Polished brass will pass upon more people than rough gold.

Ibid., March 6, 1747.

Every man seeks for truth: God only knows who has found it.

Letters to his Son, July 30, 1747.

Human nature is the same all over the world, but its operations are so varied by education and habit that one must see it in all its dresses in order to be entirely acquainted with it.

Ibid., Oct. 2, 1747.

Again he writes, Feb. 7, 1749: "Modes and customs vary often, but human nature is always the same."

Merit and good-breeding will make their way everywhere.

Ibid., Oct. 9, 1747.

Endeavor as much as you can to keep company with people above you.

Ibid.

Genealogies are no trifles in Germany, where they care more for two and thirty quarters than for two and thirty cardinal virtues.

Ibid., Nov. 6, 1747.

It [the value of time] is in everybody's mouth, but in few people's practice.

Ibid., Dec. 11, 1747.

If we do not plant it [knowledge] when young, it will give us no shade when we are old.

Ibid.

Men, as well as women, are much oftener led by their hearts than by their understandings.

Ibid., Jan. 21, 1748.

He also wrote, May 15, 1749: "Nine times in ten, the heart governs the understanding." Mazarin used to say, "The heart is every thing" (*Quand on a le cœur, on a tout*). It was the secret of his power over Anne of Austria.

Honest error is to be pitied, not ridiculed.

Letters to his Son, Feb. 16, 1748.

Never seem wiser, nor more learned, than the people you are with.

Ibid., Feb. 22, 1748.

Cottages have them [falsehood and dissimulation] as well as courts, only with worse manners.

Ibid., April 15, 1748.

Women are to be talked to as below men, and above children.

Ibid., Sept. 20, 1748.

Venus will not charm so much without her attendant Graces, as they will without her.

Ibid., Nov. 18, 1748.

He [the Duke of Marlborough] could refuse more gracefully than other people could grant.

Ibid.

The following anecdote is related of the eccentric Earl of Peterborough, and illustrates the popular idea of the great duke's avarice and parsimony: The earl was one day returning from the House of Lords, and was vigorously hooted by a mob, which mistook him for Marlborough, then at the height of his unpopularity. "I will convince you that I am not the duke," he said: "in the first place, I have but five guineas in my pocket; and in the second place, here they are, much to your service," throwing them to the mob. The earl was a distinguished soldier, but was of opinion that "a general is only a hangman-in-chief."

Abhor a knave and pity a fool in your heart, but let neither of them unnecessarily see that you do so.

Ibid., Dec. 20, 1748.

Be early what, if you are not, you will, when it is too late, wish you had been.

Ibid., Feb. 7, 1749.

That silly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen, encourages, and has sometimes enabled, one Englishman, in reality, to beat two.

Letters to his Son.

Henry V. said of his army, wasted by disease, that, when they were in health, —

“ I thought upon one pair of English legs
Did march three Frenchmen.”

Henry V., III. 6.

Fools never perceive where they are ill-timed or ill-placed.

Ibid., July 20, 1749.

Idleness is only the refuge of weak minds, and the holiday of fools.

Ibid.

No man takes pleasures truly, who does not earn them by previous business; and few people do business well, who do nothing else.

Ibid., Aug. 7, 1749.

Whoever is in a hurry shows that the thing he is about is too big for him.

Ibid., Aug. 10, 1749.

The most familiar and intimate habitudes, connections, friendships, require a degree of good-breeding both to preserve and cement them.

Ibid., Nov. 3, 1749.

People in general will much better bear being told of their vices or crimes than of their little failings or weaknesses.

Ibid., Nov. 26, 1749.

There is a certain dignity to be kept up in pleasures, as well as in business.

Ibid., Feb. 5, 1750.

Despatch is the soul of business.

Letters to his Son.

To be pleased, one must please. What pleases you in others will in general please them in you.

Ibid., Feb. 9, 1750.

A man's own good-breeding is his best security against other people's ill manners.

Ibid.

Paris is the place in the world, where, if you please, you may best unite the *utile* with the *dulce*.

Ibid., April 30, 1750. An allusion to Horace's advice to mingle the useful with the agreeable:—

“Omne tulit punctum qui miscuit utile dulci.”

De Arte Poetica, 343.

Modesty is the only sure bait when you angle for praise.

Ibid., May 8, 1750.

Knowledge may give weight, but accomplishments only give lustre; and many more people see than weigh.

Ibid.

Most arts require long study and application; but the most useful of all, that of pleasing, only the desire.

Ibid.

For the parties affected by it (scandal) always look upon the receiver to be almost as bad as the thief.

Ibid., Jan. 15, 1753.

Dean Swift made a witty use of this proverb, when he said, of William the Third's motto applied to his succession, “*recipit non rapuit*” (he received, he did not seize, the crown of England). “The partaker is as bad as the thief.”

Young people are very apt to overrate both men and things, from not being enough acquainted with them.

Letters to his Son, Feb. 17, 1754.

The vulgar only laugh, but never smile; whereas well-bred people often smile, but seldom laugh.

Ibid.

Individuals sometimes forgive, but bodies and societies never do.

Ibid.

Do not tell every thing, but never lie.

Ibid.

You may always observe that the greatest fools are the greatest liars. For my part, I judge of every man's truth by his degree of understanding.

Ibid.

After their friendship, there is nothing so dangerous as to have them for enemies.

Ibid. (Of knaves and fools.)

Tyrawley and I have been dead these two years, but we don't choose to have it known.

Of Lord Tyrawley and himself, when both were very old and infirm. — BOSWELL'S *Johnson*, 1772.

His last words, his good-breeding quitting him only with life, were, "Give Dayrolles a chair."

Dr. Johnson addressed to Lord Chesterfield the plan of the Dictionary; but no attention was paid to it until within a short time of publication, when the earl, flattered with the expectation that it would be dedicated to him, wrote two papers in "The World" in commendation of it. The device failed of effect; for Johnson wrote him a letter, Feb. 7, 1775, "expressed," as he said, "in civil terms, but such as might show him that I did not mind what he said or wrote, and that I had done with him."

In it occurred the celebrated sentence: "Seven years, my lord, have now passed, since I waited in your outward rooms, or was repulsed from your door." Johnson said in it that he did not expect the treatment he had received, "for I never had a patron before. The shepherd in Virgil grows at last acquainted with Love, and found him a native of the rocks." He afterwards exchanged the word "garret" for "patron," in his translation of Juvenal's Tenth Satire, so that it stands:—

" Yet think what ills the scholar's life assail,—
Toil, envy, want, the patron, and the jail."

Dante amplifies the thought of dependence upon the patronage of the great:—

" And thou shalt prove how salt a savor hath
The bread of others, and how hard a path
To climb and to descend the stranger's stairs!"

Paradiso, XVII. 58.

Johnson's opinion of Lord Chesterfield was subsequently expressed with great freedom. "This man," he said, "I thought had been a lord among wits, but I find he is only a wit among lords." Of Chesterfield's "Letters to his Son," Johnson declared that "they teach the morals of a harlot, and the manners of a dancing-master." But he subsequently thought that they might be made "a very pretty book. Take out the immorality, and it should be put into the hands of every young gentleman." On another occasion, when the "Letters" were mentioned at dinner in a gentleman's house, Johnson asserted that "every man of any education would rather be called a rascal than accused of deficiency *in the graces*." — BOSWELL: 1776.

CHILO.

[One of the Seven Wise Men of Greece; became an ephor of Sparta, B.C. 356; and died of joy at the victory of his son at the Olympic Games.]

Know thyself.

The two inscriptions upon the Temple of Apollo at Delphi, "Know thyself" (γνῶθι σεαυτόν), and "Nothing to excess," which appears most commonly in the Latin form (*Ne quid nimis*), em-

ployed by Terence ("Andria," I. 1), are referred, the first to Chilo and Thales, the second to Chilo and Solon. La Fontaine transferred the latter maxim quite literally to the French language when he wrote:—

"Rien de trop est un point."

Book IX., Fable 11.

Thales, when asked what were the hardest and easiest things in the world, replied, "The hardest, to know thyself; the easiest, to blame another's actions." Goethe objected to the first maxim, that it promoted excessive introspection. "Hypochondria," he said, "is nothing but sinking into the subjective" (*Hypochondrisch sein heisst nichts anders als im Subjekt versinken*). — *Table Talk*, Riemer, II. 1814. But he declares again, "Man only knows himself in so far as he knows the world;" and, "The highest point to which man can attain is the consciousness of his own sensations and thoughts, the knowledge of himself." Montaigne declared that he studied nothing but to know himself; and Pope versifies the philosophy of ages:—

"Know then thyself, presume not God to scan:
The proper study of mankind is man."

Essay on Man, II. 1.

When asked by Æsop how Zeus employed himself, Chilo replied, "In humbling those that exalt themselves, and exalting them that abase themselves."

"Gold," he said, "is tried with the touchstone, and men with gold."

Chilo first advised that "nothing but good be spoken of the dead;" which comes to us through the Latin translation (*de mortuis nil nisi bonum*) of a maxim in the "Life of Chilo," by Diogenes Laërtius, only slightly modified by Thucydides, II. 45: "Every one ought to praise the dead." Cicero said, "A good name is the possession of the dead" (*Bona fama possessio defunctorum*).

RUFUS CHOATE.

[One of the most eminent of American advocates: born in Ipswich, Mass., Oct. 1. 1799; member of Congress, and Senator of the United States, 1841-45; died at Halifax, N.S., July 13, 1858.]

There was a state without king or nobles; there was a church without a bishop; there was a people governed by grave magistrates which it had selected, and equal laws which it had framed.

Speech in New York at the dinner of the New-England Society, Dec. 22, 1843.

Junius had already written: "The Americans equally detest the pageantry of a king, and the superstitious hypocrisy of a bishop." — *Letter 35*.

A remark in a letter to the Maine Whig Convention, Aug. 9, 1856, caused much discussion and protest: speaking of a government based on Northern, or anti-slavery ideas, he called "its constitution, the glittering and sounding generalities of natural right which make up the Declaration of Independence." Emerson said in reply, that these "generalities" were "blazing ubiquities."

In a letter to the Massachusetts Whig State Convention of 1855, he wrote: "We join ourselves to no party that does not carry the flag, and keep step to the music of the Union."

Then you are a dipped, but I hope not a wick-ed candle.

When a witness described himself as "a candle of the Lord,—a Baptist minister."

He once said to one of his daughters at the opera, "Interpret to me this libretto, lest I dilate with the wrong emotion."

When a friend asked him of what he supposed a certain lawyer whom they had just met was thinking, Choate is said to have replied, "He is wondering whether he made God, or God made him." Another attorney he called "a bull-dog with confused ideas." Of a distinguished chief-justice of Massachusetts, he remarked, that the bar regarded him as the East-Indians did their wooden god: "They know that he is ugly, but they feel that he is great." When told that the next edition of Worcester's Dictionary would contain twenty-five hundred new words, the same chief-justice exclaimed, "For Heaven's sake, don't let Choate get hold of it!" alluding to the extraordinary amplitude of the great advocate's style. (*V. Addenda.*)

QUEEN CHRISTINA.

[Daughter of Gustavus Adolphus of Sweden; born Dec. 8, 1626; received a careful and masculine education; proclaimed queen, 1632, with a regency under Oxenstiern; assumed the direction of affairs, 1644; abdicated after the exhibition of much eccentricity, 1654; abjured the Protestant religion, and became a resident of Rome, where she promoted art; died 1689.]

I might bring forth a Nero as easily as an Augustus
(*Il pourrait aussi facilement naître de moi un Neron qu'un Auguste*).

When urged by her subjects to marry. Thinking that one of her suitors was attracted by her crown rather than by herself, she derisively remarked, "A crown is indeed a pretty girl!" (*Une couronne est une jolie fille!*) Her purpose to remain unmarried was declared on one of her numerous medals struck at Rome: "I was born, have lived, and will die free" (*Libero io nacqui, e vissi, e morrò sciolto*).

Tell the Holy Father that I am not the less the daughter of the great Gustavus!

When her request that two friends be allowed to visit the Castle of St. Angelo was refused.

A painter suggested that she hold a fan in her hand while her portrait was being painted: "A lion is fitter for the queen of Sweden," was her reply.

The queen was admiring a statue of Truth, which she was told was a virtue all princes could not tolerate; "I can believe it," she said: "all truths are not made of marble" (*Je le crois bien, toutes les vérités ne sont pas de marbre*).

She thanked the gentlemen who arranged a comedy to be played at Innsbruck, on the day when she had been admitted into the Catholic Church there: "It is just that you should give me a comedy after I have given you a farce."

He has cut off his left arm with his right (*Il s'est coupé le bras gauche avec le bras droit*).

Of the revocation of the Edict of Nantes by Louis XIV., that he had exterminated heresy at the expense of industrious subjects, who found a home elsewhere. This *mot*, Fournier says, can

be referred to a time as remote as the reign of the Emperor Valentinian, of whom it was said after his treacherous murder of Ætius, the general who commanded his forces at the defeat of Attila, near Chalons in Gaul, A.D. 451.

I love men, not because they are men, but because they are not women.

A similar remark is attributed to another masculine character, Mme. de Staël: "I am glad I am not a man, as I should be obliged to marry a woman." When the court ladies embraced Queen Christina on her arrival at Fontainebleau in a travelling suit which disguised her sex, she exclaimed, "I believe that they take me for a man."

Of Mme. de la Suze, who became a Catholic, because her husband, from whom she had separated, was a Huguenot, Queen Christina remarked, "She has separated herself from her husband that she may see him neither in this world nor in the next."

MARCUS TULLIUS CICERO.

[Born at Arpinum, Jan. 3, 106 B.C.; began his career as an advocate at the age of twenty-five; finished his education at Athens; elected consul, 64; crushed the conspiracy of Catiline; exiled by the hostility of Clodius, 58; returned, 57; joined Pompey against Cæsar, but submitted to the latter, and produced in retirement his works on philosophy and rhetoric; applauded the assassination of Cæsar; denounced Antony, by whose soldiers he was killed, after being proscribed by the Triumvirate, Dec. 7, 43 B.C.]

Civis Romanus sum.

In his sixth oration against Verres, Cicero described the outrages upon the person committed by the cruel and rapacious governor of Sicily, and dwelt particularly upon the case of Publius Gavius, who was beaten with rods in the forum of Messina: "while in the mean time no groan was heard, no cry amid all his pain and between the sound of the blows, except the words, 'I am a Roman citizen!'" Lord Palmerston made a celebrated application of this phrase in a debate in the House of Commons, June 25, 1850, on a vote of confidence in Lord John

Russell's administration, especially in reference to Greece. At the close of a five-hours' speech the foreign secretary, whose conduct was particularly under discussion, defended the protection given to British subjects abroad, and challenged the verdict of the House on the question "whether, as the Roman in days of old held himself free from indignity when he could say *Civis Romanus sum*, so also a British subject, in whatever land he may be, shall feel confident that the watchful eye and strong arm of England will protect him against injustice and wrong."

How long, I pray you, Catiline, will you abuse our patience?

The opening of the first oration against Catiline, Nov. 8, 64 B.C., in the Senate, which Catiline entered after full proof of his treason was in Cicero's hands. The Latin form is as familiar as the English: "*Quousque tandem abutere, Catilina, patientia nostra?*" Another shorter expression, referring to the corruption of the age in which so extensive a conspiracy could be matured, "*O tempora, O mores!*" is equally well known. Hardly less so is the beginning of the second oration against Catiline, where the orator indicates by different but nearly synonymous words the manner of the conspirator's escape from Rome: "*Abiit, excessit, evasit, erupit*" (He is gone, he has retreated, he has escaped, he has broken forth).

Let arms yield to the toga.

A part of the line "*Cedant arma togæ, concedat laurea lingue*," which Cicero introduced, either in whole or in part, in the oration against Piso, 55 B.C., and the Second Philippic. 44. It occurs in a poem, most probably "*De Suo Consulatu*," and provoked the ridicule of the wits and critics. He clung to it, however, says Forsyth, with true parental fondness for a deformed offspring, calling it in "*De Officiis*" "a capital line, which I hear is attacked by the wicked and the envious."—*Life*. Antony, in reply to the attacks of Cicero's philippics, quoted the line against him, while charging the great orator with murder, conspiracy, and assassination.

Another saying which has become proverbial occurs in the

oration for Milo, IV., 52 B.C.: "Laws are silent amid the clash of arms" (*Silent leges inter arma*). On the trial of Milo for killing the notorious Clodius, the court-house was surrounded by soldiers collected by the friends of the murdered man; and Cicero, disturbed by their presence and the uproar of the mob, made but a feeble defence. The speech which has come down to us was composed after the trial, in which Milo was condemned. Acknowledging its receipt in Marseilles, where he was living in exile, Milo considered himself fortunate that so convincing a speech was not actually delivered, "else I should not now be enjoying the delicious mullets of this place."

When Julius Cæsar entered the Roman treasury, after crossing the Rubicon, he was opposed by the tribune Metellus, whom he threatened to run through with his sword, telling him "it was much more trouble to say it than to do it." "Arms and laws," he added, "do not flourish together."

Marius granted the freedom of the city to a thousand Camerians, who had distinguished themselves by their behavior in the wars. He replied to the objection that it was contrary to law, "The law speaks too softly to be heard amid the din of arms." — PLUTARCH: *Life*.

Otium cum dignitate.

The expression "*cum dignitate otium*," as it is correctly written (idleness with dignity), occurs in the oration for Sestius, 56 B.C. It is also found in the "Familiar Letters," and in the treatise "De Oratore." To a man who found him digging potatoes in his garden, Lord Erskine said, "This is what you call *otium cum diggin-a-tater*!" The younger Pliny used in a letter the phrase, "*illud jucundum nil agere*," for a translation of which we need go no farther than to the Italian, "*dolce far niente*."

That day seemed like immortality (immortalitatis instar).

In the oration against Piso, 55 B.C., Cicero spoke thus of the enthusiasm with which his return from exile was hailed, September, 57, when Plutarch reports him to have said, "Italy brought me on her shoulders to Rome." In a letter during this time, to his wife, Cicero said, "It is not my crimes, but my virtue, which has crushed me."

To err is human.

The sentence from which "*errare est humanum*" is derived occurs in the First Philippic, 44 B.C., "*Cujusvis hominis est errare! nullius nisi insipientis in errore perseverare*" (Any man may err! only a fool persists in his error).

Pope adds the Christian counterpart, "to forgive, divine." — *Essay on Criticism*, II. 325.

Cui bono?

Quoted from Lucius Cassius in the Second Philippic, and in the orations for Milo and Roscius.

Forsyth says, "These two words have perhaps been oftener misapplied than any in the Latin language. They are constantly translated, or used in the sense of, 'What good is it?' 'To what end does it serve?' Their real meaning is, 'Who gains by it?' 'To whom is it an advantage?' and the origin of the expression was this: When Lucius Cassius, who is said to have been a man of stern severity, sat as *quæstor judicii* in a trial for murder, he used to advise the *judices* [our jurymen] to inquire, when there was a doubt as to the guilty party, who had a motive for the crime, who would gain by the death; in other words, '*cui bono fuerit?*' This maxim passed into a proverb, as also the expression '*Cassiani judices.*'" — *Life of Cicero*, II. 292, note.

Demosthenes sometimes nodded in his orations.

Plutarch says that those who complain that Cicero spoke thus of the Athenian orator, in one of his epistles, forget the many great encomiums he bestowed on him in other parts of his works, besides calling his orations against Antony "philippics," in imitation of Demosthenes, who gave that name to his speeches against the king of Macedon.

Horace uses a similar locution to that of Cicero: —

"Et idem

Indignor quandoque bonus dormitat Homerus,
Verum operi longo fas est obrepere somnum."

(I, too, take it ill when good Homer nods; but sleep may be allowed to creep over an author in a long work.) — *De Arte Poet.*, 359.

The same poet uses an appropriate figure in a comparison to Apollo:—

“Neque semper arcum
Tendit Apollo.”

(Apollo does not always bend his bow.)—*Odes*, II. 10, 19.

Use is the best master.

In the oration for Rabirius, “*Usus magister est optimus.*” Frequent forms of the saying occur in Latin authors: “*Rerum omnium magister usus.*”—CÆSAR: *Bell. Civ.*, 2, 8. “*Usus magister egregius.*”—PLINY: *Letters*, 1, 20.

“Usus,
Quem penes arbitrium est et jus et norma loquendi.”

(Custom, before which lies the decision, the law, and the rule of speaking.)—HORACE: *De Arte Poet.*, 71.

From the idea of the mastership acquired by custom, may have been derived the Latin maxim, “*usus tyrannus*” (custom is a tyrant); and the legal maxim, “Common custom is common law.”

The sinews of war (*nervus rerum*).

In the Fifth Philippic, Cicero calls money “the sinews of war;” and, in the oration for the Manilian Law, considers “revenues the sinews of the State” (*vectigalia nervos rei publicæ*). Diogenes Laërtius refers the phrase, which occurs in Plato (“Republic”) and Plutarch (“Cleomenes”), to the philosopher Bion. Æschines, in his oration against Ctesiphon (which called forth the “Oration on the Crown”), reproached Demosthenes with employing this among other newly invented phrases. The Emperor Henry V. (1081–1125) introduced it into Germany, showing a Polish ambassador his treasure, which he called *nervus rerum agendarum*. Champollion and Macchiavelli naturalized the expression in French and Italian; the latter denying that “money is the sinews of war.” Rabelais is of the opposite opinion: “*Les nerfs des batailles sont les pécunes.*”—*Gargantua*, I. 46. Montecuculi, the Imperialist rival of Turenne and Condé, quotes in his memoirs the saying of some one not named, that “war demands three things,—money, money, money!”

(zum Kriegführen sind drierlei Dinge nöthig: Geld, Geld, Geld!) Zinegref ("Apothegmata") supplies the author in the Imperialist field-marshal Lazarus von Schwendi.

He must fall either by the hand of his enemies, or by himself; for he is his own worst enemy.

Of Julius Cæsar, B.C. 50; at a time when the Dictator had made himself unpopular in Rome, "where," says Forsyth, "the people seem to have hissed him in the theatre, and his plunder of the treasury had disabused men's minds of the idea of his wealth. Cicero said he did not believe his 'reign' would last six months," and hoped he should live to see his fall.

After Pharsalia, Cæsar restored the statues of Pompey, which had been thrown down. Cicero, a partisan of the defeated general, said, that "by erecting Pompey's statues Cæsar has secured his own." — PLUTARCH: *Apothegms*. Marcus Marcellus had also been an adherent of Pompey, but was pardoned by Cæsar after an oration of Cicero's, which has come down to us, and which is really a eulogy of the man the orator had always opposed. In it Cicero says to Marcellus, "Wherever you are, remember that you are equally within the power of the conqueror."

After the death of Cæsar, which he applauded, Cicero said, "We have killed the king, but the kingdom is with us still." He probably referred to Antony, who succeeded to Cæsar's place in the affections of the populace, and of whom Cicero wrote to Cassius: "Oh that you had invited me to the feast of the Ides of March! then there would have been no remains" (*reliquiarum nihil fuisset*). — FORSYTH: *Life*.

While there's life, there's hope (*Ægroto, dum anima est, spes est*).

To Atticus, *Letters*, IX. 10.

"While there is life, there's hope, he cried."

GAY: *The Sick Man and the Angel*.

Rem acu tetigisti.

To a senator whose father was a tailor. Like our saying, "To hit the nail on the head." "Many a man," says Goethe, "strikes with his hammer here and there on the wall, and thinks

he hits every time the nail on the head" (*Mancher klopft mit dem Hammer an der Wand herum, und glaubt er treffe jedesmal den Nagel auf den Kopf*). — *Kunst und Alterthum*, III. 1, 1821.

Cicero was the wit of his time. Thus, being told of a man who had ploughed up the ground in which his father was buried, he remarked, "That is certainly cultivating his memory" (*Hoc est vere colere monumentum*).

Seeing his son-in-law Dolabella, who was of short stature, with a long sword at his side, he asked, "Who has tied that little fellow to his sword?" — *FORSYTH: Life*.

Crassus reproached Cicero with accusing him from the rostrum, when but a few days before he had praised him: the orator replied, "I did that by way of experiment, to see what I could do with a bad subject." At another time Crassus wished to correct his own remark, that none of his ancestors had lived more than threescore years, and wondered how he could have said it. Cicero dryly suggested, "You knew that such an assertion would be very agreeable to the people of Rome."

One Octavius, who was an African, said that he could not hear Cicero, who was speaking: "That is somewhat strange," replied the orator, "since you are not without a hole in your ear." This was a mark of slavery among some nations. — *PLUTARCH: Life*.

Faustus, Sulla's son, had wasted his estate, and was obliged to put up bills for the sale of it. Cicero observed, "I like these bills much better than his father's." — *Ibid*. The pun refers to Sulla's bills of proscription issued against citizens during his dictatorship.

Hortensius, the counsel for Verres, in answer to Cicero's insinuation, said that he did not know how to solve riddles: "That is strange," replied the accuser of the Sicilian governor, "when you have a sphinx in your house." Verres had unlawfully presented Hortensius with a statue of the sphinx, from the spoils of his province. The sphinx of mythology was a monster which sat upon a rock, and proposed the following riddle to every Theban who passed by: "A being with four feet has two feet and three feet, and only one voice; but its feet vary; and when it has most it is weakest." Œdipus solved the riddle by saying it was man, whereupon the sphinx killed herself.

Laberius, a Roman knight, was looking for a seat in the theatre; and Cicero said to him, "I would receive you here if I had room;" to which he replied, referring to the orator's political vacillation, "I am surprised that you have not room, as you generally sit on two stools."

I am happy to be praised by a man whom others praise (*Lætus sum laudari me a laudato viro*).

Quoted from Nævius, an early Latin poet.

"Approbation from Sir Hubert Stanley is praise indeed." —
MORTON: *A Cure for the Heartache*.

When some one said, "Lyra will rise to-morrow," Cicero replied, "Undoubtedly: there is an edict for it;" intending to ridicule Cæsar's correction of the calendar. — PLUTARCH: *Life of Cæsar*.

Caninius Revitius was consul but a day: Cicero said of him, "We have a consul so vigilant, that he has not slept a single night during his consulate."

"There was never yet," Cicero once said, "true poet or orator, that thought any other better than himself."

Nothing dries sooner than a tear (*Nihil lacrimâ citius arescit*). — *Letter to Herennius*.

***Pro aris et focis*.**

When Fitz-Greene Halleck wrote in his spirited poem, "Marco Bozzaris," "Strike, for your altars and your fires!" he translated an expression of Cicero, "*Pro aris et focis*," in the oration for Roscius, chap. v.; first used by Tiberius Gracchus.

Let me die in my fatherland.

Having made an attempt to escape by sea from the proscription of Antony and Octavius, he found the wind contrary, and the sea rough: he therefore returned, saying, "Let me die in my fatherland, which I have so often saved." As his attendants set down the litter near his Formian villa, Cicero exclaimed to the soldiers, as he drew back the curtains, and stretched forth his head, "Here, veterans, if you think it right — strike!" — FORSYTH: *Life*.

HENRY CLAY.

[An American statesman and orator; born in Virginia, April 12, 1777; elected United-States senator from Kentucky, 1806; to the House of Representatives, 1811, and chosen speaker; commissioner to sign the treaty of peace with England, 1814; a candidate for the Presidency, 1824 and 1844; senator, 1831; resigned, 1842; re-elected, 1848, and served until his death, June 29, 1852.]

Sir, I would rather be right than be president.

A remark which became proverbial; made to Mr. Preston of Kentucky, who told him that the compromise measures of 1850, which he advocated as a means of preserving the Union, would injure his chances for the presidency by alienating the Northern, or anti-slavery, Whigs. Clay's motto then and always was, "I know no North, no South, no East, no West;" which he first used when taunted by a Southern senator with being unfaithful to his section. During the debate in the Senate on the compromise measures, he declared, "If Kentucky should to-morrow unfurl the banner of resistance unjustly, I will never fight under that banner. I owe a paramount allegiance to the whole Union, — a subordinate one to my own State." And again he said, "The senator speaks of Virginia being my country. The Union, sir, is my country." Patrick Henry said in the Continental Congress, Sept. 5, 1774, "I am not a Virginian, but an American," and Daniel Webster declared, "I was born an American, I live an American, I shall die an American."

It seems you are resolved to speak until your audience arrive.

To a dull and interminable member of Congress, who said to Clay, "You, sir, speak for the present generation, but I speak for posterity." "Mr. Townsend mentions," says Jennings, "that an interminable orator, haranguing to empty benches, whispered to a friend, 'I am speaking to posterity.' — 'If you go on at that rate,' replied his friend, 'you will see your audience before you.'" — *Anecdotal History of Parliament*. It was enough for the member of Congress from North Carolina, in whose district was the county of Buncombe, when told that no one in the house was listening to him, to say, "No matter: I am speaking for Buncombe."

On leaving a party at sunrise, and being asked how he could preside that day as speaker of the House, Clay replied, "Come up, and you shall see how I will throw the reins over their necks."

CLEMENT I.

[Bishop of Rome; succeeded Linus, A.D. 67, or Anacletus, 91; supposed to be the Clement to whom St. Paul refers as his fellow-laborer; died, according to Eusebius, 100, and is reckoned among the martyrs.]

We are in the same boat.

To the church of Corinth, on the occasion of a dissension. The letter from which this is taken is still extant, and is prized as an important memorial of the early Church.

CLEMENT VII.

[Giulio de Medici, Pope of Rome; succeeded Adrian VI., 1523; entered the league against Charles V., with Venice and France; made prisoner on the capture of Rome by the Constable de Bourbon; issued a bull against Henry VIII. of England, respecting the divorce of Catherine of Aragon; died September, 1534.]

Non possumus.

The answer, "We cannot," to the demand by Henry VIII. of the Pope's consent to his divorce from Queen Catherine, failing to obtain which the king threatened to attack the papal dominions. Since that time it has been the formula of refusals of the supreme pontiff.

CLEMENT XIV.

[Giovanni Ganganelli, Pope of Rome, born near Rimini, 1705; succeeded Clement XIII., 1769; suppressed the order of the Jesuits, 1773; founded the Clementine Museum; died 1774.]

I have not been pope long enough to forget good manners.

When told, after holding his first reception on his elevation to the papacy, that he should not have returned the bows of the ambassadors.

Cardinal de Bernis, the French literary ecclesiastic, who told

Cardinal Fleury that he would "wait" (v. p. 52), was said to be very much pleased at Ganganelli's elevation. "I can easily believe it," replied the latter: "poets ought to love metamorphoses," alluding to those of Ovid.

When asked by a lady if he did not fear the indiscretion of his secretaries, the Pope replied, pointing to the fingers of his right hand, "No, madam, and yet I have three."

Of Houdon's strikingly life-like statue of St. Bruno, who founded the order of the Silent Carthusians, near Grenoble, where the Grande Chartreuse was afterwards built, Clement XIV. made a remark almost as celebrated as the statue itself, which is now in the church of Santa Maria degli Angeli at Rome: "He would speak, did not the rules of his house impose silence."

CLEOBULUS.

[One of the Seven Wise Men of Greece; king of Lindus, in Rhodes, in the sixth century B.C.]

Be swift to hear, slow to speak.

"Let every man be swift to hear, slow to speak, slow to wrath." — *Epistle of St. James*, i. 19.

Attributed to Bias in the form, "Hear much, speak little."

Cleobulus also advised "moderation in all things."

His daughter, Cleobuline, was a great inventor of riddles. To her is ascribed that on the year: "A father has twelve children, and each of these thirty daughters, on one side white and on the other black; and, though immortal, they all die."

CLOTAIRE I.

[Fourth son of Clovis, king of the Franks; born A.D. 497; on the death of his father, became king of Soissons, and extended his dominions by murdering his nephews, thus acquiring all the territory which Clovis had divided among his sons; died about 560.]

What great God is this, that pulls down the strength of the strongest kings?

The last words of the "wild Clotaire," as Carlyle calls him; given by Gregory of Tours. — *History*, IV. 21.

CLOVIS I.

[King of the Franks, born about 466 A.D.; succeeded Childeric, 481; converted to Christianity, 496; defeated and killed Alaric near Poitiers, 507; died 511.]

**Had I been present at the head of my valiant Franks,
I would have avenged his injuries.**

On hearing for the first time after his conversion the story of Christ's passion and death. Thus Crillon, called by Henry IV. "the bravest of the brave" (*le brave des braves*). — a title afterwards given by Napoleon to Marshal Ney, — when excited at Avignon by a preacher's eloquent description of Christ's sufferings, put his hand to his sword, crying aloud, "Where wert thou, Crillon?" (*Où étais-tu, Crillon?*)

The conversion of Clovis, after his marriage to a Christian princess, was the result of a vow made when at the point of defeat in the battle of Tolbiac. The fortune of the day having changed, Clovis gained a complete victory over his German foes. He then himself demanded to be baptized, and was accordingly led by St. Remi, the venerable archbishop, on Easter Eve, 496, through the streets of Rheims, which were decorated for the occasion. Astonished by the splendor of a scene so new to him, which was presented by the lights and banners, by the smoke of incense, the chanting of the priests, and the shouts of the multitude, Clovis asked the prelate, who was holding him by the hand, "Is not this the kingdom of God, which you promised me?" — "Not the kingdom, but the way to it," was the reply of St. Remi, who, as he led him to the font, uttered the historic words, "Bend thy neck, meek Sicambrian: adore what thou hast burned, burn what thou hast adored" (in the original Latin of Gregory of Tours, "*Ecclesiastical History of the Franks*," II. chap. 31, "*Mitis depone colla, Sicamber;*" in French, "*Fléchis le cou, Sicambre adouci: adore ce que tu brûlais, brûle ce que tu adorais.*" — *Bordier's Translation*).

No historic *mot* has suffered more than this in its descent through the centuries. If the change it gradually underwent may be reasoned upon, it may have been thought that the word "meek" could only be applied to a heathen warrior because he had acquired humility by conversion to Christianity; before

that change he must naturally have been proud, the Sicambri being themselves the proudest tribe of Franks: substituting the previous characteristic for the acquired virtue, we have the form in which the saying has become proverbial in France, but in which it presents the exact opposite of the original, "Bend thy neck, *proud Sicambrian*" (*Fléchis le cou, fier Sicambre!*)

Ménage, one of the lights of the Hôtel Rambouillet, said to his friend Chapelain at the conclusion of the first representation of Molière's "*Précieuses Ridicules*," which threw contempt upon the literary society of the hôtels, and revolutionized the drama, "Henceforth we must adore what we have burned, and burn what we have adored!"

SIR EDWARD COKE.

[The eminent English jurist; born in Norfolk, 1552; educated at Cambridge; solicitor-general, 1592; attorney-general, 1594; speaker of the House of Commons, 1593; chief-justice of the common pleas, 1606, and of the King's Bench, 1613, from which he was removed by James I., 1616; opposed the court party from that time until 1628, when he produced his commentary upon Littleton; died 1633.]

Law is the safest helmet (*lex est tutissima cassis*).

The Latin inscription on the rings which he gave when made serjeant.

A man's house is his castle.

In the "Third Institute," Coke says, "For a man's house is his castle" (*et domus sua cuique tutissimum refugium*); and in Semayne's case, 5 Rep. 91, "The house of every one is to him as his castle and fortress, as well for his defence against injury and violence as for his repose." Chatham made a splendid use of this comparison in a speech on the Excise Bill: "The poorest man may, in his cottage, bid defiance to all the forces of the crown. It may be frail, its roof may shake, the wind may blow through it, the storm may enter, the rain may enter; but the king of England cannot enter! All his force dare not cross the threshold of the ruined tenement." When an Irish attorney said of his client's house, "The rain may enter it: the king cannot,"—

"What!" said the judge (Lord Norbury), "not the reigning king?"

Grattan said of Burke, "He became at last such an enthusiastic admirer of kingly power that he could not have slept comfortably upon his pillow if he had not thought that the king had a right to carry it off from under his head."

Magna Charta is such a fellow that he will have no sovereign.

Objecting to the words, "sovereign power," which the lords, in an amendment to the Petition of Right, desired to leave with the crown for the protection of the people. At a conference between the Lords and Commons on the Petition of Right, May 8, 1628, Coke said, "We have a maxim in the House of Commons, and written on the walls of our house, that old ways are the safest and surest ways."

When the judges were asked if they ought not to stay proceedings until his Majesty had consulted them in a case where he believed his prerogative or interests concerned, and required them to attend him for their advice, all the judges except Coke answered in the affirmative: he proudly replied, "When the case happens, I shall do that which shall be fit for a judge to do."

Corporations have no souls.

In the case of Sutton's Hospital, 10 Rep. 39, Coke said, "They [corporations] cannot commit trespass, nor be outlawed, nor excommunicate; for they have no souls." Lord Thurlow once asked, in his characteristically rough way, "You never expected justice from a company, did you? They have neither a soul to lose, nor a body to kick."

SAMUEL TAYLOR COLERIDGE.

[An English poet and author; born in Devonshire, Oct. 21, 1772; while a Cambridge undergraduate enlisted as a dragoon, but was discovered and discharged; printed his first volume of poems, 1796; removed to Keswick, 1800, and lived in the society of Southey and Wordsworth; published "The Friend," 1809, and other works between 1816 and 1825; removed to London, and died there, 1834.]

As there is much beast and some devil in man, so there is some angel and God in him.

Frederick the Great saw only the first element: "Every man has a wild beast within him," he wrote to Voltaire, in 1759. "If a man is not rising upwards to be an angel," said Coleridge, "depend upon it, he is sinking downwards to be a devil."

Good and bad men are each less so than they seem.

Most of these quotations are from Coleridge's "Table Talk: " —

"A man with a bad heart," he said, "has been sometimes saved by a strong head; but a corrupt woman is lost forever."

Talent, lying in the understanding, is often inherited; genius, being the action of reason and imagination, rarely or never.

Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains kicked out.

In politics what begins in fear usually ends in folly.

Carlo Dolce's Christs are always in sugar candy.

A rogue is a roundabout fool; a fool *in circumbendibus*.

A man of maxims only is like a Cyclops with one eye, and that eye placed in the back of his head.

Silence does not always mean wisdom.

The man's desire is for the woman; but the woman's desire is rarely other than for the desire of the man.

"In her first passion, woman loves her lover:
In all the others, all she loves is love."

BYRON: *Don Juan*, III. 3.

Shakespeare is of no age.

"He was not of an age, but for all time."

BEN JONSON: *To the Memory of Shakespeare*.

Painting is the intermediate something between a thought and a thing.

Frenchmen are like grains of gunpowder, each by itself smutty and contemptible; but mass them together, they are terrible indeed!

When a man mistakes his thoughts for persons and things, he is mad.

Schiller is a thousand times more hearty than Goethe.

Some men are like musical glasses, — to produce their finest tones you must keep them wet.

What comes from the heart goes to the heart. [Of composition.]

You abuse snuff. Perhaps it is the final cause of the human nose.

To see Kean act was like reading Shakespeare by flashes of lightning.

The largest part of mankind are nowhere greater strangers than at home.

Oh the difficulty of fixing the attention of men on the world within them!

In the treatment of nervous diseases, he is the best physician who is the most ingenious inspirer of hope.

No mind is thoroughly well organized that is deficient in the sense of humor.

There are three classes into which all elderly women that I ever knew were to be divided: first, that dear old soul; second, that old woman; third, that old witch.

If you take from Virgil his diction and metre, what do you leave him?

The earth with its scarred face is the symbol of the past; the air and heaven, of futurity.

You may depend upon it that a slight contrast of character is very material to happiness in marriage.

Intense study of the Bible will keep any writer from being vulgar in point of style.

Dryden's genius was of that sort which catches fire by its own motion: his chariot-wheels get hot by driving fast.

How strange and awful is the synthesis of life and death in the gusty winds and falling leaves of an autumnal day!

I don't wonder you think Wordsworth a small man: he runs so far before us all that he dwarfs himself in the distance.

To Mackintosh, who expressed his astonishment at Coleridge's estimation of one so much his inferior as Wordsworth. When asked which of Wordsworth's productions he liked best, Coleridge replied, "his daughter Dora."

Coleridge, who was a bad rider, was accosted when on horse-back by a wag who asked him if he knew what happened to Balaam: "The same thing as happened to me," replied the poet, — "an ass spoke to him."

Southey said of him, "The moment any thing assumes the shape of a duty, Coleridge feels himself incapable of discharging it."

Hookham Frere once observed, "Coleridge's waste words would have set up a dozen of your modern poets."

PRINCE DE CONDÉ.

[Louis I. de Bourbon, a French general; born in Vendôme, 1530; avowing himself a Calvinist, became chief of the Protestant army in the civil war, until killed in the battle of Jarnac, March 13, 1569, after he had surrendered.]

Danger is sweet for Christ and my country.

The motto on his banner at the battle of Jarnac. Before the action began, he received a kick in the leg from a horse; but, although the bone protruded through his boot, he spurred on his followers by charging them to remember the condition in which Louis de Bourbon entered the battle for "Christ and his country." At first, all gave way before him; but, wounded in the arm, his leg broken, and his horse killed under him, he fell to the ground; and, unable to fight or fly, surrendered to the Duc d'Anjou, afterward Henry III., by one of whose officers Condé was shot through the head.

THE GREAT CONDÉ.

[Louis II. de Bourbon, Prince de Condé, commonly called "the great;" born in Paris, 1621; gained a victory over the Spaniards at Rocroi, 1643; and over the Germans at Nordlingen, 1645; commanded the royalists in the Fronde, until arrested and imprisoned in the Bastille; having been sentenced to death, entered the service of Spain, until the treaty of the Pyrenees, 1659; died 1686.]

Would to God it were Molière bringing me yours! (*J'aimerais mieux que ce fût lui qui me présentât la vôtre!*)

To a versifier who brought him an epitaph he had composed for Molière.

Demonax replied to Admetus, a bad poet, who showed him an epitaph he had written upon himself in one verse, "It is so pretty, I wish it were there already!"

The manners of the great Condé partook more of the camp than of the court. One day the son of the Duc d'Épernon spoke several times of his own father, prefixing in each case the word "Monsieur." Disgusted by so unnecessary a use of titles, Condé called out, "Monsieur the master of horse, tell monsieur my coachman to harness messieurs my horses to my carriage" (*M. l'écuyer, allez dire à M. mon cocher qu'il mette MM. mes chevaux à mon carrosse*).

Boileau, who used great freedom with Louis XIV., quailed before Condé. "I can argue before the king," he said. "but am silent before Condé;" and on another occasion he referred to the tone of a victorious general which the hero of Nordlingen carried into literary circles: "Henceforth I shall agree with *M. le prince*, especially when he is wrong."

Condé and Turenne were opposed to one another during the troubles of the Fronde; and Condé was asked why he did not take his antagonist prisoner, he was near him so often. "I am afraid he'll take me," was the frank reply.

Your majesty is the master, but I pray him to make me the janitor.

When the king claimed a right to the prince's château of Chantilly, under the treaty with Spain, which country Condé had supported. Louis XIV. understood the answer to his question what the price of it was, and dropped the subject. The estate is now owned by the Duc d'Aumale, son of Louis Philippe.

When asked in his last days to write his memoirs, the prince replied, "All that I have done is worthy only of oblivion: write the king's history, then all other memoirs will be superfluous."

CONFUCIUS.

[The Chinese philosopher; born 551 B.C.; at twenty-two came forward as a public teacher; one of the chief ministers of the king, 499, and, later, minister of justice; spent the rest of his life, after retiring from public affairs, in travel, inculcating his doctrines; died 478.]

Those who have been united in life should not be parted after death.

Causing the remains of his mother to be buried beside those of his father.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided" (1 Sam. i. 23).

He said of a woman whose father-in-law, husband, and son had been killed by tigers, but who preferred to remain where she was, because the government was not oppressive, "Oppressive government is more cruel than a tiger."

He told one of his disciples to take a horse from his carriage, and present it in payment of the funeral expenses of a friend, with whose family he had been condoling while on a journey. "I dislike," he said, "the thought of my tears not being followed by any thing."

He who exercises government by means of his virtue may be compared to the north-pole star, which keeps its place, and all the other stars turn towards it.

This and the following are from the "Analects," or "Table Talk," London, 1867:—

When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson.

In the book of poetry are three hundred pieces; but the design of them all may be embraced in that one sentence, "Have no depraved thoughts." [Socrates said, "I pray thee, O God, that I may be beautiful within."]

Learning without thought is labor lost: thought without learning is perilous.

"A little learning is a dangerous thing."

POPE: *Essay on Criticism*.

Gravity is only the bark of wisdom's tree, but it preserves it.

La Rochefoucauld defined gravity as a mystery of matter invented to conceal faults of mind (*un mystère de corps inventé pour dissimuler les défauts de l'esprit*).

He who offends against Heaven has none to whom he can pray.

When we see men of worth, we should think of becoming like them: when we see men of a contrary character, we should turn inward and examine ourselves.

What you do not like when done to yourself, do not do to others. [A negative form of the Golden Rule.]

I am not concerned that I have no office: I am concerned how I may fit myself for one. I am not concerned that I am not known: I seek to be worthy to be known.

When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue.

The superior man thinks of virtue: the small man thinks of comfort. The superior man thinks of the sanctions of law: the small man thinks of the favors which he may receive.

The superior man is affable, but not adulatory: the mean man is adulatory, but not affable.

I have not seen a person who loved virtue, or one who hated what was not virtuous. [In the discouragement of his latter days.]

What the superior man seeks is in himself: what the small man seeks is in others.

A poor man who does not flatter, and a rich man who is not proud, are passable characters; but they are not equal to the poor who are cheerful, and the rich who yet love the rules of propriety.

Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than insubordinate.

A man can enlarge his principles: principles do not enlarge the man.

The cautious seldom err.

CONSTANTINE THE GREAT.

[The first Christian emperor of Rome, born 272 A.D.; proclaimed emperor at York, 306; defeated Maximian and Maxentius, 312, and became supreme in the West; by the defeat of Licinius near Byzantium, was sole emperor; assembled the Council of Nicæa, 325, which condemned Arianism, and adopted the Nicene creed; transferred his court to Byzantium, 328; died at Nicomedia, 337, being baptized just before his death.]

In hoc signo vinces (Conquer by this sign).

In his march towards Rome, either at Autun in Gaul, or near Andernach on the Rhine, he is said to have seen in the sky the luminous cross surmounted by the words which he placed upon the *Labarum*, or standard of Rome, over the monogram of Christ, after his defeat of Maxentius, at Saxa Rubra, near Rome, Oct. 27, 312.

Feeling of his head, when urged to punish the Arians, who had broken his statues because he would not declare for them, he said, "I feel no wound."

GRAND DUKE CONSTANTINE.

[Second son of the Emperor Paul of Russia; born at St. Petersburg, 1779; served at Austerlitz, and in subsequent campaigns; governor of Poland, 1814; on the death of Alexander I., renounced his right to the throne in favor of his younger brother Nicholas; viceroy of Poland; died 1831.]

I hate war: it spoils armies (*Je déteste la guerre: elle gâte les armées*).

CHARLOTTE CORDAY.

[Marie Anne Charlotte de Corday d'Armands, born in Normandy, 1768, was a descendant of Corneille; adopted the principles of the Revolution, and sympathized with the proscribed Girondists; having resolved to sacrifice herself by the death of Marat, she came to Paris, May, 1793, and, pretending to be the bearer of important information from the provinces, penetrated to his chamber, and stabbed him in the bath; executed the following July.]

The crime makes the shame, not the scaffold.

In a letter to her father after the murder of Marat, she quoted a line of her ancestor Thomas Corneille ("Comte d'Essex," IV. 3):—

"C'est le crime qui fait la honte, et non pas l'échafaud."

As in her mind there was no crime, so there was no shame. Napoleon once said, "It is the cause, and not the death, that makes the martyr."

That Charlotte Corday's thoughts were early given to the condition of France, is indicated by her scornful remark to some

inhabitants of Caen, who were playing cards before their door: "You play, and the country is dying." It was of such persons that she wrote to Barbaroux: "What a miserable people to found a republic!" (*Quel triste peuple pour fonder une république!*)

She bore her trial with the utmost composure. "I have killed one man to save a hundred thousand," she declared; "a deformed wretch, to save the innocent; a ferocious monster, to procure peace to my country. I was a republican before the Revolution, and I never lacked energy."

Fouquier-Tinville, the public prosecutor, suggested that she must have practised much to give Marat such a blow. "The monster!" she exclaimed, "he takes me for an assassin!"

When asked by her judge after the trial, what she had to say: "Nothing, but that I have succeeded." In reply to the question if she thought she had slain all the Marats: "Since he is dead, perhaps the others will tremble."

It is the toilet of death, but it leads to immortality.

As the executioner was preparing her for the guillotine. "She destroys us," said Vergniaud, alluding to her sympathy for Barbaroux and the other Girondists, who were compromised by her act, "but she teaches us how to die" (*Elle nous tue, mais elle nous apprend à mourir*).

CORNELIA.

[A Roman matron, eminent for her virtues and mental cultivation; the daughter of P. Scipio Africanus, and wife of T. Sempronius Gracchus.]

These are my jewels!

To a Campanian lady, who, on a visit to the mother of the Gracchi, displayed her jewels somewhat ostentatiously, and wished to see those of Cornelia; the latter turned the conversation until her sons had returned from school, and then presented them.

"Pointing to such, well might Cornelia say,
When the rich casket shone in bright array, —
'These are my jewels!'"

ROGERS: *Human Life*.

Constantius, the father of Constantine the Great, once said, "My treasures are my friends ;" and the wife of Phocion, when asked where her jewels were, replied, "My jewels are my husband and his triumphs."

MME. DE CORNUEL.

[A witty Frenchwoman, belonging to the society of the so-called *Précieuses* of the seventeenth century: her *mots* are recorded in the correspondence of Mme. de Sévigné, and the memoirs of the period; died 1694.]

No man is a hero to his valet (*Il n'y a pas de grand homme pour son valet-de-chambre*).

Attributed to Mme. de Cornuel by Mlle. Aissé. — *Letters*, 161: Paris, 1853. The saying is, however, common to many authors and heroes. Thus Montaigne: "Few men are admired by their servants" (*Peu d'hommes ont été admirés par leurs domestiques*). — *Essays*, III. 2. The ordinary meaning given to the *mot* is, that the man who is great before the world exhibits his weaknesses at home; but Goethe founds the aphorism, "*es giebt, sagt man, für den Kammerdiener keinen Helden*," upon the fact that only a hero can appreciate a hero, the servant being unable to look above his equals. — *Ottilien's Diary: Wahlverwandtschaften*, II. 5.

Condé, wearied by pompous and extravagant eulogies, sent their authors to ask the opinion of his valet (*Allez le demander à mon valet*). Marshal Catinat (1637–1712), whose modesty was equal to his bravery, so that Sainte-Beuve calls him "a hero in spite of himself" (*le héros sans désir*), and of whom Louis XIV. said to Père la Chaise and Archbishop Harlay, on seeing his name in a new list of marshals, "Here comes virtue crowned!" (*C'est bien la vertu couronnée!*), used an expression which may be the original of all such French *mots*: "A man must be indeed a hero to appear such in the eyes of his valet" (*Il faut être bien héros pour l'être aux yeux de son valet-de-chambre*). La Bruyère wrote in his contemporaneous "Caractères:" "The nearer we approach great men, the clearer we see that they are men. Rarely do they appear great before their valets" (*Rarement ils sont grands vis-à-vis de leurs valets-de-chambre*). All these sayings may, however, be referred to Antigonus I., king of

Sparta, who, when Hermodotus addressed him in a poem as son of the sun, and a god, replied, "My *valet-de-chambre* sings me no such song." — PLUTARCH: *Apothegms*, and *Concerning Isis and Osiris*, chap. 24.

Dr. Johnson once observed, "People may be taken in once, who imagine that an author is greater in private life than other men. Uncommon parts require uncommon opportunities for their exertion." — BOSWELL: *Life*, 1763. "All celebrated people," said Napoleon, "lose on a close view."

I saw some curious things, love in the tomb and ministers in the cradle.

Describing a visit to Versailles, where she had seen the aged Louis XIV. and Mme. de Maintenon surrounded by young ministers.

She called the eight generals who were appointed to take the place of the great antagonist of Condé, "Turenne's small change" (*la monnaie de M. Turenne*). — *Nouvelle Biographie Universelle*.

Mme. de Cornuel was asked to find a preceptor for a friend's son: such a list of necessary qualities was given that she finally said in despair, "I have sought for a preceptor for you. I have not found him; and, if I do, I will marry him."

Mme. de Saint-Loup called upon her, and in the course of an hour observed, "Madame, I was deceived in being told that you had lost your wits" (*que vous aviez perdu la tête*). "You see," replied Mme. de Cornuel, "how impossible it is to believe what you hear: now I was told that you had found yours" (*Vous voyez le fond que l'on doit faire sur les nouvelles: on m'avait dit, à moi, que vous aviez retrouvé la vôtre*).

CORREGGIO.

[Antonio Allegri, called from his birthplace "Il Correggio," an Italian painter; born 1494; died 1534.]

I, too, am a painter (*Anch'io son pittore*).

The very doubtful saying attributed to Correggio on seeing Raphael's St. Cecilia at Bologna. Meyer, in his "Life of Cor-

reggio," says, that at the time when the artist might have been in Bologna, namely, in his youth, the Cecilia was not there; equally improbable is it that he was ever in Rome, where the exclamation is said by some to have been called forth by the frescos in the Vatican. The story may have originated in the similarity of a figure in Correggio's St. Martha to the St. Paul of the Cecilia. Grimm, in his "Life of Michael Angelo," denies that Correggio ever saw Florence or Rome.

THOMAS CRANMER.

[Archbishop of Canterbury; born in Notts, 1489; educated at Cambridge; chaplain to Henry VIII., who sent him to Rome to procure the divorce from Catherine; archbishop, 1533, and the king's principal adviser; of the Regency during the minority of Edward VI.; at the head of the commission which produced the English Liturgy; prosecuted for heresy, and excommunicated under Queen Mary; burned at the stake, 1556.]

This hand hath offended, — this unworthy hand.

Putting into the fire his right hand, which had previously subscribed to the doctrines of papal supremacy and the real presence.

CHIEF JUSTICE CREWE.

[Sir Randolf Crewe, an English judge; born 1588; entered Parliament, and elected speaker, 1614; chief-justice of the king's bench, 1625; dismissed the next year; died 1646.]

Where is Bohun? Where is Mowbray?

On the death of Henry de Vere, eighteenth Earl of Oxford, in 1626, a contest arose between Robert de Vere claiming as heir male of the family, and Lord Willoughby d'Eresby, claiming through a female, as heir-general to the late earl. The case, known as the Oxford Peerage Case, was referred by Charles I. to the House of Lords, who called in the judges to their assistance. The following magnificent burst of judicial eloquence occurs in the opinion of the lord chief-justice: "I have labored to make a covenant with myself, that affection may not press upon judgment; for I suppose there is no man that hath any

apprehension of gentry or nobleness, but his affection stands to the continuance of a house so illustrious, and would take hold of a twig or twine-thread to support it. And yet time hath his revolutions; there must be a period and an end to all temporal things — *finis rerum* — an end of names and dignities, and whatsoever is terrene; and why not of de Vere? For where is Bohun? Where is Mowbray? Where is Mortimer? Nay, which is more, and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality! yet let the name of de Vere stand so long as it pleaseth God."

Judgment was given for Robert de Vere; but, as he died without an heir male, his name was entombed with the others, until the title was called out of abeyance by Queen Anne, in favor of Robert Harley, claiming through a female.

OLIVER CROMWELL.

[Born at Huntington, England, April 25, 1599; educated at Cambridge; entered Parliament, 1628; joined the Parliamentary army as captain of cavalry; commanded the left wing at Marston Moor, and the right at Naseby; member of the court which tried Charles I; lord-lieutenant of Ireland; defeated the royalists at Drogheda, at Dunbar in Scotland 1650, at Worcester 1651; Protector of the Commonwealth, 1654; died Sept. 3, 1658.]

Put your trust in God, but be sure to see that your powder is dry.

His advice to his troops when about to cross a river.

He declared to Falkland, in 1641, that, had the House of Commons not passed the remonstrance on the state of the kingdom, "I should have sold all I possess, and left the kingdom." From this may have originated the story that Hampden and Cromwell had at one time determined to emigrate to America.

When some one spoke of Cromwell's slovenly appearance, Hampden replied, "If ever we should come to a breach with the king (which God forbid!), in such a case, I say, that sloven will be the greatest man in England." Sir Philip Warwick wrote in his diary, as quoted by Carlyle, that he came into the House one morning, "and perceived a gentleman speaking, whom I knew not, — very ordinarily apparelled; for it was a plain cloth suit,

which seemed to have been made by an ill country tailor; his linen was plain, and not very clean; and I remember a speck or two of blood upon his little band, which was not much larger than his collar. His hat was without a hat-band." — *Cromwell's Letters and Speeches*, I. 1, 1641.

"Having the king in my hands," Cromwell declared in 1647, "I have the Parliament in my pockets." He may have said, as asserted, "If I met the king in battle, I would fire my pistol at the king as at another;" for when Algernon Sidney refused to be one of the king's judges in 1648, Cromwell declared, "We will cut off his head with the crown on it."

A crowning mercy.

In his despatch of Sept. 4, 1651, announcing the victory of Worcester the day before, he said, "The dimensions of this mercy are above my thoughts. It is, for aught I know, a crowning mercy."

To some one who remarked upon the crowd which poured out to meet him on his return from the campaign in Ireland to London, May 31, 1650, Cromwell grimly replied, "Yes; but if it were to see me hanged, how many would there be!" A similar thought struck Henry IV. of France, when the people cheered him after the attempt of Châtel upon his life, in the early part of his reign; and William III. of England, predicting the reflux of the great wave of enthusiasm which bore him to the throne in 1688, said, "Here the cry is all 'Hosanna' to-day, and will, perhaps, be 'Crucify him' to-morrow." Napoleon replied to some one who noticed the applause which greeted him in Switzerland, "The same unthinking crowd, under a slight change of circumstances, would follow me just as eagerly to the scaffold."

Cromwell assured a judge who hesitated to serve under him when Protector, "If I cannot rule by red gowns, I will by red coats;" and he asserted, when the Independents demanded the abolition of titles, "There will never be a good time in England till we have done with lords." He accordingly assured the Earl of Manchester, the Parliamentary general, that "he must in such case be content to be no more than plain Montague," his family name.

I have sought the Lord night and day, that he would rather slay me than put me upon the doing of this work.

Of the dissolution of the Long Parliament, April 20, 1653. On that day Cromwell entered the House of Commons, containing about fifty members, and sat in an ordinary place. After taking part in the debate, he began telling the members of their injustice, delays of justice, self-interest, and other faults, until, stamping with his foot, he exclaimed, "You shall now give place to better men!" "You are no Parliament! I say you are no Parliament!" Having called in twenty or thirty musketeers, he turned out the members with, "In the name of God, go!" History recalls with a shudder, says Carlyle, "that my Lord General, lifting the sacred mace itself, said, 'What shall we do with this bauble? Take it away!'" Calling Sir Harry Vane by name. Cromwell told him that *he* might have prevented this; but that he was a juggler, and had not common honesty. "The Lord deliver me from thee, Sir Harry Vane!" All being gone out, the door of the House was locked. The Rump Parliament had gone its ways. "They went," says Carlyle, "very softly. — softly as a dream, say all witnesses. 'We did not hear a dog bark at their going,' asserts my Lord General, elsewhere." — *Cromwell*, II. 7.

Cromwell's language on this occasion finds its only parallel in the remarkably frank expressions of Prince Bismarck, in discussing the emperor's rescript in the German Reichstag, Jan. 24, 1882. Replying to a charge of cowardice, which, he said, was implied in the accusation that he shielded himself behind the emperor's name, he added, "It is only a feeling of loyalty that keeps me in my place: were the king mercifully to release me to-day, it would heartily delight me to bid you farewell, and see no more of you" (*wenn ich im Dienste des Königs nicht wäre, und wenn mich der König heute in Gnaden entlassen würde, so würde ich von Ihnen, meine Herren, mit Vergnügen und auf Nimmerwiederssehen, Abschied nehmen*).

And let God be judge between you and me.

Dissolving the Second Parliament of the Protectorate, Feb. 4, 1658. He replied to the offer of the title of king in that year,

"Royalty is but a feather in a man's cap: let children enjoy their rattle."

He promoted the influence of England by a vigorous foreign policy, and protected her commerce in the Mediterranean. "By such means as these," he said, "we shall make the name of Englishman as great as that of Roman was in Rome's most palmy days." He approved of the haughty behavior of an English admiral at Lisbon, and declared, "I would have the English republic as much respected as ever the Roman commonwealth was." He also expressed the opinion concerning England's commercial interests, that "a man-of-war is the best ambassador."

"The mighty things done among us," he once said, "are the revolutions of Christ himself: to deny this is to speak against God."

No man ever climbs so high as when he knows not whither he is going.

Paint me as I am.

The shortened form of Cromwell's injunction to the young Peter Lely, who was painting his portrait: "I desire you will use all your skill to paint my picture truly like me, and not to flatter me at all; but remark all those roughnesses, pimples, warts, and every thing as you see me: otherwise I will never pay one farthing for it."

BISHOP CUMBERLAND.

[Richard Cumberland, born in London, 1632; educated at Cambridge; Bishop of Peterborough, 1691; died 1718.]

It is better to wear out than to rust out.

In reply to some one who warned him that he would wear himself out with his incessant application. Lacordaire said, "It is better to suffer than to decay."

JOHN PHILPOT CURRAN.

[An Irish orator and barrister, born near Cork, 1750; educated at Trinity College, Dublin; called to the Irish bar, 1775, and gained a large practice; entered Parliament, 1783; counsel for the Irish rebels of 1798; master of the rolls in Ireland, 1806; died Oct. 14, 1817.]

When I can't talk sense, I talk metaphor.

MOORE : *Life of Sheridan*, II. 29, note.

He said of the speech of a certain member of Parliament, "It was like a long parenthesis, because that is a paragraph which may be omitted from beginning to end without any loss of meaning;" and of the speech of one Hewett, "It put me exactly in mind of a familiar utensil called an extinguisher: it began at a point, and on it went widening and widening, until at last it fairly put out the subject altogether."

When asked what he thought of a certain speech in the House of Lords, — "made by an able speaker," says Jennings, "but addicted to lofty language," — he replied, "I had only the advantage of hearing Lord —— airing his vocabulary."

His answer to the prosy member who asked him if he had read his last speech, was brief: "I hope I have;" and to the poet who wished to know if Curran had seen his "Descent into Hell:" "No, but I should be delighted to see it."

In this case I rather think your lordship takes the will for the deed.

When a judge in a will-case remarked that it was clear the testator intended to keep a *life*-interest in the estate to *himself*.

A judge was interrupted in his charge by the braying of a donkey. "May it please your honor, it is only an *echo*!" suggested Curran.

On one occasion Lord Clare was observed caressing a Newfoundland dog during Curran's argument. Counsel stopped, and, on the judge motioning him to proceed, observed, "I beg ten thousand pardons. I thought your lordship was in consultation."

He said to a judge who threatened to commit him for contempt of court. "If your lordship commit me, we shall both have the consolation of reflecting that I am not the worst thing your lordship has committed."

Lord Clare once said, that if one of Curran's positions were law, he would go home and burn his law-books. "Better read them, my lord," was the retort. This is also told of Dunning, first Lord Ashburton, in reply to Mansfield.

He reminds me of a fool I once saw trying to open an oyster with a rolling-pin.

Of the elaborate but confused exposition of a point of law given by a learned serjeant.

Curran was once engaged in a legal argument; and behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally designed to take orders. The judge observing that the case involved a question of ecclesiastical law, Curran said, "I can refer your lordship to a high authority behind me, who was once intended for the Church; though [in a whisper to a friend beside him], in my opinion, he was fitter for the steeple."

A judge, whose wig was a little awry, asked Curran if he saw any thing ridiculous in it. "Nothing but the head, my lord," was his reply.

He was told that he would lose his gown for defending the rebels of 1798. "His majesty may take the *silk*," said Curran, "but he must leave the *stuff* behind." A barrister changes his stuff gown for a silk one on being made king's counsel.

My dear Dick, you don't know how puzzled we all are to know where you buy your dirty shirts.

To counsellor Rudd of the Irish bar, who was remarkable for his love of whist and his dirty linen.

Curran was asked what an Irish gentleman just arrived in England could mean by continually putting out his tongue: "I suppose he is trying to catch the English accent," he replied.

Being told that a miserly man had gone from Cork to Dublin with but one shirt and a guinea: "Ten to one," said Curran, "that he changes neither until he returns."

He refused to give a politician a list of Irish grievances, saying, "At my time of life, I have no notion of turning hodman to any political architect."

Having been annoyed by fleas, he said to his landlady, "If they had been unanimous, and all pulled one way, they must have pulled me out of bed entirely."

He saw a broken pane of glass in an obscure alley of Dublin, patched by a page of a very dull book. "This is the first

time," said he, "that the author has thrown light upon any subject."

The motto he gave Lundyfoot, the rich tobaccoist, who was setting up his carriage, is well known: "*Quid rides?*" — From HORACE: *Satires*, I. 69.

In his last illness, when his physician said he seemed to cough with more difficulty: "That's rather surprising," replied Curran, "as I have been practising all night."

DANTON.

[Georges Jacques Danton, called the "Mirabeau of the Sans-Culottes," born at Arcis-sur-Aube, France, 1759; founded the revolutionary club of the Cordeliers; directed the insurrection of Aug. 10, 1792; shared supreme power with Marat and Robespierre, and became minister of justice; arranged the massacre of the imprisoned royalists, September, 1792; member of the committee of public safety; arrested after a struggle with Robespierre, March, 1794; and guillotined April 5.]

De l'audace, encore de l'audace, et toujours de l'audace!

After the insurrection of August, 1792, which in fact subverted the monarchy, the manifesto of the Duke of Brunswick, appointed commander-in-chief of the allied armies of Austria and Prussia, in which he called upon Europe to place Louis XVI. securely on his throne, aroused France to a sense of danger. The revolutionary army under Dumouriez suffered a momentary check by the capture of Longwy and the siege of Verdun. In revenge for the interference of foreign powers, and to show the earnest purpose of the revolutionists, Danton determined upon the massacre of the royalists, who crowded the prisons of Paris. While the tocsin was being struck and the discharge of cannon gave the signal of slaughter, the "tribune of the people" shouted to the dismayed deputies of the National Assembly, "This is a moment to decree that the capital has deserved well of France. The cannon which you hear is not the signal of alarm: it is the *pas de charge* upon our enemies. To conquer them, to crush them to earth, what is necessary? We must dare, and still dare, and forever dare, and France is saved" (*Pour les vaincre, pour les atterer, que faut-il? de l'audace,*

encore de l'audace, et toujours de l'audace, et la France est sauvée). The "Moniteur" omitted the last words from the report. "Old men who heard it will still tell you how the reverberating voice made all hearts swell in that moment, and thrilled abroad over France, like electric virtue, as words spoken in season." — CARLYLE: *French Revolution*, II. 3, 4.

"And as she lookt about she did behold
How over that same dore was likewise writ
Be bolde, Be bolde, and everywhere, Be bold."

SPENSER: *Faerie Queene*, III. 11, 51.

Danton was anticipated in the form of his exclamation by the Marshal de Trivulce (1441-1518), who replied to the question of Louis XI., what he needed to make war, "Three things, — money, more money, always money" (*Trois choses, de l'argent, encore de l'argent, et toujours de l'argent*); which the imperialist general von Schwendi echoed fifty years afterwards, "*Sind drei-erlei Dinge nöthig: Geld, Geld, Geld.*" All are, however, to be referred to Demosthenes, who, when asked what three things made the perfect orator, answered, "Action;" and the second thing? "Action;" and the third thing? "Action." — PLUTARCH: *Lives of the Ten Orators*.

St. Just, who succeeded Danton in the Reign of Terror, reiterated the assertion of his predecessor, when he exclaimed in the Convention, "Dare! that is the whole secret of revolutions;" and Gambetta marked the difference between the eighteenth and the nineteenth centuries, by announcing at the banquet on the birthday of Gen. Hoche, at Versailles, June 24, 1872, the formula of the third republic, "We must work, and still work, and forever work!" (*du travail, encore du travail, et toujours du travail!*)

Some one, even more bloodthirsty than Danton, asked him if the members of the "Right," meaning the royalist deputies, were not to be included in the massacre of September; to which he replied, "Everybody knows that I do not shrink from a criminal act when it is necessary, but I disdain to commit a useless one." And later, when common friends, fearing the results of a quarrel between them, brought Robespierre and Danton together, the latter repeated his opinion: "We should not strike except

where it is useful to the republic: we should not confound the innocent and the guilty." — "And who told you," replied Robespierre with a poisonous look, "that one innocent person had perished?" — CARLYLE: II. 8, 2. Danton's fate was sealed from that moment.

I have been carried into the ministry by a cannon-ball.

Because, after the insurrection of August, 1792, Danton became minister of justice. What his relations with the court party were from this time, has never been fully known. He may have dreamed of playing the rôle of Mirabeau. At any rate, he declared, "I shall save the king, or kill him," and was even bolder in his club of the Cordeliers: "I do not love the blood of vanquished kings: address yourselves to Marat." He foresaw that the Revolution would not cause a permanent displacement of power; and said in 1792 to the young Duc de Chartres, son of the Duc d'Orleans (Égalité), "After our storms France will return to it [the monarchy], and you will be king. Adieu, young man, and remember the prediction of Danton." — TAINÉ: *French Revolution*, II. Bk. IV. chap. 9. The young man became Louis Philippe I. Danton's motto at this time, addressed to the Cordeliers, was, "Nations save, but do not revenge themselves."

Let us be terrible to prevent the people from becoming so.

Calling for the re-organization of the revolutionary tribunal, in 1793. He spoke of the actions of the Jacobins, but his own person was no less terrible. "Nature has given me," he said, "the athletic form and the harsh expression of liberty" (*les forces athlétiques et la physiognomie âpre de la liberté*). Of gigantic stature, large head, a bull-dog's face marked with the small-pox, an eye of fire, and a voice which was compared to thunder and a lion's roar, he realized the popular idea of a revolutionist, whose terrific images frightened those he could not persuade. He was pleased with the comparison of himself to Mirabeau, whose relations with the court, as well as his physical and oratorical traits, bore some resemblance to his own. With a solemnity of egotism, justified perhaps by the weak men around

him who attempted to play great rôles, he declared that "Nature has cast but two men in the mould of statesmen, — myself and Mirabeau. After that she broke the mould." He applied to himself, however, a common expression, especially in poetic literature: thus Byron, —

"Sighing that Nature formed but one such man,
And broke the die, — in moulding Sheridan."

Whither fly? If freed France cast me out, there are only dungeons for me elsewhere. One carries not his country on the sole of his shoe (*On n'emporte pas la patrie à la semelle des souliers*).

When his relations with Robespierre had become so strained that he was advised to fly. Danton claimed to be tired of blood; having called himself "drunk with men" (*soûl des hommes*), he declared that he would "rather be guillotined, than become guillotiner." He compared the Revolution to a great lawsuit, "which not often enriched him who gained it, while it ruined him who lost it." He nevertheless thought it necessary to proclaim his republicanism: to disarm suspicion he cried, "I, too, am a republican, an imperishable republican" (*un républicain impérissable*), applying to himself one of the attributes of the Revolution. But the fortitude of his victims dismayed him. "When they go smiling to the scaffold," he said, "it is time to break in pieces the sickle of death." He referred particularly to the Girondists, of whom he had but a slight opinion. From their constant comparison of themselves to the countrymen of Brutus and Cassius, he called them "Romans without a country" (*dépaysés*). He likened their republic to "the romance of a pretty woman," such as Charlotte Corday, or Madame Roland, the beautiful friend of the Brissotines; and, hitting off their habit of eloquent generalizations, he accused them of "intoxicating themselves with words, while the people are intoxicating themselves with blood." He saw by how delicate a thread he clung to power: "As long as they talk of Robespierre and Danton, very well: beware when they talk about Danton and Robespierre;" when, in other words, the jealousy of the "green-eyed Incorruptible" is aroused. But he hoped that history would throw a mild light even over himself: "The sweet consolation is left me, that the

man who perished as chief of the faction of the Merciful (*chef de la faction des Indulgents*) will find grace in the eyes of posterity."

At last I perceive that in revolutions the supreme power finally rests with the most abandoned.

When the critical moment came, Danton's decision failed him. He might have crushed Robespierre: he was crushed by him. To his friends he said on his arrest, "I leave the whole business in a frightful welter (*un gâchis épouvantable*): not one of them understands any thing of government. Robespierre will follow me: I drag down Robespierre. Oh! it were better to be a poor fisherman, than to meddle with the government of men."—**CARLYLE:** *French Revolution*.

Asked at his trial his name and place of abode, he replied, "My name is Danton, — a name tolerably well known in the Revolution; my abode will soon be in annihilation (*dans le néant*), but I shall live in the pantheon of history." He referred to the church of Ste. Geneviève, now called the Pantheon, which, after the death of Mirabeau, had been dedicated to the heroes of a grateful country, with this inscription around the dome: "*Aux grands hommes la patrie reconnaissante.*"

His trial was a mockery: his evidence was refused admission; while his defence consisted of ejaculations. "Men of my temper," he cried, "are beyond price. It is upon their foreheads that the seal of liberty, and the republican genius, are ineffaceably stamped." When the president rang his bell for order, Danton asked: "What is it to thee how I defend myself? The right of dooming me is thine always (*Le droit de me damner te reste toujours*); the voice of a man speaking for his honor and life may well drown the jingling of thy bell!" Condemned to die, April 5, 1794, he consoled himself with the noise he had already made upon earth. "I have tasted well of life: let us go to sleep! To-morrow I hope to rest in the bosom of glory!" His courage did not yet leave him. "They are sending me to the scaffold: well, my friends, we must go to it gayly!" As he passed Robespierre's house in the executioner's cart, he shouted to his victorious rival, "You will appear in this cart in your turn, Robespierre; and the soul of Danton will howl with joy!" Of the cries of the multitude he said with characteristic egotism,

"The idiots! they cry 'Long live the republic!' and in half an hour the republic will be without a head!" "When Paris shall perish," he had once remarked, "there will no longer be a republic." His friend Hérault de Sechelles shared his fate; and Danton rebuked the inhumanity of the executioner, who refused them a last embrace: "Fool! not to see that in a few seconds our heads must meet in that basket!" For a moment his demeanor did not seem to Hérault to be worthy of him. He was thinking of his wife: "Must I leave thee, my beloved? (*Oh, ma bien-aimée! faut-il que je te quitte?*) But," interrupting himself, "Danton, no weakness!" (*Point de faiblesse!*) His last words were to the executioner: "Do not forget to show my head to the mob: they have not often seen one like it!" "He had many sins," says Carlyle, "but one worst sin he had not, — that of cant. He saved France from Brunswick: he walked straight his own wild road, whither it led him."

One of his expressions was used by Napoleon: "I have made noise enough in the world already." — O'MEARA: *Napoleon in Exile*, 1816.

JEANNE DARC.

[The celebrated French heroine, commonly but erroneously called Joan of Arc. Michelet describes her as the third daughter of a laborer, Jacques Darc; and Henri Martin follows "Les nouvelles Recherches sur la Famille et le Nom de Jeanne Darc" by Vireville, and the custom of writers before the sixteenth century, by returning to the ancient name of Darc; born about 1411; burned to death at Rouen, May 31, 1431.]

My brothers of paradise tell me to go.

Jeanne Darc imbibed from infancy the principles of the Orleanists, or supporters of Charles VII., against the English and the Burgundians, near the latter of whom her birthplace, Domremy in Lorraine, was situated. From her thirteenth year she claimed to hear voices calling upon her to save France; until in February, 1429, she left home, in obedience to the heavenly voices, and presented herself with a small guard before the king, or the dauphin as she called him previous to his coronation. Convinced of her sincerity, Charles gave her a force, with which she

entered Orleans, the siege of which she compelled the English to raise. After gaining several battles, and acquiring many cities to the French cause, she accompanied the king to Rheims, where he was crowned. The following spring she was captured, and handed over by the Burgundians to the English for trial as a sorceress. When asked by her judges why she bore her banner by the side of the king's at Rheims, she replied, "It shared the pain, reason enough that it should partake of the honor" (*Il avoit été à la peine, c'étoit bien raison qu'il fust à l'honneur*). Being asked if she knew what it was to be in a state of grace, she said, "If I am not in it, may God put me in it; and if I am in it, may God keep me in it!" (*Si je n'y suis, Dieu m'y mette; et si j'y suis, Dieu m'y maintienne!*) Finally, when condemned to death at the stake, she showed no abject clinging to life, but rejoiced that her work was done: "My voices have not deceived me," was her consolation, as she thought of the visions on the hill side of Domremy. Her last word, as her spirit took its flight, — as some said, in the form of a white dove, — was "Jesus!" — O'REILLY: *Les deux Procès de Jeanne Darc*.

Gambetta said at a great meeting in Paris, Feb. 1, 1878, which celebrated under the presidency of Victor Hugo the centenary of Voltaire's death: "For myself, I feel sufficiently broad to be at once the devotee of Jeanne Darc, and the disciple and admirer of Voltaire."

JACQUES DAVID.

[A French historical painter, born in Paris, 1748: studied in Rome; appointed painter to the king, 1783; member of the Convention, and voted for the king's death; was the friend of Robespierre, and arranged the spectacles of the republic; Napoleon made him his first painter; exiled at the restoration; died at Brussels, 1825.]

Put in more of the red! Put in more of the red!

When mixing his colors, after witnessing, as anatomical studies, the dying struggles of the victims of the Terror. One cannot then be surprised at the answer he gave Louis XVI., who asked him how soon his portrait would be finished: "I will never, for the future, paint the portrait of a tyrant until his head lies before me on the scaffold!"

STEPHEN DECATUR.

[A distinguished American naval officer, born in Maryland, January, 1779; entered the navy, 1798; burned an American frigate which had been captured in the harbor of Tripoli, 1804; captured the British frigate "Macedonian," 1812; commanded a squadron against the Algerines, May, 1815, and dictated a treaty of peace with the Dey in June of that year; killed in a duel, March, 1820.]

Our country, right or wrong.

Having been appointed a navy commissioner at Washington, on his return from his campaign against the Algerine pirates, Decatur received the compliment of a public dinner at Norfolk, Va., in April, 1816, where he offered a toast, which, from the proverbial character it acquired, his biographer calls not the least valuable of his legacies to his countrymen: "Our country! in her intercourse with foreign nations may she always be in the right; but our country, right or wrong." — MACKENZIE: *Life*.

When the Mexican general Arista crossed the Rio Grande, May, 1846, and was defeated by Gen. Taylor at Palo Alto and Resaca de la Palma, President Polk sent a special message to the United States Congress, calling for means to prosecute hostilities. The position of the Whig party, which sustained the administration, although originally opposed to war with Mexico, was expressed by John J. Crittenden of Kentucky, who said, "I hope to find my country in the right: however, I will stand by her, right or wrong."

Another toast, which, in its shortened form, "Our country, however bounded," obtained considerable celebrity in its day, as the sentiment of Northern Whigs upon the same subject, and which has often been confounded with the preceding, was offered by the Hon. Robert C. Winthrop, at the city dinner in Faneuil Hall, Boston, July 4, 1846, after Texas had been virtually annexed, and a disposition was shown in some quarters to resist annexation by force or secession: "Our country, whether bounded by the St. John's and the Sabine, or however otherwise bounded or described, and be the measurements more or less, — still our country, to be cherished in all our hearts, to be defended by all our hands!"

One or two sayings during the Mexican war became historic,

although the authenticity of the first has been disputed. At a critical moment of the battle of Buena Vista, Feb. 23, 1847, Bragg's artillery was ordered to the support of the infantry, who were overwhelmed by numbers. A single discharge of his battery made the enemy waver. "A little more grape, Capt. Bragg!" shouted Gen. Taylor. Upon a second and third discharge, the Mexicans fled in disorder. Mr. Crittenden, having gone to Santa Anna's headquarters, was told that if Gen. Taylor would surrender, he would be protected. "Gen. Taylor never surrenders," was the reply. It became a watchword in the next political campaign, when Gen. Taylor was elected to the Presidency.

MADAME DU DEFFAND.

[A French lady of caustic wit and able critical ability, born 1697; separated from her husband soon after marriage; her house was for fifty years the resort of authors, statesmen, and men of fashion; corresponded with Horace Walpole, Voltaire, and d'Alembert; became nearly blind at fifty-four; died 1780.]

It is only the first step that costs.

Mme. du Deffand describes, in a letter to Horace Walpole, June 6, 1767, the origin of one of the most celebrated *mots* in the French language. She says that Cardinal de Polignac, who was a great talker, and a man of extraordinary credulity, had given her an account of the martyrdom of St. Denis at Montmartre, and stated that, after his decapitation, he walked with his head in his hands, two leagues to the spot where afterwards the cathedral dedicated to him was built, in the village called by his name. Her comment was, "The distance is nothing: it is only the first step that costs" (*La distance n'y fait rien: il n'y a que le premier pas qui coûte.*) V. GIBBON: *Dec. and Fall*, ch. 39, n. 100.)

Camille Desmoulins gained the implacable hatred of the stern and haughty St. Just by saying jocosely of him, "He carries his head like the Host" (*comme un saint sacrement*), to which St. Just retorted, "I will make him carry his like a St. Denis." Desmoulins soon afterwards accompanied Danton to the guillotine, saying, "My pleasantry has killed me" (*C'est ma plaisanterie qui m'a tué*).

The things that cannot be known to us are not necessary to us.

Letter to Voltaire.

"Vanity," she said, "ruins more women than love." In her opinion, "women are never stronger than when they arm themselves with their weakness."

She preferred "an old acquaintance to a new friend."

How happy one would be if one could throw off one's self as one throws off others!

This ability to "throw off others" was illustrated by her going out to supper on the day of the death of M. Pont-de-Veyle, an intimate friend for forty years. The conversation turned upon her loss: "Alas!" she said, "he died at six this evening: otherwise you would not see me here" (*sans cela vous ne me verriez pas ici*).

Having been told of a *mot* of Frederick the Great, who spoke of the philosophers "having levelled the forest of prejudices" (*qui abattent la forêt des préjugés*), Mme. du Deffand was said to have remarked, "That is why they supply us with so many fagots" (*Ah! voilà donc pourquoi ils nous débitent tant de fagots*), (*fagots* meaning either fagots, or, in the other sense of the pun, tales or "yarns"). More honest than Talleyrand, who never refused the paternity of a *bon-mot*, she admitted in a letter to Walpole that it was good, but claimed no right over it but that of "adoption." — *Correspondence*, I. 222.

She said of Montesquieu's "L'Esprit des Lois," that he might better have called it "L'Esprit sur les Lois" (or "Wit on Laws").

When the remark was made of Voltaire, the author of the *Lives of Charles XII. and Louis XIV.*, that he had not much invention, Mme. du Deffand exclaimed, "What more can you ask? He has invented history!" (*Que voulez-vous de plus? Il a inventé l'histoire!*) Lord Bolingbroke once charged Voltaire with having changed in his narrative the circumstances of an event in the life of Charles XII. for the sake of effect. "Confess," he said, "that it did not occur as you have told it." — "Confess," replied Voltaire, "that it is better as I have told it."

Her caustic manner of speaking of friend as well as foe caused Mme. du Deffand to be compared to the physician who said, "My friend fell sick, I attended him: he died, I dissected him."

She maintained an intimacy for many years with President Hénault; who was in the habit of dining frequently at her house, and remarked, that between her cook and the Marquise de Brinvilliers, who was executed in 1676 for poisoning three of her relatives and several other people, there was only a difference of intention (*entre elle et la Brinvilliers il n'y a de différence que dans l'intention*).

DEMADES.

[An Athenian orator and demagogue; an opponent of Demosthenes; entered public life, 350 B.C.; after Chæronea acted with the party of Macedon; excluded on account of bribery, by Philip, from public functions; put to death by Antipater or Cassander, 318.]

Draco made his laws not with ink, but with blood.

The Athenian legislator, who flourished 600 B.C., made the least theft punishable with death, because, as he said, small offences deserved it, and he could find no greater punishment for the most heinous. His laws were repealed by Solon. — PLUTARCH: *Life of Solon*.

DEMONAX.

[A Cynic philosopher; born in Cyprus; lived at Athens about 150 A.D.]

Probably all laws are useless; for good men do not want laws at all, and bad men are made no better by them.

To a rich man who seemed proud of his mantle, which was dyed purple, Demonax said, "Before you wore it, it was worn by a sheep."

A bad speaker, who was advised to practise before an audience, said he always spoke to himself. "It is no wonder you speak so badly," suggested Demonax, "with such a fool to hear you."

DEMOSTHENES.

[Born near Athens, about 382 B.C.; at eighteen won his cause against his unfaithful guardians; defended the liberties of his country against Philip of Macedon; delivered the "Oration on the Crown," 330; being condemned to pay a heavy fine on the charge of accepting a bribe from a Macedonian, retired to Ægina; returned to Athens on the death of Alexander; took poison on his death being decreed by Antipater, 322.]

A man that runs away may fight again.

Quoting a line from Menander, when reproached with throwing away his shield at the battle of Chæronea, 338 B.C. Familiar in English by the lines in "Hudibras," III. 3:—

" For those that fly may fight again,
Which he can never do that's slain."

And Goldsmith:—

" For he who fights and runs away
May live to fight another day."
The Art of Poetry on a New Plan, 1761, II. 147.

But the same idea was expressed in a translation from the French, "A Pleasant Satyre or Poesie," as early as 1595:—

" Oft he that doth abide
Is cause of his own pain,
But he that flieth in good tide
Perhaps may fight again."

Here comes the pruner of my periods.

His remark whenever he saw Phocion rise to oppose him. "It is uncertain," says Plutarch, "whether Demosthenes referred to Phocion's manner of speaking, or to his life and character. The latter might be the case, because he knew that a word or a nod from a man of superior character is more regarded than the long discourses of another."—*Life of Phocion*.

Demosthenes said of the luxury of Corinth, "One buys repentance there dearly." Hence the proverb of the impossibility of the poor going there: "It is not given to every one to visit Corinth" (*Non cuivis homini contingit adire Corinthum*).—HORACE: *Epistles*, I. 17, 36.

When some of the former adversaries of Demosthenes came to him as he was leaving Athens to go into exile, and offered him money, he exclaimed, "What comfort can I have when I leave enemies in this city more generous than it seems possible to find friends in any other?" The same remark is attributed by Plutarch to Æschines, the rival of Demosthenes, when the latter offered him money as he was going into exile. He had impeached Demosthenes in the matter of the crown voted him on motion of Ctesiphon, for rebuilding the walls of Athens at his own expense. Æschines opened a school of rhetoric at Rhodes, where he read to his pupils the oration of Demosthenes on the Crown. When they expressed their admiration of it with much enthusiasm, "What would you have said," asked their master, "if you had heard the lion himself?"

LORD DENMAN.

[Thomas Denman, an English judge; born in London, 1779; educated at Cambridge; entered Parliament, 1818; associated with Brougham in the defence of Queen Caroline, 1820; attorney-general, 1830; chief-justice of the king's bench, 1832; raised to the peerage, 1834; resigned, 1850; died 1854.]

A delusion, a mockery, and a snare.

In his judgment in *O'Connell vs. the Queen* (11 C. and F., 351) the chief justice used an expression concerning trial by jury, which he afterwards told his son he regretted, because it was not judicial, but the last words of which, however, are often quoted by those who never heard of the learned judge: "If it is possible that such a practice as that which has taken place in the present instance should be allowed to pass without a remedy, trial by jury itself, instead of being a security to persons who are accused, will be a delusion, a mockery, and a snare."

JOHN DENNIS.

[An English critic and dramatist; born in London, 1657; made many enemies by his satirical attacks upon public functionaries and authors, as Pope, who revenged himself in "*The Dunciad*;" died 1734.]

They won't act my tragedy, but they steal my thunder.

Finding that the manager of Drury Lane Theatre was using in "Macbeth" some artificial thunder which Dennis had invented for a play of his own the manager had rejected.

LORD DERBY.

[Edward Stanley, fourteenth Earl of Derby; an eminent English statesman and orator; born in Lancashire, 1799; educated at Oxford; entered Parliament, 1820; chief secretary for Ireland, 1830-33; secretary for the colonies, 1841; raised to the peerage, 1844; first lord of the treasury, 1852, 1858, 1866; translated Homer's Iliad, 1865; died October, 1869.]

Johnny's upset the coach!

To Sir James Graham, on the rejection of the Reform Bill in 1831, which had been mainly drawn by Lord John Russell. The Grey ministry thereupon resigned, appealed to the country, and obtained a large majority, by which the bill was finally passed in 1832. To some one who thought that the reform bill passed by the Derby ministry in 1867, giving the right of suffrage to householders in boroughs, was too great a concession to the Liberals, the Premier replied, "We have dished the Whigs."

He said in the House of Lords, February, 1864, of the course of Earl Russell, the minister for foreign affairs, "The foreign policy of the noble earl, as far as the principle of non-intervention is concerned, may be summed up in two truly expressive words: 'meddle' and 'muddle.'"

Disraeli said of Lord Derby, then Lord Stanley, in the House of Commons, April, 1844, "The noble lord is the Prince Rupert of parliamentary discussion." The comparison was a malicious one. The nephew of Charles I. was distinguished for his bravery and headlong courage; but his rash pursuit of a part of Cromwell's army at Naseby, while the main body remained on the field, gave the victory to the Parliamentarians; and, after his surrender of Bristol, he was deprived of his command: so on this occasion Disraeli added, "His charge is resistless; but when he returns from the pursuit, he always finds his camp in pos-
ses-

sion of the enemy." Bulwer applied the epithet to Stanley in "The New Timon," published in 1846:—

"The brilliant chief, irregularly great,
Frank, haughty, rash, — the Rupert of debate."

Lord Stanley said in a speech on the abolition of the Corn Laws, March 15, 1836, "The Continent will not suffer England to be the work-shop of the world."

We must stem the tide of democracy.

While Lord Derby did not utter these exact words, he spoke, March 15, 1852, of a government "which will exert itself, I don't hesitate to say, to *stem* with some opposition, to supply some barrier against the current of that continually increasing and encroaching democratic influence in this nation, which is bent on throwing the whole power and authority of the government nominally into the hands of the masses, but practically and really into those of demagogues and republicans, who exercise an influence over those unthinking masses." (*V. Addenda.*)

DESAIX.

[Louis Charles Desaix de Veygoux, a gallant French general: born in Auvergne, 1768; imprisoned during the Terror; general of division under Moreau, 1796; and in the expedition to Egypt, where he governed the province of Upper Egypt with firmness and moderation; killed at the battle of Marengo, 1800.]

The battle is lost, but there is time to gain another.

To Bonaparte, who thought at four o'clock in the afternoon of June 14, that the battle of Marengo was lost; a large part of the French army being routed and in confusion. The advance of the division of Desaix saved the day. He was himself, however, struck by a bullet in the heart, and killed instantly: so that he could not have said, as reported, "Tell the First Consul that I regret dying before I have done enough to make my name known to posterity." He was buried at the summit of the Pass of St. Bernard, where Bonaparte said, "His tomb shall have the Alps for its pedestal, and the monks of St. Bernard for its guardians."

Napoleon told O'Meara at St. Helena, January, 1817, that Desaix sent him the message quoted above; but it is distinctly denied by Marmont, Duke of Ragusa (*Memoirs*, II. 137).

CAMILLE DESMOULINS.

[One of the principal actors of the French Revolution; called "the attorney-general of the lantern," from the summary manner in which he condemned royalists to be hanged to the ropes by which the street-lanterns were suspended; born in Picardy, 1762; a school-mate of Robespierre in Paris; took part in the storming of the Bastille, 1789; became a partisan of Danton; elected to the Convention, 1792; endeavored to mitigate the cruelties of the Terror by the publication of the "*Vieux Cordelier*;" proscribed and executed with Danton, April 5, 1794.]

Burning is no answer (*Brûler n'est pas répondre*).

In reply to Robespierre, whose extreme measures Desmoulins and the Dantonists were then opposing; and who, in return, proposed to burn, by way of correction, the numbers of their moderate journal, "*Le Vieux Cordelier*."

Desmoulins, "not afraid at one time to embrace liberty on a heap of dead bodies, begins to ask now, whether among so many arresting and punishing committees there ought not to be a 'committee of mercy.' His first number begins with 'O Pitt!' his last is dated 15 Pluviose, year 2 (Feb. 3, 1794), and ends with these words of Montezuma's: '*Les dieux ont soif*'" (The gods are athirst). — CARLYLE: *French Revolution*, ii. 8, 1.

His retort to Robespierre became proverbial, and was applied, for instance, to the Swiss canton of Uri, which in the excess of its loyalty to the myth of William Tell, burned a book of the curé Freudenberger of Berne, entitled "*William Tell: a Danish Fable*."

Desmoulins had not always opposed Robespierre; for he once asked, "What is Virtue, if Robespierre be not its image?" Now, however, his *mot* was fatal. "Let his paper be read!" cried Robespierre. In a few days, he who had written in 1789: "My motto is that of all honest people, — no superiors!" found his superior within his own party, and was denounced with the rest of the Dantonists. Being asked his age by the Revolutionary Tribunal, April 3, 1794, he replied, "I am thirty-three, — the age of the *sans-culotte* Jesus, a critical age for every patriot." On his way to execution, remembering the days when Necker was dismissed, and he himself harangued the populace from a chair

in the Palais-Royal, he bitterly exclaimed, "This is the reward destined to the first apostle of liberty!" Like Danton, he took credit to himself for generosity: "I go to the scaffold," he said, "for having dropped a tear over the unfortunate: my only regret in dying is the want of ability to save them." Only when he no longer was of the dominant faction did he see that the people had been imposed upon by high-sounding but empty phrases. "Poor people!" he cried to the multitude who flocked to his execution, "how they have deceived you!" (*Pauvre peuple, on te trompe!*)

DENIS DIDEROT.

[An eminent French philosopher; born in Champagne, 1712 or 1713; supported himself in Paris by teaching, and lived many years in poverty while engaged in study; was imprisoned for his first publications, or saw them burned; founded and edited with d'Alembert the *Encyclopædia*, from which he retired, 1759; visited St. Petersburg, 1773; died in Paris, 1784.]

The first step towards philosophy is incredulity.

In his last conversation.

Another of his aphorisms will be less contested: "Only the bad man is alone."

DIOGENES.

[A Cynic philosopher; born at Sinope, in Asia Minor; lived at Athens, where he affected a contempt for the customs of society; being taken by pirates, was sold as a slave in Crete, but was kindly treated; died at Corinth, 323 B.C., aged about ninety.]

Habit is second nature.

Cicero gives us the Latin form, "*Consuetudo quasi altera natura*," (*De Finibus*, 5, 25); and, "Great is the power of habit" (*Consuetudinis magna vis est*) (*Tusc. Disp.* 2, 17). Ovid says that "nothing is stronger than habit" (*nil consuetudine majus*); and Quintus Curtius Rufus thinks habit to be not merely a second nature, but stronger than nature (*Consuetudo naturâ potentior est*).

I am seeking a man.

When seen groping about with a lighted lantern at midday, and asked what he was seeking. Doubted by Fournier, because Diogenes Laërtius has not mentioned it. Lanterns are mentioned by Æschylus and Aristophanes. When Dionysius asked Plato what business he had in Sicily, the philosopher replied, "I came to seek an honest man." — PLUTARCH: *Life of Dion*. Frederick the Great, writing to d'Alembert, after the latter had refused the presidency of the Berlin Academy, said, "I have been more fortunate than Diogenes, for I have found the man for whom he searched so long" (*car j'ai trouvé l'homme qu'il a cherché si longtemps*.)

To show his contempt of Plato's definition of a man, as "a featherless biped," Diogenes exhibited a plucked cock, saying, "Here is Plato's man;" Franklin called man "a tool-making animal;" and Democritus was more comprehensive, "'Tis all that we see and know."

But I am not derided.

To some one who said to him, "They deride you." He accounted those only to be ridiculed, says Plutarch, who feel the ridicule, and are discomposed by it. — *Life of Fabius Maximus*.

When asked how it was that philosophers were the followers of rich men, and not rich men of philosophers, he replied, "But the one sort know what they have need of, and the other do not."

He threw away the only utensil he had, — a shell with which he drank, — after seeing a boy drink from the hollow of his hand. "He teaches me," said Diogenes, "that I preserve an unnecessary utensil." — SENECA: *Epistles*, 21.

Seeing a magnificent bridge over a small stream, he remarked, "The people would do well to sell their bridge to buy water."

When asked why he offered his hand to a statue, he replied, "To accustom myself to a refusal."

He replied to the question, what beast's bite was the most dangerous, "If you mean wild beasts, the slanderer's; if tame ones, the flatterer's."

When a man of bad reputation put over his door, "Let noth-

ing bad enter here," Diogenes asked, "Where does the owner enter?"

"I can govern men," he said, when exposed for sale in Crete: "therefore sell me to some one who needs a master." He was purchased by Xeniadēs, a rich citizen of Corinth, by whom he was treated kindly.

When asked by his physician, on awaking during his last illness, how he was, Diogenes replied, "Nothing, sir, only one brother anticipates another, — Sleep before Death."

DIONYSIUS THE ELDER.

[Tyrant of Syracuse; born about 430 B.C.; appointed one of the generals against the Carthaginians, and persuaded the people to intrust him with the government; died 367.]

I would have somebody more hated than myself.

When blamed for rewarding a wicked man, who was hated by the citizens.

In reply to the question, if he were at leisure, "God forbid," he said, "that it should ever befall me!"

JOHN A. DIX.

[An American statesman and soldier, born in New Hampshire, 1798; removed to New York, where he became secretary of state, 1833, and United-States senator, 1845-49; secretary of the treasury, 1860-61; major-general in the civil war, and commanded the Department of the East, 1864; minister to France, 1867; died 1879.]

If any one attempts to haul down the American flag, shoot him on the spot.

Ordering by telegraph from Washington, Jan. 29, 1861, the arrest, at New Orleans, of Capt. Breshwood, the commander of the revenue cutter "McClelland," which it was feared he would turn over to the rebels.

MARCUS LIVIUS DRUSUS.

[Called Drusus Junior; an ambitious politician; tribune of the people, 91 B.C.; desired to extend Roman citizenship, but saw his laws vetoed by the senate; conspiring, therefore, against the government, he was assassinated, 91 or 90 B.C.]

Build it so that every citizen may behold every action I perform.

When his architect proposed to build a house for him in which he could screen himself from observation.

"Hardly a man will you find," says Seneca, "who could live with his door open." Talleyrand said, according to Stendhal, "The private life of a citizen ought to have a wall around it" (*La vie privée d'un citoyen doit être murée*). Fournier suggests that it was simple prudence for the diplomatist to make himself the apostle of discretion. — *L'Esprit*, 437. "Choose out the wisest, brightest, noblest of mankind," said Lord Erskine, "and how many of them could bear to be pursued into the little corners of their lives?"

CARDINAL DUBOIS.

[Guillaume Dubois, a French ecclesiastic and statesman of scandalous life and character; born in Limousin, 1656; preceptor to the Duke de Chartres, afterwards the Regent Orleans, whose favor he gained by pandering to his vices; became councillor of state, and showed great astuteness in political matters; minister of foreign affairs; archbishop of Cambrai, and cardinal, 1721; prime minister the next year; died 1725.]

To become a great man, it is necessary to be a great rascal (*Pour devenir grand homme, il faut être grand scélérat*).

It was worthy to have been the maxim of his life.

After being kicked five times by the regent, once each for the rogue, the pimp, the priest, the minister, the archbishop, Dubois coolly remarked, "I pardon you, because I await the sixth as cardinal."

JEAN FRANÇOIS DUCOS.

[A French republican; born at Bordeaux, 1765; deputy to the Convention from the Gironde, and shared the fate of his colleagues, October, 1793.]

I hope the edge of your guillotine is sharper than your scissors.

While his hair was being cut off by the executioner. He also humorously remarked on the scaffold, "What a pity the Con-

vention did not decree the unity and indivisibility of our persons!" — as it had of the republic.

CHARLES FRANÇOIS DUMOURIEZ.

[A French statesman and general; born at Cambrai, 1739; favored the moderate party in the Revolution; minister for foreign affairs, 1792, where he gained the king's confidence; general-in-chief of the French army; defeated the Austrians at Jemappes, and conquered Belgium; having plotted a counter-revolution, was obliged to go into exile, and died in England, 1823.]

Sire, I shall often displease you, but I shall never deceive you (*Je vous déplaîrai souvent, mais je ne vous tromperai jamais*).

To Louis XVI., when made minister for foreign affairs.

When the master of ceremonies exclaimed, on Roland's first appearance at court, "Without buckles in his shoes!" Dumouriez satirically replied, "Ah, sir, all is lost!" (*tout est perdu!*)

He called the Girondists "the Jesuits of the Revolution." — *Memoirs*, III. 314. "They are men skilled in advocate fence. They have been called the Jesuits of the Revolution, but that is too hard a name." — CARLYLE: *French Revolution*, II. 5, 2.

When a ham, which had the cross of the Teutonic order cut in it, was brought on to the table, during one of his campaigns, Dumouriez asked, "What, does the hog, too, belong to the Teutonic order?"

While meditating a restoration of Louis XVI., in collusion with Austria, he defined his position: "Though I were to be called Cæsar, Cromwell, or Monk, I will save my country, in spite of the Jacobins and the conventional regicides who protect them." Four commissioners were sent to him by the Convention, one of whom, Bancal, urged the example of the obedience of the great men of antiquity to their country. "But," replied Dumouriez, "the Romans did not slay Tarquin. They had neither Jacobin clubs nor revolutionary tribunals. Tigers crave my head: I will not give it to them. Since you cite the Romans, I declare that I will never be a Curtius to cast myself into the gulf." The allusion is to the tradition, that, in 362 B.C., the earth in the Roman forum gave way, and a great chasm ap-

peared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon Curtius, a noble youth, mounted his steed in full armor, and, declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss; upon which the earth closed over him.

ANDRÉ M. J. DUPIN.

[A French lawyer and legislator; born in the Nièvre, February, 1783; elected to the Chamber of Deputies, 1826; opposed the ordinances which caused the revolution of 1830; member of the first cabinet of Louis Philippe; president of the Chamber, from which he retired, 1852; member of the Academy; *procureur-général* of France, 1857; died November, 1865.]

A sword, the hilt of which is at Rome, and the point everywhere (*Une épée, dont la poignée est à Rome, et la pointe partout*).

This comparison of the Jesuits which Dupin made in a legal argument in 1825 caused some sensation, but it was not original. Diderot in a letter to Mlle. Voland quoted it word for word from the Abbé Raynal, and J. B. Rousseau exhumed it from the "Anti-Coton" of d'Aubigné, a Protestant of the sixteenth century, who attributed to a Pole the saying, "The Society of Jesus is a sword, the blade of which is in France, and the handle in Rome." Prince Napoleon (Jérôme) said of the same society, in a debate on the clergy in the French Assembly in 1877, "Sow a Jesuit, reap a revolter" (*Semez du jésuite, moissonnez du révolté*).

When the point was raised after the revolution of July in 1830, whether Louis Philippe should take the title of "Philip VII.," Dupin declared in an antithetical form, which was afterwards, like many a catch-word, repeated on every conceivable occasion: "The Duc d'Orleans is called to the throne not because, but in spite of, his being a Bourbon" (*non parce que, mais quoique*). Dominique de Gourgues, a Protestant gentleman, fitted out three ships at his own expense, and sailed for Florida, where the Spaniards had executed many of his co-religionists "because they were heretics, although French" (*parce que hérétiques, quor*

que Français). He took two forts from the Spaniards, and executed eight hundred men, "because they were assassins, although Spaniards" (*quoique Espagnols, parce qu'assassins*).

Berryer said to the President of the Chamber, in 1851, while Louis Napoleon was preparing the *coup d'état*, "Show me a little door, by which one could get into the Chamber, and bring you support in case you were attacked:" Dupin replied, "I am just looking for one by which I could get out."

EDWARD III.

[King of England; born at Windsor, 1312; proclaimed king under a regency, 1327; defeated the Scotch at Halidon Hill, 1333; invaded France, and gained the battle of Crécy, 1346; captured Calais, 1347; made peace after the victory of Poitiers, 1356; but subsequently lost nearly all that he had gained; died 1377.]

Honi soit qui mal y pense.

The motto of the Order of the Garter, which owes its origin to Edward III. With a view of recovering what England once held in France, he was eager to draw the best soldiers of Europe into his interest, and therefore projected the revival of King Arthur's "Round Table." For this purpose he invited foreigners and subjects of quality and courage to a tournament on New Year's Day, 1344, a table being erected in Windsor Castle of two hundred feet in diameter, at which the knights were to be entertained at the king's expense. This festival excited the jealousy of Philip of France, who not only prohibited his subjects from attending the Round Table at Windsor, but proclaimed one to be held by himself at Paris. The English tournament thus losing something of its prestige, Edward established the Order of the Garter, April 23, 1349, the motto of which, "*Honi soit qui mal y pense*" (Evil be to him who evil thinks of it), seems to apply to the possible misrepresentation which the king of France might throw out concerning the order, as he had already done concerning the festival of the Round Table. — SIR W. SCOTT: *Essay on Chivalry*. The garter may have been selected as the badge of the order, from the fact that Edward had given his own for the signal of a battle (supposed to be Crécy), which had been crowned with success. Popular tradi-

tion is the only authority for the story that the king picked up at a ball the garter of the Countess of Salisbury, and, replying to the smiles of the courtiers with the remark, "Those who laugh will be proud to wear a similar one," founded the order, upon the ribbon of which he placed the old French motto, which, according to the "Acta Sanctorum," III., was proverbial in France before Edward's day.

Lord Bridgewater, as proud of his horses as of his decoration of the garter, wrote over the door of his stable, "*Honni soit qui mal y PANSE*" (from *panser*, to groom a horse). On the return of M. de Lauraguais from a visit of philosophical study at London, Louis XV. asked him what he went there for. "*Apprendre à penser, sire.*" — "Horses?" (*Les chevaux?*) inquired the king, with the same pun on *penser*.

LORD ELDON.

[John Scott, first Earl of Eldon; born in Newcastle, England, 1751; educated at Oxford; called to the bar, 1776; entered Parliament, 1783; solicitor-general, 1788; attorney-general, 1793; chief justice of the common pleas, 1799, and raised to the peerage; lord chancellor, 1801, which office he held twenty-six years, with one year's interruption; retired 1827; died 1838.]

New brooms sweep clean.

By way of apology, after Henry Brougham, who objected to Lord Eldon's continually calling him Mr. *Broffam*, had made an able argument.

The applicant for a living answered the lord chancellor, who asked him in whose name he applied, "In the name of the Lord of hosts." — "The Lord of hosts!" exclaimed Eldon: "you are the first person who ever applied to me in that lord's name; and, although his title can't be found in the Peerage, you shall have the living."

QUEEN ELIZABETH.

[Queen of England; daughter of Henry VIII. and Anne Boleyn; born at Greenwich, Sept. 7, 1533; committed to the Tower by her sister Mary, but removed to Woodstock; proclaimed queen, 1558; signed the death-warrant of Mary Stuart; supported the Protestants of the Low Countries; defended England against the Invincible Armada, 1588; died 1603.]

I have desired to have the obedience of my subjects by love, and not by compulsion.

A declaration to Parliament, like that on her accession to the throne: "Nothing, no worldly thing under the sun, is so dear to me as the love and good-will of my subjects." On receiving the news at Hatfield of her accession to the throne, when but a short time before she had been the object of her sister's suspicions, Elizabeth exclaimed, "It is the Lord's doing, and it is marvellous in our eyes!"

Her marriage early engaged the attention of her subjects; and in answer to a petition of the House of Commons in 1559, that she would consider the matter favorably, she replied, "For me it will be enough that a marble stone should declare that a queen having reigned such a time lived and died a virgin." — HUME: *History of England*, chap. xxxviii. In the same year, however, she declared, on hearing that the dauphin, afterwards Francis II. of France, was about to be proclaimed king of England on his marriage with Mary Stuart, "I will take a husband who will make the king of France's head ache; and he little knows what a buffet I can give him." She said in reference to any possible attack by the French, "In times of danger it is the custom of England to arm."

She was strongly opposed to the marriage of the clergy, and took leave of the wife of Archbishop Parker, after an entertainment in the episcopal palace at Lambeth, with the words, "And you, *madam* I may not call you; *mistress* I am ashamed to call you: so I know not what to call you, but yet I do thank you." On another occasion she remarked to Dr. Whitehead, "I like thee better because thou livest unmarried;" to which he bluntly replied, "I like you the worse for the same cause."

Ye be burly, my Lord of Burghley, but ye shall make less stir in our realm than my Lord of Leicester.

An example of the royal punning of those days; to which may be compared that of her successor, James I., when meeting for the first time Sir Walter Raleigh: "By my saul, maun, I have heard but *rawly* of thee!"

When offended at the conduct of the Earl of Leicester, who was sent to the Low Countries with English auxiliaries in 1585,

but was accused of ambitious designs inconsistent with his duty as a subject, she had other language than a pun: "I will let the upstart know how easily the hand which has exalted him can bear him down to the dust."

She said of her instructions to the great officers of state, "They are like garments, strait at first putting on, but by and by loose enough."

Speak, good mouth!

When the mayor of Bristol said, on welcoming her, "I am the mouth of the town," and then stopped short.

The Bishop of Ely hesitated to alienate to Sir Christopher Hatton, according to agreement, ground in Holborn belonging to that see, now called Hatton Garden. He hesitated no longer, however, after the following vigorously expressed threat of her Majesty: "If you do not forthwith fulfil your engagement, by G—, I will immediately unfrock you!"

Sir Walter Raleigh made a wager with the queen that he could weigh the smoke from his tobacco-pipe. He weighed the tobacco before smoking, and the ashes afterwards. When Elizabeth paid the wager, she said, "I have seen many a man turn his gold into smoke, but you are the first who has turned his smoke into gold."

The Queen of Scots is the mother of a fair son, and I but a barren stock.

On hearing of the birth of James VI., in June, 1566.

When told by the Scotch ambassador that Mary Stuart was taller than she, Elizabeth remarked, "Then she must be too tall, because I am neither too tall nor too short." Elizabeth replied to the urgent request of Mary to recognize her right to the succession, "I am not so foolish as to hang a winding-sheet before my eyes." When advised to go less abroad on account of the conspiracies which Mary's partisans were continually forming against her, she answered that "she would rather be dead than in custody;" but she showed her knowledge of the origin of the conspiracies by declaring to her rival, "Your actions are as full of venom as your words are of honey." Much earlier than this, she had been told that she would have no rest while Mary

lived; but she asked, referring to Mary's own troubles at home, if she could put to death "the bird, that, to escape pursuit of the hawk, has fled to my feet for protection." When, however, the truth of her ministers' representations became clear to her, she signed the death-warrant of her deposed rival, muttering to herself, loud enough to be overheard, while hesitating to affix her signature, such words as, "*Aut fer aut feri*" (Bear with her or smite her), "*Ne fereari, feri*" (Strike, lest thou be stricken).

Napoleon translated the words into French, when he said, "*Il nous fallut abattre, sous peine d'être abattus.*"

"In this world a man must be either hammer or anvil." — LONGFELLOW: *Hyperion*, IV. ch. 7. (An old German proverb.)

The death of Mary fulfilled the prophecy of her father, James V.: "It came wi' a lass, and it'll gang wi' a lass." The crown came with Marjory Bruce, who married the father of the first Stewart.

Let tyrants fear.

To the troops assembled at Tilbury to oppose the Invincible Armada, in 1588, Elizabeth made a spirited address, beginning, "Let tyrants fear. I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects; and therefore I am come among you, as you see, resolved in the midst and heat of the battle to live and die amongst you. I know that I have but the body of a weak and feeble woman; but I have the heart of a king, and of a king of England too."

When Speaker Croke alluded, in 1601, to the Armada having been driven off "by the mighty arm of our dear and sacred queen," Elizabeth interrupted him: "No, Mr. Speaker, but by the mighty hand of God."

He who placed me in this seat will preserve me in it.

Of the treasonable attempt of the Earl of Essex, in 1601. Her affection for this gallant and unfortunate nobleman is well known; but later writers do not entirely credit the story of the rebuke given by the queen, in 1603, to the dying Countess of Nottingham, who confessed that she had not returned the ring given by Elizabeth to Essex with the intimation that if he ever

forfeited her favor the sight of the ring would insure her forgiveness of him. The queen even shook the dying countess, exclaiming, "God may forgive you, but I never can." — HUME: *History of England*, chap. xlv.

When the Archbishop of Canterbury urged her, on the last day of her life, March 23, 1603, to turn her thoughts to God, she replied, "Never has my mind wandered from him." — *Ibid.*

She may have answered, in reply to the question, who should succeed her, "I will have no rascal's son in my seat," alluding to Lord Beauchamp, son of the attainted Earl of Suffolk; but that she asked, "Who shall succeed me but a king?" referring to James VI. of Scotland, has little or no authority; it being more credible, that, when his name was mentioned, she merely nodded in token of assent.

Dr. Johnson said of Queen Elizabeth, "She had learning enough to have given dignity to a bishop."

ELIZABETH OF BOHEMIA.

[Elizabeth Stuart, daughter of James I. of England; born 1596; married the Elector Palatine, Frederick V., 1613; persuaded him to accept the crown of Bohemia; it involved him in a contest with the emperor of Germany, which opened the Thirty Years' War, and in which Frederick lost both his crown and the hereditary electorate. After his death Elizabeth returned to England, and died, 1662.]

I would rather eat a dry crust at a king's table than feast on luxuries at that of an elector.

This was said when urging her husband to accept the crown of Bohemia, which the nobles of that country had offered him. She imagined that the magnificence of Prague would surpass the luxury of the electoral establishment of Heidelberg Castle, splendour now even in its ruin. The royal title itself attracted her. "You would not," she said to Frederick, "have married a king's daughter if you had not the courage to become yourself a king." Her ambition equalled her beauty. "To reign is glorious," she declared, "were it only for a moment." Frederick had a clearer view of the situation. "If I accept," he said, "I shall be accused of ambition; if I decline, of cowardice. Decide as I may, peace is over for me and my country." Other royal personages, how-

ever, have shared Elizabeth's sentiment. Napoleon said to his brother Louis, who urged his poor health against taking the crown of Holland, "Better to die a king than to live a prince." Theodora, the infamous wife of the Emperor Justinian, replied to the threats of the factions of Byzantium, "For my part, I adhere to the maxim of antiquity, 'The throne is a glorious sepulchre.'"

The devotion of the princes who supported "the Winter King" and "the Queen of Hearts," as Frederick and Elizabeth were respectively called, was illustrated by Christian of Brunswick, "the mad Brunswicker," whose motto was, "*Für Gott und für sie*" (For God and her), or, as he wrote in a French album, "*Tout pour Dieu et ma chère reine*" (All for God and my dear queen). Carlyle calls him "a high-flown, fiery young fellow, of terrible fighting gifts. He flamed up considerably, with the queen of Bohemia's glove stuck in his hat: 'Bright lady, it shall stick there till I get you your own again, or die!'" — *Frederick II.*, III. 16. The banner of Bernhard of Saxe-Weimar, the successor of Gustavus Adolphus in the latter part of the Thirty Years' War, is said to have borne a similar motto: "*Alles für Ruhm und sie*" (All for glory and her).

LORD ELLENBOROUGH.

[Edward Law, an eminent English judge; born in Cumberland, 1750; leading counsel for Warren Hastings, 1785; attorney-general, 1801; chief-justice of the King's Bench, 1802, and raised to the peerage; died 1818.]

Mr. Preston, we are bound to hear you, and I hope we shall do so on Friday; but, alas! pleasure has been long out of the question.

To Mr. Preston, the famous conveyancer, who in arguing a case had not exhausted the "Year-Books" by evening, and applied to know when it would be their lordships' pleasure to hear the remainder of his argument. Another tiresome conveyancer, having, toward the end of Easter Term, occupied the court an entire day about the *merger of a term*, the chief-justice said to him, "I am afraid, sir, the *term*, although a long one, will *merge* in your argument." — CAMPBELL: *Life*, chap. li.

A smartly dressed Quaker came into court, and, when tendered the Bible, demanded to be allowed to affirm. As he did not wear the distinguishing features of his sect, Ellenborough asked him, "Do you really mean to impose upon the court by appearing here in the disguise of a reasonable being?" This reminds one of Talleyrand, who said to Mme. de Staël of her "Delphine," which was thought to contain a caricature of him in the character of an old woman, "That is the book, is it not, in which you and I are exhibited in the disguise of females?" The masculine character of the authoress gave point to the question.

Of Michael Angelo Taylor, who, though very short of stature, says Campbell, was well knit, and thought himself a very great man, Lord Ellenborough said, "His father, the sculptor, had fashioned him for a pocket-Hercules." — *Ibid.*

Erskine urged Ellenborough to take the Great Seal, while the latter knew that if he refused it, it would be offered to Erskine: he therefore twitted the great advocate upon his ignorance of equity by the question, "How can you ask me to accept the office of lord chancellor, when I know as little of its duties as you do?"

You may go on, sir: so far, the court is quite with you.

A young counsel, who had the reputation of being a very impudent fellow, began his speech, "The unfortunate client, who appears by me," — and, after repeating it two or three times, stopped short. "You may go on, sir," said Ellenborough, in his mildest tone: "so far, the court is quite with you." — *Ibid.*

The demagogue Hunt began his address in mitigation of punishment for sedition, by complaining that he had been accused of "dangerous eloquence;" when Ellenborough interrupted him by saying, "My impartiality as a judge calls upon me, sir, to say, that, in accusing you of that, they do you great injustice." — *Ibid.*

A tedious bishop having yawned during his own speech, Lord Ellenborough remarked, "Come, come, the fellow shows some symptoms of taste; but this is encroaching on *our* province."

Randle Jackson, a declamatory speaker, who despised technicalities, and relied on his eloquence, began his argument, "In

the book of nature it is written"—"Be good enough, sir," broke in the chief-justice, "to mention the page from which you are about to quote."

When told that the penurious Lord Kenyon was dying, "Die?" asked Ellenborough, "what will he get by that?" Lord Campbell says that he often heard the traditional description of the large, gloomy house which Lord Kenyon occupied in Lincoln's Inn Fields: "All the year through, it is *Lent* in the kitchen, and *Passion Week* in the parlor." Some one having mentioned, that, although the fire was very dull in the kitchen-grate, the *spits* were always bright; "It is quite irrelevant," said Jekyll, "to talk about the *spits*, for nothing *turns* upon them." Being told that the motto "*Mors Janua Vita*," put up in the hatchment over Lord Kenyon's house after his death, was a mistake of the printer (for *vitæ*); "Mistake!" exclaimed Ellenborough, "it is no mistake. The considerate testator left particular directions in his will that the estate should not be burdened with the expense of a diphthong." — *Life of Kenyon*, chap. xlv.

DUC D'ENGHIEN.

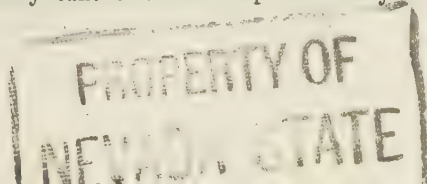
[Louis Antoine Henri de Bourbon, son of the Duc de Bourbon, and related to the royal family of France; born 1772; emigrated 1789; fought against the army of the republic until 1801; retired to Baden, where he was arrested by order of Napoleon; after a hurried trial by a military tribunal at Paris, was shot, March, 1804.]

I die for my king and for France!

His last words. It was of this political murder that Fouché in his posthumous "Memoirs" claimed to have originated the *not* usually translated, "It is worse than a crime, it is a blunder" (*C'est plus qu'un crime, c'est une faute*). The authenticity of the "Memoirs" was denied by his family; and the remark is often attributed to Talleyrand, who could hardly have uttered it, if he was, as Napoleon asserted at St. Helena, "the active cause and principal instrument of the duke's death." Long before that time, March 6, 1809, the emperor told Roederer that Talleyrand informed him where the duke could be found; and that, after advising his death, he groaned over it among all his acquaintances.

This Sainte-Beuve considered decisive of Talleyrand's participation in the discovery and execution of the prince, but it is not impossible that among his "groans" the remark in question was uttered. Napoleon said to O'Meara at St. Helena, "I have doubtless erred more or less in politics, but a crime I never committed;" and, while he did not mention Enghien, he said that Talleyrand advised him to do every thing he could against the Bourbons, "whom he detests." One remark attributed to Talleyrand in this connection, when Bonaparte expressed a desire to see the duke before his execution, was, "Don't compromise yourself with a Bourbon: the wine is drawn, it must be drunk" (*N'allez pas vous compromettre avec un Bourbon: le vin est tiré, il faut le boire*). Napoleon stated to O'Meara that the Duc d'Enghien wrote him a letter offering him his services, which Talleyrand kept back until two days after the execution. This Lanfrey ("Life of Napoleon," II. 9) calls "a twofold and shameful calumny" against Talleyrand and the duke.

Mme. de Rémusat, who writes with as strong a friendship for Talleyrand as Lanfrey's hostility to Napoleon, denies that the former approved of the execution: "His enemies and Bonaparte himself have accused him of having advised the murder of the unfortunate prince; but Bonaparte and his enemies can be proved to be in error on this point. The known character of M. de Talleyrand hardly admits the possibility of such violence. He has told me more than once that Bonaparte had informed him, as well as the two consuls, of the arrest of the Duc d'Enghien, and of his unchanging determination: he added, that all three of them had seen the uselessness of words, and had kept silence." — *Memoirs*, i. 4. Mme. de Rémusat goes on to say, that, a few days after the first return of Louis XVIII., the Duke de Rovigo (Savary, Napoleon's *aide-de-camp*, and minister of police after Fouché), knowing her intimacy with Talleyrand, gave her an account of the arrest of Enghien, by which it seems that he had been mistaken for Pichegru by the conspirators in league with Georges, one of whom had given the information which led to the duke's arrest, and that when Bonaparte was told of the error he cried out, "Ah, the wretch! What has he made me do?" Lanfrey calls this "the impudent story of Savary."



It is not strange that the names of both Fouché and Talleyrand have been connected with the *mot* concerning the death of the Duc d'Enghien, when Napoleon found sufficient resemblance between them to say at St. Helena, "Fouché was the Talleyrand of the clubs, and Talleyrand was the Fouché of the drawing-rooms."

DUC D'EPERNON.

[Louis de Nogaret de la Vallette, Duc d'Epéron, a noted French courtier; born in Languedoc, 1554; a favorite of Henry III., who appointed him high admiral of France; was in the carriage with Henry IV. when the latter was assassinated; died 1642.]

You are going up, I am coming down.

The credit of the duke, who held high office under more than one sovereign of France, waned before the growing power of Cardinal Richelieu. Their relative position during the early part of the reign of Louis XIII. was marked by the answer which the duke, who was one day descending the staircase of the palace of St. Germain, gave the cardinal, who was going up, and asked him the news: "You, sir, are going up, I am coming down" (*Monsieur, vous montez, je descends*). This is also told of Prince Galitzin, meeting his successor, Potemkin, the favorite of Catherine II. of Russia.

DESIDERIUS ERASMUS.

[A celebrated scholar and philosopher; born at Rotterdam, Oct. 28, 1465 or 1467; became a monk, 1486; secretary to the Bishop of Cambrai for five years, after which he studied in Paris and Italy; visited England, 1498; published an edition of the Greek Testament, 1516; satirized the Roman Church, but shrank from the radicalism of Luther; removed to Basle, where he published his "Colloquies," 1522; died July 12, 1536.]

A disadvantageous peace is better than the most just war.

So Luther declared that "a wicked tyrant is better than a wicked war." Cromwell changed the opinion he once expressed, that, "were Nero in power, it would be a duty to submit."

Charles James Fox preferred "the hardest terms of peace to the most just war." Franklin wrote to Josiah Quincy, Sept. 11, 1773, "There never was a good war or a bad peace."

Erasmus pithily said of theological strife, "It is not the same to be a wise man and a theologian" (*Non idem est theologum esse et sapere*).

While he was studying in Paris, and was very poor, he wrote to a friend, "As soon as I get money I will buy, first, Greek books, and then clothes."

My heart is Catholic, but my stomach Lutheran.

Of his dislike of fish.

He said of Luther, "He was guilty of two great crimes, — he has struck the Pope in his crown, and the monks in their belly."

He found on his visit to England that Cardinal Wolsey invited learned men to the entertainments at his palace of Hampton Court. A scholar himself, he esteemed the prelate the most honored by what was undoubtedly considered a condescension. "O happy cardinal," exclaimed Erasmus, "who can surround his table with such torches!"

Like charity, it covers a multitude of sins. — 1 Pet. iv. 8.

Of the hood (*capuchon*) from which the Capuchins, the mendicant friars of the Franciscan order, took their name.

Voltaire said of their costume, "It can only excite the contempt of the wise, edify good women, and frighten children."

During a persecution of Protestants under Adrian VI., in 1523–24, Erasmus said, "Wherever the legate heaps fagots, it is as if he sowed heretics." Leo X. declared, "Erasmus injured us more by his wit than Luther by his anger" (*Erasmus nobis plus nocuit jocando, quam Lutherus stomachando*).

JOHN SCOTUS ERIGENA.

[A philosopher, born in Ireland; passed most of his life in France, where he was celebrated for classical learning and subtlety in scholastic disputation; sought refuge from church difficulties with Alfred the Great; died about 875 A.D.]

The table only.

When Charles the Bald of France, who sat opposite to him at dinner, asked Scotus what the difference was between a Scot and a sot (*quid intersit inter Scotum et sotum*), he replied, "The table only" (*Mensa tantum*).

LORD ERSKINE.

[Thomas Erskine, an eminent British advocate; born in Edinburgh, January, 1750; entered the navy, and afterwards purchased a commission in the army; studied law, and was called to the bar, 1778; defended the libel and treason cases; entered Parliament, 1783; lord chancellor, and raised to the peerage, 1806; retired, 1807; died November, 1823.]

You will be hanged if you do.

When Thelwall, on trial for high treason, during the examination of a witness for the prosecution, wrote on a slip of paper, and sent it over to Erskine, "I'll be hanged if I don't plead my own cause," his counsel replied in the same manner, "You will be hanged if you do." Thelwall then wrote, "Then I'll be hanged if I do."

He was told that one of his acquaintance had died worth two hundred thousand pounds. "That's a pretty sum to begin the next world with," remarked Erskine.

He had the following unique form of replying to begging letters: "Sir, I feel honored by your application, and I beg to subscribe [here the reader had to turn over the leaf] myself, your very obedient servant."

"That which is called firmness in a king," he once said, "is called obstinacy in a donkey."

The older a lamb grows, the more sheepish he becomes.

When counsellor Lamb said he felt himself growing more and more timid as he grew older.

Sydney Smith once commented on his prevailing article of diet: "We have had so much mutton lately, that I dare not look a sheep in the face."

"When the hour comes when all things are revealed," said

Erskine, "we shall know the reason — why shoes are made too tight."

His friend, Mr. Maylem, told him that his physician had ordered him not to bathe. "Oh! then you are *malum prohibitum*," replied Erskine. "My wife, however, does bathe," added his friend. "Worse still," was the advocate's quick rejoinder; "for she is *malum in se*!"

When asked, while lord chancellor, whether he would attend the ministerial whitebait dinner at Greenwich; "To be sure I will," he replied. "What would your fish dinner be without the Great Seal?"

The only use of an oath in parliamentary debate occurs in a very vigorous speech which Lord Erskine made in opposition to the Seditious Meetings Bill, in the session of 1795-96: "For my own part, I shall never cease to struggle in support of liberty. In no situation will I desert the cause. I was born a free man, and, by G——, I will never die a slave!"

CARDINAL D'ESTE.

[Hippolito d'Este, an Italian prelate, noted for his patronage of learning; brother of Alfonso, Duke of Modena; born 1479; died 1520.]

Se non è vero, è ben trovato.

Of the "Orlando Furioso," which Ariosto, who had been for a long time in his service, dedicated to him, Cardinal d'Este is reported to have said, "If it is not true, it is certainly well invented." The saying is a proverbial one, and has passed without translation into the literature of all nations. Büchmann can find no other authority, however, for the origin of the proverb than the anonymous author of "Grosse Leute, Kleine Schwächen," and thinks it may have been translated into Italian from the close of the first part of "Don Quixote," where Cervantes says that on the favorable reception of his work he will feel encouraged to seek after other adventures which may be quite as entertaining, though not so true (Bk. I. chap. lii.). (*Vide Add.*)

When asked how he could be satisfied with a small house that he had built, after having described such magnificent palaces in his "Orlando," Ariosto replied, "Words are cheaper than stones."

EUCLID.

[The Greek geometer of Alexandria; taught mathematics in the reign of the first Ptolemy, 323 B.C.]

There is no royal road to geometry.

When asked by Ptolemy if the science could not be mastered by some easier method than the ordinary one. Dr. Johnson said, "I hate by-roads in education." — BOSWELL: *Life*, 1775. It was a maxim of Dr. Parr's, "Greek and Latin are consecrated temples which are only to be entered through the vestibule." Plato wrote over the entrance to the Academy, "He who is ignorant of geometry may remain outside;" which led Goethe to call it "the door of philosophy."

EMPRESS EUGÉNIE.

[Eugénie Marie de Montijo; born at Grenada, Spain, May 5, 1826; educated in France and England; attracted, by her beauty and graces, the attention of Napoleon III., to whom she was married January, 1853; after the fall of the empire resided in England.]

No, sire: it is French which has taught me love (*c'est le Français qui m'appris l'amour*).

When asked by Louis Napoleon, when Prince President, if love had taught her French.

She made another graceful answer when visiting the hospital of Amiens during the cholera, in 1866: "It is our manner of going under fire."

Seeing that the victory of Prussia over Austria in 1866 threatened to destroy the prestige of France, the Empress exclaimed, pointing to the Prince Imperial, "That child will never reign, if nothing be done to efface Sadowa." She is therefore supposed to have urged the declaration of war by France against Prussia in 1870, and even to have said of it, "This is my war" (*C'est ma guerre à moi*). When the early victories of the German army made it probable that Italy would seize the opportunity to enter Rome, and deprive the Pope of his temporal power, the exclamation is attributed to the Empress, "Better the Prussians in Paris, than the Italians in Rome!"

That the French were deceived in supposing their army ready

for a campaign, is beyond a doubt. No one rests under a greater responsibility for this deception, than Marshal Lebœuf, who declared, when asked in June, 1870, of the state of the French forces, "We are so well equipped, that, if the war were to last ten years, we should not have to buy the button of a soldier's gaiter" (*Nous sommes tellement prêts, que si la guerre durait dix ans, nous n'aurions pas même à acheter un bouton de guêtre*). Émile Ollivier, the pseudo-liberal prime minister of the decadence of the second empire, on the announcement of the declaration of war, said, July 15, "From this day a great responsibility weighs upon my colleagues and myself: we accept it with a light heart" (*De ce jour commence pour mes collègues et pour moi une grande responsabilité: nous l'acceptons d'un cœur léger*).

FAVORINUS.

[A philosopher and sophist in the reign of Hadrian; a native of Arles, in Gaul; resided in Rome, Greece, and Asia Minor, and obtained high distinction.]

It is ill arguing with the master of thirty legions.

Yielding to Hadrian in a rhetorical argument, when he probably remained of his original opinion.

"He that complies against his will
Is of the same opinion still."

Hudibras, III. 3, 547.

Selden expressed a similar thought during the Civil War: "'Tis not seasonable to call a man traitor that has an army at his heels." — *Table-Talk (Traitor)*.

JULES FAVRE.

[A French politician and advocate; born at Lyons, 1809; secretary-general of the ministry of the interior of the republic of 1848; member of the Constituent Assembly of that year, and of the Corps Législatif, 1858 and 1869, where he opposed the second empire; member of the Academy; of the Committee of National Defence, 1870, where he held the department of foreign affairs, and arranged with Bismarck the capitulation of Paris; member of the National Assembly, and senator; died 1880.]

We will not cede either an inch of our territory or a stone of our fortresses (*Nous ne céderons ni un pouce de terrain ni une pierre de nos forteresses*).

From a circular to the diplomatic representatives of France abroad, Sept. 6, 1870, immediately after the battle of Sedan and the fall of the empire.

FÉNELON.

[François de Salignac de la Mothe-Fénelon, a French prelate and author; born in Perigord, Aug. 6, 1651; preceptor to the Duke of Burgundy, 1689; admitted to the Academy, 1693; archbishop of Cambrai, 1695; denounced by Bossuet for sharing the mystical sentiments of Mme. Guyon, and dismissed from court; wrote "*Télémaque*," 1699; died Jan. 7, 1715.]

I am more of a Frenchman than a Fénelon, and more a man than a Frenchman.

He also said, "I love my country better than my family, but I love human nature better than my country." This is an echo of the reply of Chremes when asked if he had time enough to interest himself in the affairs of others:—

"Homo sum; humani nihil a me alienum puto."

(I am a man, and nothing which relates to man can be a matter of unconcern to me.)—TERENCE: *Heauton*, I. 1.

Socrates said, "I am not an Athenian, nor a Greek, but a citizen of the world." He was the first cosmopolitan, though he had never been out of Attica. (Said, rather, by Diogenes.)

When Rousseau was walking one day on Mont Valérien, near Paris, with Bernardin de St. Pierre, the author of "*Paul et Virginie*," and expressed his pleasure at the chanting of the monks established there, Bernardin said, "If Fénelon were alive you would be a Catholic to-morrow."—"Ah!" replied Rousseau with emotion, "if he were alive, I would seek to be his lackey in order to deserve to become his *valet-de-chambre*" (*s'il vivait, je chercherais à être son laquais, pour mériter d'être son valet-de-chambre*). Voltaire said, "I do not know whether Fénelon be a heretic for saying that God should be loved for himself, but I know that Fénelon should be."

Fénelon showed his liberal feelings by his manner of speaking of his opponents: "We Catholics go too slow, and our brothers the Protestants go too fast." He could not convert heretics by a *dragonnade*; and on his return from an unsuccessful attempt to bring over by peaceful arguments the Protestants of Poitou, Harlay, the Archbishop of Paris, said to him, "It seems, *M. l'abbé*, that you wish to be forgotten, and you shall be" (*vous voulez être oublié, vous le serez*). It was a sentence of banishment.

When Louis XIV. asked Bossuet what he would do if his outcry against Fénelon's "Maximes des Saints" were not supported by the king, he replied, "Sire, my cry would be still louder" (*Je hausserais la voix davantage*). Of this contest between Bossuet and the supporters of views considered Jansenist and heretical, which finally drove Fénelon into the obscurity of his bishopric of Cambrai, Pope Innocent XII. said that the latter "sinned by excessive love of God, Bossuet by insufficient love of his neighbor;" and of Fénelon's book, that its maxims had less scandalized him than the conduct of his adversaries. Bossuet said of Fénelon at this time, "That man made me pass many a wakeful night,"—a remark also attributed to Philip IV. of Spain, of Turenne.

Two sayings of Fénelon illustrate his views of royal interference in matters of religion. He advised the Pretender, son of James II. of England, to practise religious toleration in case he came to the throne. "No human power," he declared, "can force the intrenchments of the human mind: compulsion never persuades, it only makes hypocrites;" and again to the same prince, "When kings interfere in matters of religion, they enslave instead of protecting it."

A good discourse is that from which nothing can be retrenched without cutting into the quick.

Letter upon eloquence.

St. Francis de Sales (1567-1622) has three maxims on the same subject:—

"The test of the worth of a preacher is when his congregation go away saying, not 'What a beautiful sermon!' but 'I will do something.'"

"The more you say, the less people remember. The fewer the words, the greater the profit."

"When a sermon is too long, the end makes one forget the middle, and the middle the beginning."

Our best friends are the source of our greatest sorrow and bitterness (*Les vrais amis font toute la douleur et toute l'amertume de la vie*).

Letter to M. Destouches on hearing of the death of the Duc de Beauvilliers, Aug. 13, 1714.

JULES FERRY.

[A French statesman; born at St. Dié, April 5, 1832; admitted to the bar of Paris; elected to the Corps Législatif, 1863, and opposed the second empire; member of the government of National Defence, 1870, and administered the Department of the Seine; member of the Assembly; minister of public instruction, 1879 and 1882; prime minister, 1880-81, and again in 1883.]

Ni révision, ni division.

An expression first used in a speech at Epinal as the motto of the administration or moderate wing of the republican party in the legislative elections of 1881, neither a revision of the constitution, nor a division of the party. The result of the elections, although favorable to the republicans, did not secure a majority to the Ferry cabinet, which resigned in November of that year.

A similarly alliterative expression may be found in the *mot d'ordre* given by Pope Pius IX. to the Italian clericals: "*Nè elettori nè eletti*" (Neither electors nor elected); in other words, the supporters of the temporal power of the Pope should not recognize the Italian government after the occupation of Rome in 1870, by voting in the municipal and parliamentary elections, or being candidates for office. The prohibition, so far as municipal elections were concerned, was relaxed in 1881.

FONTENELLE.

[Bernard le Bavier-Fontenelle, a celebrated French author; born at Rouen, Feb. 11, 1657; was a nephew of Corneille; published a "Discourse on the Plurality of Worlds," 1686; member of the Academy; perpetual secretary of the Academy of Sciences, 1699; died January, 1757, just failing to complete his one-hundredth year.]

If I held my hand full of truths, I should be careful how I opened it (*Si je tenais toutes les vérités dans ma main, je me donnerai bien de garde de l'ouvrir aux hommes*).

An expression common to many thinkers. Voltaire wrote to Cardinal de Bernis, April 23, 1764: "There are truths which are not for all men, nor for all times" (*Il y a des vérités qui ne sont pas pour tous les hommes et pour tous les temps*); and in a letter to the Countess de Barcewitz, Dec. 24, 1761, "Truths are fruits which should only be plucked when quite ripe" (*qui ne doivent être cueillis que bien mûrs*). The remark of Lessing is better known: "If God should hold enclosed in his right hand all truth, and in his left hand only the ever-active impulse after truth (*den einzigen immer regen Trieb nach Wahrheit*), although with the condition that I must always and forever err, I would with humility turn to his left hand, and say, 'Father, give me this: pure truth is for thee alone.' " — *Anti-Götze*. Mme. du Deffand was of opinion that "all truths are not to be spoken, nevertheless it is always good to hear them;" which is but another form of the remark of Demosthenes to the Athenians: "My counsels to you are of that nature that they are sometimes not good for me to give, but are always good for you to follow."

Every thing is possible: everybody is right.

His two favorite maxims, indicating the paradoxical spirit which characterized him.

When he presented his "Essay on the Geometry of the Infinite" to the Regent in 1727, he remarked, "Here is a book which only eight men in France are capable of understanding, and the author is *not* one of that number."

To a lady who asked, on her arrival in Paris, what the chair in the Academy was, of which she heard so much; "It is a couch," replied Fontenelle, "where wit sleeps" (*C'est un lit de repos où le bel esprit sommeille*).

There are three things I have always loved, and never understood, — painting, music, and woman.

When told by a newly married friend that his wife was witty and amiable, Fontenelle asked, "Is she pretty? That is all

women are obliged to be." (*Est-elle jolie? Une femme n'est obligée qu'à cela.*)

He was told by a physician that coffee was a slow poison; to which he replied, "Doctor, I have been of your opinion for the eighty years that I have taken it" (*Je le crois comme vous, voilà quatre-vingts ans que j'en prends*).

When ninety years old, passing before Mme. Helvétius at dinner, she said to him, "What am I to think of your gallantry? You pass before me without looking at me!" To which Fontenelle replied, "Madame, if I had looked at you, I should never have passed!" (*Si je vous eusse regardée je n'aurais point passé!*)

A friend called upon him who was fond of asparagus cooked with butter, while Fontenelle preferred it with oil. However, to please his guest, half of it should be prepared with butter, and the original order was countermanded accordingly. While they were talking, the friend, a *bon-vivant* abbé, fell in a fit of apoplexy; whereupon Fontenelle, without a thought of the sufferer, rushed to the stairs, and called out to the cook, "The whole with oil, as at first!" (A story invented by Voltaire.)

Fontenelle's last words were: "I do not suffer, my friends: but I feel a certain difficulty of existing" (*Je ne souffre pas, mes amis, mais je sens une certaine difficulté d'être*). He said that it was time for him to go, because he was "beginning to see things as they are" (*je commence à voir les choses telles qu'elles sont*). Diderot said of him when, in his last days, his wit (*esprit*) only occasionally flashed forth, "'Tis an old *château* which spirits revisit" (*C'est un vieux château où il revient des esprits*).

SAMUEL FOOTE.

[A witty English comedian, sometimes called "the English Aristophanes;" born at Truro, about 1720; educated at Oxford; opened the Haymarket Theatre, 1747, being director, author, and actor; had great talents for ridicule, mimicry, and colloquial wit; died 1777.]

Thank you, sir: you know the company better than I do.

When told at a party that his handkerchief was half out of his pocket.

A gentleman having praised a very plain woman, Foote said

he had a right to claim her, "by the law of all nations, as the first discoverer."

Foote was dining one day in Paris with Lord Stormont, and some old Cape wine was passed round in very small glasses. Foote was asked why he kept his glass so long before him without drinking; to which he replied, "I am only considering how small it is of its age." This, however, is as old as Athenæus.

When told that the Delavals did every thing in good *style*, "It is not," he said, "their usual *gail*."

Being asked if he had ever seen Cork, "No, sir; but I have seen a great many *drawings* of it."

Dibble said, that, much as he liked porter, he could never drink it without a head. "That must be a mistake," interposed Foote, "as you have done so, to my knowledge, above these twenty years."

One who preserves all the exterior decencies of ignorance.

His definition of a very good sort of man.

When on one occasion he had attacked a pretentious person upon his characteristic foible, and the latter had said, "Why do you attack my weakest point?" Foote replied, "Did I say any thing about your head?"

A conceited young fellow, not finding his jokes appreciated, said to Foote: "You are flat to-day: you don't seem to relish wit." — "You have not tried me yet," was the answer.

Foote asked a man without tune why he was always humming a certain air. "Because it haunts me," was the reply. "No wonder," rejoined Foote, "when you are always murdering it."

On a certain occasion, a rich Cornish rector held forth upon the surprising profits of his living, and stretched a very dirty hand over the table. "Well, doctor, I am not at all surprised at your profits," remarked Foote, "for I see you keep the glebe in your own hands."

He said that he did not go to church: "not, however, that I see any harm in it." When Boswell asked Johnson if Foote were an infidel, "I don't know, sir," he replied, "that the fellow is an infidel; but if he be, he is an infidel as a dog is an infidel, — that is to say, he has never thought upon the subject."

A mercantile friend, who imagined that he had a genius for poetry, insisted on reading some verses beginning, "Hear me, O Phœbus, and ye Muses nine!" and then, perceiving his auditor inattentive, exclaimed, "Pray listen." — "I do," replied Foote; "nine and one are ten: go on."

She keeps the Graces at arm's-length.

Of a lady extremely awkward in the use of her arms.

To a hypocrite, who said that his heart lay at his fingers' ends, "I always thought so," replied Foote, "as I never knew it to lie in the right place."

A guinea dropped on to the floor, and Garrick observed that it had gone to the devil. "You are what I took you for," rejoined Foote, "always contriving to make a guinea go farther than any other man." Garrick was considered exceedingly avaricious, although Johnson denied it. When once asked how he could place Garrick's bust on his bureau, Foote replied, "I allow him to be so near my gold because he has no hands." Boswell quotes a saying of Foote, that "Garrick walked out with the intention of doing a generous action; but, turning the corner of a street, he met the ghost of a halfpenny, which frightened him." — *Life of Johnson*, 1778.

Suppose you go sober, my lord.

To an intemperate nobleman, who asked Foote in what disguise he had better go to a fancy ball.

A dull dramatic author said he could laugh at his critics. "Do so," said Foote; "for in this way you will not only disappoint them, but lead the merriest life of any man in England."

A reviewer boasted that he had the power of distributing literary reputation as he liked. "Take care," Foote told him, "that you are not too prodigal of it, or you may leave none for yourself."

It should be Woodcock, by the length of your bill.

Asking the landlord of the castle at Salthill, on the production of the bill for dinner, what his name was, and being told it was Partridge.

"If you go to Zürich, beware how you stop at the Raven. They will cheat you. They cheated me. But I had my revenge; for when we reached Schaffhausen I wrote in the 'Travellers' Book:—

"Beware of the Raven of Zürich!

'Tis a bird of omen ill;

With a noisy and an unclean nest,

And a very, very long bill."

LONGFELLOW: *Hyperion*, Bk. III. chap. iii.

Depend upon it, it is not a thing to be laughed at.

Returning a comedy to an author who had asked Foote to look at it. Rivarol said of Dugazon, a buffoon, who overdid his parts, "He is a good comedian, pleasantry apart."

A celebrated gambler, Baron Newman, having been thrown out of a second-story window at Bath for cheating at cards, asked Foote what he should do. "Never play so *high* again in your life," was the reply. The same advice is attributed, in a similar case, to Talleyrand: "Only play on the ground floor" (*rez-de-chaussée*).

Lord Kellie had a very red face. "Pray, my lord," said Foote to him, "come and look over my garden-wall: my cucumbers are very backward."

When Foote was talking immoderately at table, a bishop asked when he would stop preaching: "Oh, my lord! the moment I am made a bishop."

The foolish Duke of Cumberland told Foote, in the greenroom, he had come to swallow all his good things. "Upon my soul," the actor replied, "your royal highness must have an excellent digestion, for you never bring up any thing again." (V. Add.)

JOSEPH FOUCHÉ.

[Duc d'Otranto, a French Jacobin; born at Nantes, 1763; member of the Convention; minister of police under the Directory and Empire, and a short time after the restoration; banished, 1816; died at Trieste, 1820.]

Death is an eternal sleep (*La mort est un sommeil éternel*).

Placed by his orders on the gates of the cemeteries in 1794.

Robespierre said, in one of his last speeches, "No, Chaumette: death is not an eternal sleep."

Napoleon asked Fouché if he did not vote for the death of Louis XVI.; to which he gave the courtier-like reply, "Yes, sire: that was the first service I had the honor of rendering your majesty;" meaning that the death of the king was the first step to the empire.

A lady wrote him from St. Petersburg, in 1801, that she had seen Alexander I. in a procession, preceded by the assassins of his grandfather (Peter III.), followed by those of his father (Paul), and surrounded by his own. "Behold a woman who speaks Tacitus!" exclaimed Fouché.

CHARLES JAMES FOX.

[A celebrated English orator and statesman; born in London, Jan. 24, 1749; educated at Oxford; entered Parliament, 1768, as a supporter of Lord North; appointed junior lord of the admiralty, and in 1773 a lord of the treasury; dismissed for insubordination, he joined the opposition, and became the leader of the whigs; secretary of state, 1782; foreign secretary, 1806; died Sept. 13 of that year, while negotiating for peace with France.]

I am for equality. I think that men are entitled to equal rights, but to equal rights to unequal things.

Napoleon's opinion was more in accordance with the assertion of the American Declaration of Independence, when he said, "Nature made all men equal." Turgot said, "The republic is formed upon the equality of all the citizens;" and Frederick the Great imbibed even more radical ideas from the French philosophers: "Kings are nothing but men, and all men are equal." Dr. Johnson, however, declared that, so far from being true that all men are naturally equal (in an intellectual and moral sense), "no two people can be half an hour together but one shall acquire an evident superiority over the other."—BOSWELL: *Life*, 1776. In a speech at Glasgow University, Nov. 19, 1873, Mr. Disraeli said, "It appeared to me that I should not greatly err were I to describe the spirit of the age as the spirit of equality."

The worst of revolutions is a restoration.

Referring to the re-action of restorations, such as that in England after the restoration of Charles II., and the "White Terror"

in France after the return of the Bourbons. Fox also said, in the House of Commons, Dec. 10, 1795, "The people of England, in my opinion, committed a worse offence by the unconstitutional restoration of Charles II. than even by the death of Charles I."

Kings govern by means of popular assemblies only when they cannot do without them.

In the House of Commons, Oct. 31, 1776.

He said on another occasion, "We ought not to legislate for a nation in whose feelings and affections, wants and interests, opinions and prejudices, we have no sympathy."

Of the assistance given by France to the American colonies, and the consequent hostilities between England and that country, Fox declared in the House of Commons, "America must be conquered in France: France can never be conquered in America."

Not a precedent, but a usurpation.

He once drew the following distinction: "Whenever any usage appeared subversive of the constitution, if it had lasted for one or two hundred years, it was not a precedent, but a usurpation."

His usual remark, when told that a speech read well, was, "Then it was a bad speech."—MOORE: *Life of Sheridan*, II. 12, note.

"I learn more from conversation," Fox once declared, "than from all the books I ever read." "A great thing is a great book," says Disraeli, "but a greater thing than all is the talk of a great man."—*Coningsby*.

"The Greek historians," Fox said, "generally told nothing but the truth, while the Latin historians told nothing but lies."

When it was asked if a Frenchman were not wiser in preferring the present, Fox thought he might be merrier: "Did you ever hear of a savage who did not buy a mirror in preference to a telescope?"

Topham Beauclerk called one morning after Fox had lost an immense sum of money at play, thinking to find him in a state of deep despondency. He was, however, reading Herodotus in the original. "What would you have me do," he asked, "when I have lost my last shilling?" When a French gentleman expressed his surprise that a nation so moral as England should

submit to be governed by a man so wanting in private virtue as Fox, Pitt replied, "*C'est que vous n'avez pas été sous la baguette du magicien*" (You have never been under the wand of the magician). Many of his sayings show Pitt's generous estimate of Fox: as this, of their comparative powers of expression, "Fox is never at a loss for *the* word, and I am never at a loss for *a* word;" and of one of his speeches, "Don't disparage it: nobody could have made it but himself;" and at another time, "Whenever I have made a better speech than usual, I observe that Fox in his reply surpasses himself."

When Fox, after the king's mental illness, contended that the heir-apparent was entitled as of right to be regent, — an idea opposed to the traditional maxims of the Whig party, — Pitt exclaimed, "For this doctrine I will *un-whig* him for the rest of his days." — MOORE'S *Life of Sheridan*.

Dr. Porson said of the two orators, "Pitt carefully considered his sentences before he uttered them; but Fox threw himself into the middle of his, and left it to God Almighty to get him out again;" and William Windham said that "Pitt could speak a king's speech off-hand," referring to the speeches with which the sovereign opens Parliament, and which are carefully composed by the cabinet.

Every man would desire once in his life, at least, to make a pilgrimage to Switzerland, the country of liberty and peace.

Samuel Rogers said that "the most beautiful and magnificent view on the face of the earth is the prospect of Mont Blanc from the Jura Mountains." Richard Cobden was asked if it were worth while to take a long journey for the purpose of seeing Niagara. His answer was, "There are two sublimities in nature, — one of rest, the other of motion. The sublimity of rest is a distant view of the Alps; the sublimity of motion is Niagara."

I die happy.

His last words.

Dr. Johnson said of Fox, "He is a liberal man: he would always be *aut Caesar, aut nullus*. Whenever I have seen him

he was *nullus*." Cæsar Borgia had a device under the head of Cæsar, "*Aut Cæsar, aut nihil*."

"Borgia was Cæsar, both in deed and name;
'Cæsar or nought,' he said: he both became."

Dr. Johnson used another Latin quotation with a more favorable intention, when he said, "Fox is a most extraordinary man, who has divided the kingdom with Cæsar (*divisum imperium cum Jove Cæsar habet*); so that it was a doubt whether the nation should be governed by the sceptre of George III. or the tongue of Fox."

"In the most imperfect relic of Fox's speeches," said Erskine, "the bones of a giant are to be discovered." (*V. Addenda.*)

FRANCIS I.

[King of France; born at Cognac, Sept. 12, 1494; succeeded his cousin Louis XII., 1515; conquered the Milanese the same year; was a candidate for the imperial crown, which Charles V. obtained, and formed a league with England and the Pope against Francis, who was defeated at Pavia, 1525, and taken prisoner; confined in Madrid until 1526, when he continued the war until 1529, and later until 1544; promoted science, art, and literature; died March, 1547.]

Let him who loves me follow me! (*Qui m'aime me suive!*)

To his officers, who opposed his fighting the battle of Marignano against the Milanese, in which, however, he was victorious, Sept. 13 and 14, 1515. The exclamation became a proverbial expression.

A more elaborate appeal to the personal loyalty of his followers was the watchword of Henry IV. at Ivry, March 14, 1590: "If the ensigns fail you, rally to my white plume: you will always find it in the path of honor and victory" (*Si les cornets vous manquent, ralliez-vous à mon panache blanc: vous le trouverez toujours au chemin de l'honneur et de la victoire*).

La Rochejaquelin said to his volunteers, in the royalist insurrection in La Vendée, 1793, "If I advance, follow me! if I retreat, kill me! if I die, avenge me!" (*Si j'avance, suivez-moi! si je recule, tuez-moi! si je meurs, vengez-moi!*)

All is lost save honor.

The translation of the announcement which Francis I. was supposed to have made of the disastrous battle of Pavia, containing only the words, "*Tout est perdu fors l'honneur.*" The real letter was found in the manuscript registers of Parliament, and published in 1837. The original is lost; but the autograph reply of the mother of Francis, Louise de Savoy, is preserved, and contains almost textually the phrases of the king's missive, which began by informing her that nothing remains to him but honor and life (*de toutes choses ne m'est demouré que l'honneur et la vie qui est saulve*). He hopes that God will not abandon him; recommends to her care his young children, and entreats her to effect a safe return to Spain of the bearer of a letter he had written to the emperor to ask what treatment he might expect during his captivity. — *Captivité de François I.*, 129.

As Drouot pressed the hand of Napoleon, on the emperor's return to the palace of the Élysée, three days after the battle of Waterloo, Caulaincourt exclaimed, "All is lost!" — "*Excepté l'honneur,*" added Napoleon. It was the first word he had spoken since leaving Laon.

The Comte de Provence (afterwards Louis XVIII.) replied, while in exile, to a proposal that he should renounce his claim to the French throne, by saying that he was ignorant of the designs of Providence, but was aware of the obligations of his rank: as a Christian, he would perform those obligations to his latest breath; son of St. Louis, he would respect himself even in chains; successor of Francis I., he would say, like him, "*Tout est perdu fors l'honneur.*" — BOURRIENNE: *Memoirs of Napoleon*, II. chap. xxvi.

The defeat of Pavia led to the surrender and captivity of Francis I. It is said that in the first moment of despondency he attempted suicide; crying, as he struck at himself with a dagger, "'Twere better that a king should die thus." He was, however, conveyed to Spain; the journey being imbittered by the thought, "How dearly do I pay for this crown, which I thought God had given me free!" At the termination of his captivity, — which he purchased by a treaty he afterwards disavowed, and by the exchange of his two sons, — he exclaimed, as his horse

leaped across the Bidassoa, the narrow boundary between France and Spain, "I am still a king!"

I can make nobles when I will, and even great lords: God alone can make a man like him whom we are going to lose (*Je puis faire des nobles quand je veux, et même de très grands seigneurs: Dieu seul peut faire un homme comme celui que nous allons perdre*).

The very doubtful *mot*, concerning Leonardo da Vinci, the Italian painter, who visited Paris on the invitation of Francis, and is said to have died in the king's arms at Fontainebleau. It is now, however, considered impossible that the artist, broken by infirmity, could have left the château of Clou, near Amboise, which had been given him as a residence by the king, to mix in the festivals of the court at Fontainebleau; nor could he have been buried at Amboise (as was the fact), if his death had occurred in the royal palace. It is also well settled, that on the day of Leonardo's death (May 2, 1519), Francis could not have been either at Fontainebleau or at Clou; the contest for the imperial crown of Germany then demanding his attention, and preventing his absence from Paris at a greater distance than St. Germain.

However that may be, there is no question of the liberality of Francis towards art and artists. Raphael received more than he thought due for the St. Michael, now in the Louvre, and insisted upon the king's acceptance of a Holy Family. Francis received it as if it had been the present of a monarch, saying, "Persons famous in the arts partake of the immortality of princes, and are upon a footing with them."

Other kings have shown the same appreciation of great artistic and literary talent. When a nobleman complained to Henry VIII. of rude treatment he alleged to have received from Hans Holbein, the German painter, the king turned him away with the sharp reproof, "I tell you, of seven peasants I can make as many lords; but of seven lords I could not make one Holbein." Charles V., the third of these rivals for the German crown, made a similar reply to his courtiers, who complained of the long audiences he gave an Italian author who lived many years at Antwerp: "I can make a hundred grandees, but no Guicciar-

dini." Philip IV. of Spain (1605-65) said of a decoration painted by himself in a portrait by a celebrated artist, "Is it not a great honor to have borne a hand in a picture of Velasquez?" Selden in his "Table-Talk" drew a clear distinction: "The king cannot make a gentleman of blood, nor God Almighty, but he can make a gentleman by creation." James I. had already said, "I can make a lord, but only God Almighty can make a gentleman."

Such is our good pleasure (*Tel est notre bon plaisir*).

His form of assent, resting, says Sully ("Memoirs"), not on the approbation of his people, but upon his royal caprice. The careless answer of a pleasure-loving king became the formula by which his successors indicated their approval of legislative enactments. The English derive a similar one from their Norman sovereigns: "*Le roi le veut*" (The king wills it).

The indifference of Francis to his subjects is shown by his answer to Charles V., who asked him what revenues he drew from certain cities of France through which they were passing: "What I please" (*Ce que je veux*).

Toute femme varie.

Written on a window of the château of Chambord by Francis I., where it was seen and read by Brantôme.—*Vie des Dames Galantes*.

That he scratched the words on a pane of glass with the point of a diamond, rather than wrote them on the sill with a pencil, is less certain. If with the former, it is the first time that we read of the application of the diamond to that purpose.—**THÉOPHILE**: *Essai sur divers Arts*.

Tradition assigns two lines to the royal hand:—

"Souvent femme varie;
Bien fol est qui s'y fie."

(Woman often changes: foolish is the man who trusts her.)

It is but another form of the Virgilian line ("Æneid," IV. 569):

"Varium et mutabile semper
Fœmina."

("Always is woman fickleness and change.")

LONG'S Translation.

Verdi echoed it in the air of his opera "Rigoletto" (*La donna è mobile*). Napoleon declared at St. Helena, that there was no accounting for the actions of a woman; and Victor Hugo pronounces her "the enigma of the nineteenth century."

FRANCIS II.

[Emperor of Germany; born at Florence, February, 1768; began to reign over the hereditary Austrian dominions, 1792; chosen emperor of Germany the same year; resigned, 1806, when the conquests of Napoleon dissolved the Holy Roman Empire; assumed the title of Francis I., Emperor of Austria; died 1835, beloved by his subjects in spite of his reverses.]

If I am to live only with my equals, I must descend into the tomb of my ancestors, and dwell there forever.

The leaden coffins of the Austrian royal family stand in the crypt of the Capuchin Church in Vienna: it was to them that Francis said he must descend, when reproached with being too familiar with his subjects (in reality said by Joseph II.).

BENJAMIN FRANKLIN.

[Born in Boston, Jan. 17, 1706; at seventeen obtained employment as a printer in Philadelphia; after a year in London established himself in the former city; founded the Philadelphia Library, 1731; deputy-postmaster for the American Colonies, 1753; made discoveries in electricity, 1752; member of the Royal Society; agent of the Colonies in England, 1764; on his return, 1775, delegate to the Continental Congress, and one of the committee to draught the Declaration of Independence; minister to France, 1776, where he signed the treaty with that country and afterwards that of peace with England; president of Pennsylvania three years; delegate to the Constitutional Convention; died April 17, 1790.]

I think, father, if you were to say grace over the whole barrel, once for all, it would be a vast saving of time.

A suggestion that Franklin made at the age of twelve, when the winter's provisions had been laid in, and he thought his father's daily grace rather long.

He was on one occasion, during his youth, leaving the house

of the Rev. Cotton Mather, and was told to stoop in a low passage-way. "You are young," said the divine, "and have the world before you: *stoop* as you go through it, and you will miss many hard thumps."

Those who would give up essential liberty for the sake of a little temporary safety deserve neither liberty nor safety.

During the French war, in 1755.

The following sayings relate to the period antecedent to the Revolution. Franklin wrote to Lord Kames in 1761: "I have long been of the opinion that the foundations of the future grandeur and stability of the British empire lie in America." Of the proposal to send British troops to enforce the Stamp Act, he said in February, 1766, "They cannot find a rebellion: they may, indeed, make one." Franklin was far from looking forward, at that time, to a dissolution of the connection between England and her colonies. Charles Pratt (Lord Camden), the author of the maxim, "The discretion of a judge is the law of tyrants," afterwards lord chancellor and a supporter of the policy of Chatham, said to Franklin in 1760, "For all that you Americans say of your loyalty, and notwithstanding your boasted affection, you will one day set up for independence." Franklin denied it, "unless you grossly abuse them."

In a letter on the Stamp Act, written from London, July 11, 1765, Franklin said, "Idleness and pride tax with a heavier hand than kings and parliaments: if we can get rid of the former, we may easily bear the latter." He also wrote on the same subject: "The sun of liberty is set: you must light up the candle of industry and economy."

In describing a debate on American affairs, in the House of Lords, 1775, Franklin exclaimed, "Hereditary legislators! there would be more propriety, because less hazard of mischief, in hereditary professors of mathematics, as in some university in Germany."

Franklin closed a letter from Philadelphia to Mr. Strahan, M.P., July 5, 1775, after hostilities had commenced: "You and I were long friends: you are now my enemy, and I am, yours,
B. FRANKLIN."

We must all hang together, else we shall all hang separately.

In reply to a remark of John Hancock, while the Declaration of Independence was being signed, July 4, 1776, that they must all hang together.

In a debate on taxation, in the Continental Congress, July, 1776, Mr. Lynch asked why slaves should be taxed more than sheep. "Sheep will never make insurrections," was Franklin's answer. Some one asked why the new boulevards of Paris were made so long and straight. "Bullets cannot turn corners," was the reply of Baron Haussmann, the Prefect of the Seine under Napoleon III.

Lord Howe spoke, in 1776, of England's need of American commerce and men. "Ay, my lord," assented Franklin: "we have in America a pretty considerable manufactory of *men*." When told that Lord Howe had taken Philadelphia, in 1777, "I beg your pardon, sir," retorted Franklin: "Philadelphia has taken Howe."

Nothing is certain but death and taxes.

Franklin addressed a letter to M. Leroy, of the French Academy of Sciences, in 1789: "Our constitution is in actual operation; every thing appears to promise that it will last: but in this world nothing is certain but death and taxes" (*mais dans ce monde, il n'y a rien d'assuré que la mort et les impôts*).

The revolutionary *carillon* of France, *ça ira*, was composed by an itinerant musician, who took the refrain from a *mot* of Franklin on the Revolution: *ça ira, ça tiendra*. — CASSAGNAC: *History of the Girondists*, I. 373.

Franklin said to the French ministry in March, 1778, "He who shall introduce into public affairs the principles of primitive Christianity will change the face of the world." He made a prediction to Condorcet and others, which to some of them became fatally true: "You perceive Liberty establish herself and flourish almost under your very eyes: I dare to predict that by and by you will be anxious to taste her blessings."

A Frenchman sent him a large cake inscribed "*le digne Franklin*." He said it was a mistake for *Lee*, *Deane*, *Franklin*, — the three American commissioners.

When a friend remarked that the war for independence was successfully closed, "Say, rather, the war of the Revolution: the war for independence is yet to be fought."

If a sparrow cannot fall without God's knowledge, how can an empire rise without his aid?

Proposing that the sessions of the Constitutional Convention, in May, 1787, be opened with prayer.

A dying man can do nothing easy.

To his daughter, who advised him to change his position in bed, that he might breathe with more ease. These are the last words recorded of the American patriot and philosopher.

When Franklin's death was announced in the French National Assembly, Mirabeau moved that the Assembly should go into mourning, saying that "nations should wear mourning only for their benefactors." He declared that "antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants." Turgot had already composed the line which was inscribed on Houdon's bust of Franklin:—

"Eripuit cœlo fulmen sceptrumque tyrannis."

(He snatched the lightning from heaven, and the sceptre from tyrants.)

This is an alteration of a line of the "Anti-Lucretius" of Cardinal de Polignac, I. v. 96, —

"Eripuit fulmenque Jovi Phœboque sagittas;"

or it may even be referred to the "Astronomicon" of Manilius, a Latin poet of the time of Augustus:—

"Eripuit Jovi fulmen viresque tonandi."

Turgot first wrote, according to his biographer Condorcet: "*Eripuit cœlo fulmen, MOX sceptrum tyrannis.*" This was in 1778, when the most that could be assumed was a prophecy of the result of the French and American alliance.

Frederick von der Trenck, the Prussian whose adventures have given his memoirs a special interest, asserted on his trial

before the Revolutionary Tribunal of Paris, July 9, 1794, that he made Franklin's acquaintance in England in 1774, and was the author of the line which has been attributed to Turgot. — GARTENLAUBE, 1863: *Last Hours of Baron Trenck*.

Félix Nogaret, an almanac-poet, having translated Turgot's hexameter into French (*Il ôte au ciel la foudre et le sceptre aux tyrans*), sent it to Franklin with three pages of complimentary commentary. Franklin's reply may be thus translated: "Sir, I have received the letter in which, having overwhelmed me with a torrent of compliments I regret not feeling worthy of, you ask my opinion of the translation of a Latin verse. I am too little of a connoisseur of the elegance and subtleties of your admirable language, to dare sit in judgment upon the poetry which is to be found in this verse. [In writing "*de la poésie qui doit se trouver dans ce vers*," Franklin showed himself a subtle connoisseur of French.] I only wish you to notice two inexact expressions in the original. In spite of my experiments in electricity, the lightning still strikes our nose or our beard; and, so far as the tyrant is concerned, more than a million of us united to snatch his sceptre from him."

FREDERICK I.

[Emperor of Germany; called from his red beard "Barbarossa;" born 1121; elected emperor, 1152; crowned at Rome, 1155; subjected Milan, 1158; defeated by the Lombards near Legnano, 1176, and made peace with the Pope; joined the third crusade, 1189, and was drowned in the Cydnus, 1190.]

My son is slain! But Christ still lives: let us on, my men!

When the death of his son, who accompanied him on the crusade, was reported to him. The father himself was soon to perish; and, as his body was not recovered, he was popularly supposed to be sleeping in the Untersberg, near Salzburg, where a peasant maintained that he saw him, "at a marble table," says Carlyle ("Frederick the Great"), "leaning on his elbow, winking, only half asleep; beard had grown through the table, and streamed out on the floor."

The Duke of Ormond (1610-88) said, on hearing of the death

of the brave and accomplished Earl of Ossory in 1680, "I would not exchange my dead son for any living son in Christendom."

FREDERICK III.

[Emperor of Germany; born 1415; elected emperor, 1440; crowned at Rome, 1452; was incapable of successfully defending the empire against Matthias Corvinus of Hungary, who took possession of Vienna and Croatia, 1485; died 1493.]

A. E. I. O. U.

These vowels, which Frederick stamped upon coins and medals, and inscribed upon public buildings, were originally used at the coronation of his predecessor Albert II., in the sense, "*Albertus Electus Imperator Optamus Vivat.*" The motto was changed, after the coronation of Frederick III. at Aix-la-Chapelle, to "*Archidux Electus Imperator Optime Vivat.*" The librarian of Leopold I. saw a manuscript of Frederick's in which a German version was given, "*Aller Ehren Ist Oesterreich Voll*" (Austria is crowned with all honor); and the emperor removed an unflattering inscription in the Burg, "*Aller Erst Ist Oesterreich Verlorben.*" As, however, there was no generally accepted motto for these letters, learned men amused their leisure in fitting words to the vowels: one of them, Rasch, organist of the Schottencloster, about 1580, discovered two hundred possible applications. Three of them are well known in Germany: "*Austrie Est Imperare Orbi Universo*;" "*Austria Erit In Orbe Ultima*," and, "*Alles Erdreich Ist Oesterreich Unterthan.*" The last may be rendered in English, "Austria's Empire Is Over all Universal."

John, Elector of Saxony, called "the Steadfast" (*der Beständige*) had a motto, "*Verbum Dei Manet In Æternum*" (The word of God endures throughout eternity), the initials of which, V.D.M.I.E., he had engraved, says Carlyle, "on all the furniture of his existence, on his standards, pictures, plate, on the very sleeves of his lackeys, and, I can perceive, on his own deep heart first of all." — *Frederick II.*, III. 5.

Ulric von Württemberg, an Imperialist general (1617–71), had the initials of the following words embroidered on his livery: "*Gottes Wort Bleibt Ewig*" (God's word lasts forever).

FREDERICK II.

[King of Prussia, called "the Great;" born in Berlin, Jan. 24, 1712; ascended the throne, 1740; invaded Silesia in the war of the Austrian succession; invited Voltaire to Berlin, 1750; invaded Saxony in the Seven Years' War, 1756; gained the battle of Rossbach over the French in November, and over the Austrians at Leuthen in December, 1757; over the Russians at Zorndorf, 1758; routed at Kunersdorf, 1759, when Berlin was occupied by the enemy; acquired Polish Prussia, 1772; died Aug. 17, 1786.]

One cannot imitate Voltaire without being Voltaire.

The first letter from Frederick, then crown-prince, to Voltaire, was dated Berlin, Aug. 8, 1736; in it he said that the French philosopher inspired one to follow in his footsteps, but the burden was too great. It led to a correspondence in which the prince acknowledged himself an apprentice in the poet's trade. "Voltaire," says Carlyle, "at sight of the princely productions is full of encouragement, — does a little in correcting, solecisms of grammar chiefly." Johnson's opinion of Frederick's style was severe: "He writes just as you may suppose Voltaire's foot-boy to write, who has been his amanuensis."

I am above grammar.

During the time of their early intimacy Voltaire endeavored to flatter the prince by telling him that he wrote better French than Louis XIV., who made frequent mistakes in spelling. Frederick replied, that Louis was a great monarch in an infinite number of respects. A mistake in spelling could not tarnish the brilliancy of his reputation, established by so many actions which had immortalized him. "It belonged to him to say in every sense, *Cæsar est supra grammaticam*," added the prince. He referred to the celebrated retort of the Emperor Sigismund at the Council of Constance in 1414. In his opening speech he said to the assembled prelates, referring to the Bohemian reformation, "See to it that this nefarious schism is eradicated" (*Date operam ut illa infanda schisma eradicetur*); whereupon he was reminded by Cardinal Placentinus, that *schisma* was of the neuter and not of the feminine gender. To this the emperor replied, "Placentinus, however agreeable you may be to others, you please

us not when you assert that we have less authority than the grammarian Priscianus, whom you say I have offended." The *not* more generally quoted has the authority of Menzel ("History of the Germans," chap. 325): "*Ego sum rex Romanus et supra grammaticam*" (I am king of the Romans and above grammar).

Molière did not exempt his royal master from the rule of syntax; for he alludes to "grammar which controls even kings" (*la grammaire qui sait régenter jusqu'aux rois*). — *Les Femmes Savantes*, II. 6.

Napoleon was a notoriously bad speller: he excused it by saying, "A man occupied with public business cannot attend to orthography."

Pope John XII., in his reply to the council which preferred charges against him of gross misconduct, used a double negative, "so that you may not have power to perform mass or to ordain no one" (*ut non habeatis licentiam missam celebrare aut nulum ordinare*). "The council replied by a letter of humorous expostulation," says Bryce, "begging the Pope to reform both his morals and his Latin." — *Holy Roman Empire*, chap. ix.

The king has sent me some of his dirty linen to wash.

Writing, in 1742, of their familiar intercourse, as that of Terence with Scipio, Voltaire remarked, "You will say that I am not Terence: true, but neither is he altogether Scipio." This was the time when he called Frederick "the Solomon of the North." Afterwards, when coolness had succeeded to the poet's early enthusiasm, he added, "Epithets cost nothing." He also styled Catherine II. "the Semiramis of the North."

Voltaire wrote, Oct. 29, 1751, when his relations with the Prussian king were on a doubtful footing: "The man who fell from the top of a steeple, and who, finding himself softly cushioned in the air, said, 'Good, provided it lasts,' resembles me not a little."

The change of their relations, from the time when Voltaire used to flatter Frederick's French, is seen by a remark which Maupertuis circulated to the poet's discredit. It was the reply of Voltaire to Gen. Manstein, who asked him to revise some papers he had written on Russia. "The king has just sent me some of his dirty linen to wash: I will wash yours at another

time" (*Voilà le roi qui m'envoit son linge à blanchir: je blanchirai le vôtre une autre fois*). Repeated to the king, it destroyed Voltaire's position at court. Frederick, in submitting his "dirty linen," excused the mistakes his compositions might contain, by saying, "We must leave him the pleasure of finding some fault." He now applied to Voltaire the phrase, "fruitful of uneasiness" (*fécond en inquiétudes*), which Marshal Catinat had previously used in a more complimentary sense, in a letter in which he spoke of the genius of Vauban, and the feeling with which he inspired the enemy.

Napoleon, on his return from Elba, convoked the Legislative Assembly, and addressed them in a speech of power, but in a tone of contemptuous familiarity; saying, among other things, "If you have complaints to make, take another occasion, when, with my counsellors and myself, we may discuss your griefs, and I will see if they have any foundation. But this explanation must be in private; for dirty linen should be washed at home, not in public" (*car c'est en famille, ce n'est pas en public, qu'on lave son linge sale*). Similar advice was given by Voltaire to the Encyclopædists.

We squeeze an orange, and throw away the rind.

The climax of the king's antipathy to Voltaire is expressed by a statement to his friend La Mettraie, in September, 1751, that he should want Voltaire a year longer. "We squeeze an orange," he added, "and throw away the rind." This was quoted by Voltaire himself in a letter to Mme. Denis. La Mettraie died shortly afterwards; and the king inquired anxiously concerning his last hours, — whether he had observed all the Catholic forms, etc. Being told that his friend died like a philosopher, Frederick remarked, "I am very glad of it, for the repose of his soul." The king's real opinion of such men is illustrated by his saying, "If I wished to punish a province, I would have it governed by philosophers." The men he asked to his table amused his leisure: he did not invite them into his cabinet.

Voltaire is about to set.

Seven years after his accession to the throne, Frederick wrote to Baculard d'Arnaud, in acknowledgment of some rhymes: —

“ Voltaire est à son couchant,
Vous êtes à votre aurore; ”

which Carlyle renders, “ Welcome, young Sunrise, since Voltaire is about to set ! ” whereupon the latter, insulted, but anxious not to be supplanted, started on his fifth and last visit to Berlin.

Carlyle has a poor opinion of this Baculard, a poet once patronized by Voltaire himself, but whom Carlyle calls “ a conceited, foolish young fellow, given to writing verses of a dissolute, esurient, slightly profligate turn.” Rivarol said of him, that “ his ideas resembled the panes of glass in a glazier’s basket, — clear separately, obscure together ” (*claires une à une, et obscures toutes ensemble*). The only good thing attributed to him is not authentic : when Frederick, in one of his philosophical *symposia*, asked him if he still believed in the existence of God, Baculard replied, that he loved to think there was a being superior to kings (*j’aime à croire à un être supérieur aux rois*).

France has been considered thus far as the asylum of unfortunate monarchs : I wish that my capital should become the temple of great men.

Letter to Voltaire, Oct. 7, 1743.

Thus Frederick said to Maupertuis, who had been sent by the French Academy to Lapland to measure a degree of the meridian, and was asked to organize an academy at Berlin, “ You have shown the figure of the earth to mankind : show also to a king how sweet it is to possess such a man as you.”

Frederick invited Wolf, banished from Halle in the previous reign for his independent views, to return ; saying, “ A man that seeks truth, and loves it, must be reckoned precious in any human society.”

Every man must get to heaven his own way.

The tolerant spirit which Frederick showed on his accession to the throne is illustrated by his comment upon the report of the Board of Religion, as Carlyle calls it, June 22, 1740, that the Roman-Catholic schools for the children of soldiers were used for sectarian purposes. On the margin of the report the king wrote, with spelling in this instance uncorrected by Voltaire : “ All religions must be tolerated, and the Fiscal must have an

eye that none of them make unjust encroachment on the other; for in this country every man must get to heaven his own way" (*den [denn] hier muss [muss] ein jeder nach seiner Fassung selich [Façon selig] werden*).

No monarch was less particular in maintaining his royal dignity. He commanded his attendants to take down from a high wall a scurrilous placard upon himself, which a crowd was trying to read, and put it where they could see it better. "My subjects and I," Frederick said, "have come to an agreement which satisfies us both. They are to say what they please, and I am to do what I please." He seems to have been more scrupulous in regard to his personal dignity. Thus Heinrich von Schmidt, advancing towards Frederick, after his accession, says Carlyle, with jocose countenance, in the manner of their old comradeship, met unexpected rebuff from the words, "My cousin, I am now king!" (*jetzt bin ich König!*)

The motto of Frederick's political testament was written in French with his own hand: "A prince is the first servant and first magistrate of the state" (*Un prince est le premier serviteur et le premier magistrat de l'état*). The aphorism occurs at least four times in his works, and may have been derived from Massillon, the study of whose sermons powerfully affected his youth. The French pulpit-orator addressed Louis XV., then nine years old, thus: "The freedom princes owe their people is the freedom of law, of which you are only the minister and first depositary." He drew the sentiment from Seneca: "The king will show that he belongs to the republic, not the republic to him" (*Rex probabit non rem publicam suam esse, sed se rei publicæ*). — *De Clementia*, i. 19.

The thought expressed in his testament was the echo of that by which his accession was inaugurated; for on its official announcement Frederick said, June 2, 1740, "My will henceforth is, if it ever chance that my particular interest and the general good of my countries should seem to go against each other, in that case, my will is, that the latter always be preferred."

He answered his mother, when she for the first time addressed him as "your Majesty," "Call me son, that is the title of all others most agreeable to me."

"Toleration, in Frederick's spiritual circumstances," says Car

lyle, "was perhaps no great feat;" but one hardly expects to hear of freedom of the press. His first act was to make arrangements for a newspaper "frondent with genial leafy speculation." Accordingly, after allowing unlimited freedom to the "Berliner-zeitung," we find a cabinet-minister writing to the minister of war, June 5, 1740, that he had taken the liberty of suggesting that a certain court was very sensitive on this point, but that the king replied, "If newspapers are intended to be interesting, they must not be hampered" (*Gazetten, wenn sie interessant sein sollten, müssen nicht genirt werden*).

Of the principles which governed Frederick as ruler we have illustrations in sayings which apply to all times and all forms of government; as, for instance, in objecting to a medal in his honor proposed by Maupertuis, "Let us do good without hope of recompense; let us fulfil our duty without ostentation; and our name will live among people of worth." Wellington repeated the sentiment more laconically: "There is little or nothing in this life worth living for, but we can all of us go straight forward and do our duty."

On confirming a nomination which Maupertuis had made, Frederick added a remark not unworthy of attention in republics: "Bad appointments to office are a threefold inconvenience: they are an injury to public business; they dishonor the prince; and they are a kind of robbery of those who deserve advancement." The ability to perform well one's part depended on the man, not on his rank. "Talents," said the king, "are distributed by nature, without regard to genealogies;" and again, "I love the lineage of heroes, but I love merit more." Indeed, the man of camps and battle-fields seems to have had little respect for official emptinesses. When told of a Saxon minister of state who had three hundred wigs, "So many perukes," he exclaimed, "for such an insignificant head!"

I will attack them even though they stood on the steeples of Breslau.

When Frederick was marching against Breslau, November, 1757, in his second expedition against Silesia, during the Seven Years' War. It was in this crisis of his career that the king addressed his generals, telling them, that, in defiance of the rules

of war, he meant to attack the Austrians, and that, if any one of them felt unequal to the task, "he can have his discharge this evening, and shall not suffer the least reproach from me;" and when all swore to stand by him, "Good-night, gentlemen," he said: "shortly we shall either have beaten the enemy, or we never see one another again." About this time dates the anecdote of the deserter, which Carlyle says has merit as a myth: "What made thee desert, then?"—"H'm, alas! your Majesty, we were got so down in the world, and had such a time of it!"—"Well, replied Frederick, "try it one day more, and if we cannot mend matters, thou and I will both desert!" Carlyle dismisses the tradition that the king shouted to his wavering troops, at Kolin, June 18, 1757, as stated by Martin ("History of France," vol. XV. chap. xcviii.); or, as others say, at Kunersdorf, Aug. 12, 1759, "Dogs, would ye live forever?" (*Hunde, wollt ihr ewig leben?*) It was after Kunersdorf, when his coat was riddled with bullets, and two horses had been killed under him, that Frederick declared in writing to minister Finckenstein, "The consequences of this battle will be worse than the battle itself. I will not survive the destruction of my country. Farewell forever."

He wrote to Voltaire in 1757, that, although threatened with shipwreck, he will look the tempest in the face, and think, live, and die like a king:—

" Pour moi, menacé du naufrage,
Je dois, en affrontant l'orage,
Penser, vivre, et mourir en roi."

Œuvres, vol. ii.

Of less serious form is his remark to the Austrian minister Thugut, who left on the floor the red tape belonging to a bundle of papers: "Take it, sir: I don't care for other's goods" (*Tenez, monsieur: je n'aime pas le bien d'autrui*). This was just after Frederick had taken Silesia, the very considerable "goods" of Thugut's mistress, Maria Theresa. Of her and her royal sister, Catherine II. of Russia, the king said at the time of the partition of Poland, "I would as soon write the Jewish history in madrigals, as make three sovereigns agree, especially when two are women."

Frederick said to the Bishop of Ermeland, two-thirds of whose revenues he had appropriated, "Under your mantle I hope to slip into paradise."—"Hardly," was the response: "your majesty has cut my mantle too close." The king received two even sharper answers from Sir Hugh Eliot, who was the English ambassador at Berlin. Frederick maliciously asked him, alluding to the invasion of the Carnatic, who Hyder Ali was, "who arranges matters so well for you in India" (*qui sait si bien arranger vos affaires aux Indes*). The imperturbable ambassador, referring in his turn to Frederick's conquest of Silesia and the partition of Poland, replied, "He is an old despot, who has extensively pillaged his neighbors, but is now, thank God, in his dotage!" (*C'est un vieux despote, qui a beaucoup pillé ses voisins, mais qui, Dieu merci, commence à radoter!*). This is, however, considered apocryphal by Carlyle ("Frederick the Great," XXI. 5). The following, if not true, is equally *ben trovato*. When Frederick asked Sir Hugh, "What do they say of — in London?" (referring to the Prussian minister, described as "a notoriously ill-conditioned fellow," appointed merely to spite the English government), Eliot replied, "A worthy representative of your Majesty" (*digne représentant de votre majesté*). After this the free-spoken ambassador was transferred to Copenhagen.

I am obliged to keep that young gentleman in my eye.

Frederick enjoyed the society of Joseph II., whose radical views of government harmonized with his own early aspirations. He saw in him, however, an ambition which needed watching; and, when some one remarked upon the different portraits of the emperor which adorned the walls of the palaces of Berlin, Potsdam, and Sans-Souci, "Ah, yes!" said Frederick, "I am obliged to keep that young gentleman in my eye" (*c'est un jeune homme que je ne dois pas perdre de vue*).

At the close of the Seven Years' War, when Frederick was dining with the Emperor Joseph II. at Neisse, he spied the Austrian general Laudon about to seat himself at the foot of the table on the other side. "Come here," said the king, making a place for him next to himself: "I have always wanted you by my side, rather than opposite to me."

The finest day of life is that on which one quits it.

As Frederick was building a country house near the palace of Potsdam, he was heard to say, looking at the royal tombs close at hand, "Once *there*, one will be out of bother" (*Oui, alors je serai sans souci*); from which, and the fact that the cottage was to be a retreat from the cares of official life, came the name it has since borne, "Sans-Souci." It was there that Frederick died; but he was not buried in the tomb near by, but in the garrison-church of Potsdam. His last words, about midnight, Aug. 17, 1786, were, "We are over the mountain, we shall go better now" (*La montagne est passée, nous irons mieux*). Of doubtful authenticity is the sardonic remark to his nephew, the crown prince, when the court physician held out a hope of recovery: "Pardon me, my nephew, if I keep you waiting!" and the statement that he interrupted the singing of a hymn, containing the words, "Naked came I into the world, and naked I shall go out,"—"Not quite naked, I shall have my uniform on!"

HOOKHAM FRERE.

[The Rt. Hon. John Hookham Frere, man of letters; born in Norfolk, England, 1769; entered Parliament, 1796; ambassador to Spain, 1808; one of the founders of "The Quarterly Review;" died 1846.]

A Conservative is only a Tory who is ashamed of himself.

When the names of Conservative and Liberal began to be substituted for the old-fashioned Tory and Whig. He also said, "It is not of so much importance what you learn at school, as how you learn it."

JOHN HENRY FUSELI.

[An historical painter; born in Zürich about 1742; visited England, 1763; became a painter by advice of Reynolds; professor at the Royal Academy, 1799; published "Lectures on Art" and "Aphorisms;" died 1825.]

D— Nature, she always puts me out!

His *forte* was the romantic style, in which he was grand, but often extravagant.

When Northcote asked him how he liked his painting of the angel meeting Balaam and his ass, Fuseli replied, "You are an angel at an ass, but an ass at an angel."

Fuseli called Titian's portrait of Paul III. and his two nephews "True History;" and Northcote said that "portrait-painting often runs into history, and history into portrait, without one knowing it;" and again, "The greatest history-painters have always been the ablest portrait-painters."

THOMAS GAINSBOROUGH.

[An English landscape and portrait painter; born at Sudbury, 1727; settled in London, 1775; was one of the first members of the Royal Academy; "the greatest colorist since Rubens," said Ruskin of him; died in London, August, 1788.]

We are all going to heaven, and Vandyke is of the company.

His last words.

ABBÉ GALIANI.

[Ferdinando Galiani, an Italian political economist, called by Grimm, "Plato, with the *verve* and antics of Harlequin," and by Marmontel, "the head of Machiavelli on the shoulders of Harlequin;" born at Chieti, 1728; secretary of legation at Paris, 1759, where he remained many years; returning to Naples, filled administrative offices from 1777-82; died 1787.]

Do not buy your house in the Chaussée d'Antin: you must buy it in Philadelphia.

Letter to Mme. d'Épinay, 1776. He once, when in poverty, sent a collection of lava to Benedict XIV., with the words: "Make this stone become bread!" He received a canonry.

He declared of politics: "Fools make the text, and men of wit the commentaries" (*Les sots font le texte, et les hommes d'esprit les commentaires.*)

When some one said the trees of the park of Versailles were tall, straight, and thin (*hauts, droits, et minces*); "Like courtiers," added the abbé.

GALILEO GALILEI.

[An illustrious Italian philosopher, commonly called Galileo; born at Pisa, Feb. 15, 1564; professor of mathematics at Pisa, 1589; at Padua, 1592; discovered the law of the velocity of falling bodies; adopted the Copernican system; invented the astronomical telescope, by which he discovered the satellites of Jupiter; invited to Florence, 1611; forbidden by Paul V. to teach the doctrine of the motion of the earth; published (1632) "*Dialogues on the Ptolemaic and Copernican Systems*," — the doctrines of which he was compelled to recant; visited by Milton, 1638; died at or near Florence, January, 1642.]

E pur si muove!

As he rose from the kneeling posture in which he signed his recantation of the Copernican doctrines of the relation of the earth to the solar system, Galileo is said to have whispered to a friend, "It moves, nevertheless."

The exhaustive work, "Galileo Galilei and the Roman Curia," London, 1879, in which Karl von Gebler dispels this and other fictions connected with the Italian philosopher, rests upon the Vatican manuscript containing the official account of the trial of Galileo. Napoleon ordered the publication of this important document, which, with the archives of the Vatican, was removed from Rome to Paris in 1811. Before this could be done, however, the empire fell, and the manuscript disappeared. After much search and diplomatic correspondence, it was found in 1845, and restored to Gregory XVI. by Louis Philippe. No good translation of it was, however, made until Von Gebler was permitted to copy it. Having studied "with diplomatic precision" the original Act of Galileo's trial, Von Gebler, who is described as "a man of the strictest love of truth," felt constrained to declare the manuscript to be genuine, although it compelled him to withdraw an opinion he had previously advocated.

From this manuscript and the Acts of the trial it is to be considered proven that no torture, as formerly asserted, was applied to Galileo, but that only a threat of torture was made to him; that he was lodged in the palace of the Inquisition, and was never thrown into its dungeons; that he was condemned in 1633, for doctrines which he had printed at Florence, with the ecclesiastical *imprimatur*, in 1632, but which had been denounced in 1615, — that "the sun is the centre of the world, and im-

movable, and that the earth moves, and also with a diurnal motion;" that the council decided that Galileo be absolved from all the censures and penalties imposed in the sacred canons against such delinquents, provided that he first abjure, curse, and detest the aforesaid errors and heresies; that but seven of the ten cardinals composing the council signed this sentence; that, in accordance therewith, Galileo was compelled, immediately after hearing it read, to make a recantation, humbly kneeling, in which he abandoned "the false position that the sun is the centre of the world, and immovable, and that the earth is not the centre of the world, and moves;" that, on the day after sentence was passed, Urban VIII. exchanged imprisonment for temporary banishment near Rome, and afterwards to Siena.

"It is not known," says Von Gebler, "who was the inventor of the assumed exclamation, *E pur si muove*, which sounds well, and has become a 'winged word.' Professor Heis, who has devoted a treatise to the origin of this famous saying, thinks that he has discovered its first appearance in the 'Dictionnaire Historique,' Caen. 1789. Professor Grisar tells us, however, that in the 'Lehrbuch der Philosophischen Geschichte,' published at Würzburg, 1774, fifteen years earlier, the following edifying passage occurs: 'Galileo was neither sufficiently in earnest nor steadfast with his recantation; for the moment he rose up, when his conscience told him that he had sworn falsely, he cast eyes on the ground, stamped with his foot, and exclaimed, *E pur si muove*.'" "If," adds Von Gebler, "Galileo had uttered these words, which are not attributed to him by any of his contemporaries, he would not have been released two days afterwards from the buildings of the Holy Office." Nor is it true, as formerly asserted for partisan purposes, that his eyes were put out, or that he was obliged to recant in a hair shirt.

LÉON GAMBETTA.

[Born at Cahors, France, April 2, 1838; admitted to the Paris bar, 1860; deputy, 1869; minister of the interior and of war in the government of National Defence, 1870; member of the Assembly, of which he was president, 1879; prime minister from November, 1881, to January, 1882, during the last night of which he died.]

Demosthenes before the pebbles.

When some one in the Corps Législatif compared Rouher to Demosthenes, young Gambetta exclaimed from the gallery, "Before the pebbles!" (*Avant les cailloux!*) It had been previously said of M. Walckenaer, perpetual secretary of the Academy of Inscriptions, 1840-52, whose speech in public was slow and hesitating. "Our perpetual secretary is Demosthenes before the pebbles," remarked an Academician. "Or during the pebbles," added another.

A new social stratum.

No expression of recent times caused more controversy between the conservatives and radicals than that contained in a speech by Gambetta at Grenoble, Sept. 26, 1872: "I foresee, I feel, I announce," he said, "the approach and the presence in political affairs of a new social element (*d'une couche sociale nouvelle*); of a new, ardent, intelligent generation, which has appeared since the fall of the empire, and is fitted to undertake the administration of affairs, to protect justice, and maintain the rights of all." Seeing the forces arrayed against the republic, he made famous the *mot* of his friend Peyrat: "Clericalism is the enemy" (*Le cléricalisme, voilà l'ennemi*).

Seeming to abandon the radicalism of his earlier days, he introduced into the political vocabulary a new word, — "opportunism;" but as early as Feb. 26, 1875, he had announced that "moderation is reason in politics" (*la modération, c'est la raison politique*). It may have been at a time when the prospect of office under the definitively constituted republic made him wish to be freed from his constituents of Belleville, that he put into circulation another *mot*: "No man is a statesman who cannot cut off his tail" (*couper sa queue*), — in other words, who cannot shake off his followers.

He accepted at Havre, April 18, 1872, the nickname of "Commercial Traveller" (*commis-voyageur*), which the rapidity of his movements during the war had fastened upon him, and which caused Thiers to call him "*un fou furieux*" (a furious fool). "I am indeed," he said, "the clerk (*commis*) and the explorer (*voyageur*) of democracy." He might have thought of the re-

mark of Robespierre in the National Assembly, May 17, 1790: "The king is not the nation's representative, but its clerk;" at this time, according to Taine ("French Revolution"), Condorcet demanded that the king should be "a signature-machine." Thiers, however, was unwilling to accept a position *vis-à-vis* a hostile chamber, which might reduce him to the mere executant of its decrees: he declared in November, 1872, "I will not be a simple clerk" (*un simple commis*).

When the elections of 1877 had shown that the republicans would soon administer a government which had been hitherto "a republic without republicans," Gambetta declared at Marseilles, Jan. 7, 1878, that he was "a man of government, and not of opposition: a year of power is more fruitful than ten heroic years of opposition."

He must submit or demit.

The alternative position in which Marshal MacMahon, president of the French republic, was placed by the result of the elections to the Chamber of Deputies in 1877. Speaking at Lille, Aug. 15 of that year, in the midst of the electoral campaign, in which the conservative government was exercising an unexampled pressure to defeat the "363" republican members of the old chamber, Gambetta declared that "when France has made known her sovereign will, believe me, one must submit or demit" (*il faudra se soumettre ou se démettre*). The marshal-president chose to demit.

JAMES A. GARFIELD.

[Born in Cuyahoga County, Ohio, Nov. 19, 1831; member of the Ohio Senate, 1859; chief of staff, and major-general in the civil war; member of Congress, 1863-80; elected to the United-States Senate; President of the United States from March 4 to Sept. 19, 1881, when he died by assassination.]

God reigns, and the government at Washington still lives.

The conclusion of a brief speech made by Gen. Garfield at a mass meeting in front of the Merchants' Exchange in New York City, April 15, 1865, the day of President Lincoln's death. The

excited throng was demanding vengeance upon certain newspapers for utterances considered treasonable; two men lay dying in the street for exulting in assassination, and telegrams from Washington gave intimations of other probable victims of a general conspiracy. At this critical moment, a man known to but few stepped forward, and, beckoning to the crowd with a small flag, spoke these words in a clear and impressive voice: "Fellow-citizens, — Clouds and darkness are round about Him. His pavilion is dark waters and thick clouds of the skies. Justice and judgment are the establishment of his throne. Mercy and truth shall go before his face. God reigns, and the government at Washington still lives." The effect was instantaneous. The crowd listened, and became calm, and the meeting afterwards was quietly dissolved.

Sixteen years later, on the 17th of July, as President Garfield himself lay prostrate from the assassin's bullet, he called for paper, and wrote distinctly his name, followed by "*strangulatus pro republicâ*" (tortured for the republic).

SIR SAMUEL GARTH.

[An English physician and poet, born in Yorkshire; settled in London about 1691, where he was noted for his wit and colloquial powers; wrote "The Dispensary," and other poems; knighted by George I.; died 1718.]

Dear gentlemen, let me die a natural death.

When he saw his physicians consulting together just before his decease. After receiving extreme unction he said, "I am going on my journey: they have greased my boots already."

Being once advised at a late hour at night to leave his club and visit his patients, he replied, "Nine of them have such bad constitutions, that all the physicians in the world cannot save them; and the other six have such good constitutions, that all the physicians in the world cannot kill them."

MADAME DE GEOFFRIN.

[A French lady, distinguished for her patronage of learning and the fine arts; born in Paris, 1699; was intimate with many celebrated characters; died 1777.]

That gentleman, sir, was my husband: he is dead.

When asked who a quiet old gentleman was, who had not been present in her *salon* for a month.

GEORGE II.

[King of England; only son of George I.; born at Hanover, 1683; fought against the French at Oudenarde, 1708; became king, 1727; gained the battle of Dettingen, 1743; suppressed the rebellion of 1745; became the ally of Prussia in the Seven Years' War, 1756-62, when his forces gained a series of victories over France in Canada, India, and at sea; died Oct. 25, 1760.]

In this country ministers are king.

Contrasting parliamentary government with the petty despotisms of Germany, and indicating by his remark his appreciation of the relative position of king and ministers in a constitutional government. When Pitt, his prime minister, expressed the wish of the House of Commons, that Admiral Byng should be pardoned, the king replied, "Sir, you have taught me to look for the sense of my subjects in another place than in the House of Commons;" meaning, probably, that not so much the ministers were king, as the people. Voltaire wrote in the preface of the "Henriade," that Byng was hanged (having failed to relieve Minorca besieged by the French with a superior force) "to encourage the others" (*pour encourager les autres*).

George I. found that sovereignty in England had its limitations, if the following story be true, which is told in the king's own words: "This is a strange country. The first morning after my arrival at St. James's, I looked out of my window, and saw a park with walks, a canal, etc., which they told me were mine. The next day Lord Chetwynd, the ranger of *my* park, sent me a fine brace of carp out of *my* canal, and I was told I must give five guineas to Lord C.'s servant for bringing *my own* carp out of *my* canal in *my own* park."

Challenged by a Jacobite lady at a masked ball to drink to the health of the Pretender, George II. gallantly replied, — with, however, a suggestive use of the word "unfortunate," — "I drink with pleasure the health of all unfortunate princes."

GEORGE III.

[King of England; grandson of George II.; born June 4, 1738; ascended the throne, 1760; at first under the influence of Lord Bute; on his resignation the Grenville ministry harassed the American Colonies, which during the ministry of Lord North gained their independence, peace being signed with the United States, France, and Spain, in 1783; the wars against the French republic and Napoleon occupied the later years of the king's life, who died after ten years' seclusion from affairs, January, 1820.]

Born and educated in this country, I glory in the name of Briton.

Words added by himself to his first speech to Parliament, 1760. He was riding out when news of the death of George II. reached him. He remarked aloud, without betraying any emotion, that his horse had fallen lame, and turned towards home, where he said to his groom, "I have said this horse is lame: I forbid you to say the contrary."

One of his first acts was to knight a gentleman named Day. "Now," said he, "I know that I am king, for I have turned Day into knight."

When Lord Eldon, in answer to his question, told him he read his speech at the opening of a Parliament very well; "I am glad of that," said his Majesty, "for there was nothing in it." Kings' speeches, like Charles II.'s actions, are the work of their ministers; and this particular one might have been the composition of the lord chancellor.

When told that a handsome house near Richmond belonged to his Majesty's card-maker, the king said, "This man's cards have all turned up trumps."

Rather than submit to the hard terms proposed by Pitt, I would die in the room I now stand in.

To Grenville, on accepting his resignation after the passage of the obnoxious legislation against America, 1763. The king's obstinacy only prolonged a useless struggle: thus much later in his life he said of Catholic emancipation, "I can quit my palace, and live in a cottage; I can lay my head on a block, and lose my life: but I cannot break my oath." In the case of America, however, he accepted the result of the Revolution

with a good grace, and received John Adams, the first minister of the United States to the Court of St. James's, with the words, "I was the last to consent to the separation; but the separation having been made, and having become inevitable, I have always said, as I say now, that I would be the first to meet the friendship of the United States as an independent power."

But was there ever such stuff as great part of Shakespeare? Is there not sad stuff? But one must not say so.

To Miss Burney. George III. took his dislike of poetry by descent. His grandfather, the hero of Dettingen, was more soldier than scholar, and, after saying that he could see no merit in "that Pope," of whom he heard so much, added, "I hear a great deal, too, of Shakespeare; but I can't read him, he is such a bombast fellow." His prejudice extended to art; for when told that Hogarth, of whom he had also heard, was a painter, he replied, "A painter? I hate painting, and poetry too: neither the one nor the other ever did any good." This was merely an amplification of what the first George put more tersely, when in his Bæotian English he refused to allow a poem to be dedicated to him: "I hate all Boets and Bainters." — CAMPBELL: *Life of Lord Mansfield*, chap. xxx., note.

George the Third had probably never read Voltaire, else he could have fortified his opinion with the slur of the French poet, who called the divine William "an ugly ape" (*il n'était qu'un vilain singe*), and said that "he was the Corneille of London, but a great fool anywhere else."

GEORGE IV.

[King of England, sometimes called "the first gentleman of Europe;" born Aug. 12, 1762; incurring the dislike of his father, attached himself to the opposition; appointed regent, 1811; continued the foreign policy of George III.; became king, 1820; Catholic emancipation carried, 1829; died June, 1830.]

I think I saw a very handsome *sprinkling* of the nobility.

When Prince of Wales, at Lewes races, where a few persons of quality got a drenching.

Of a heavy-stepping cavalry-officer at a Brighton ball, the prince said, "He might be sent back to America as a republication of the Stamp Act."

On one occasion Sheridan told him that Fox sat beside Miss Pulteney at a public entertainment, *cooing* like a turtle-dove. George remarked, "There is nothing in it. I saw long ago that it was a *coup manqué*."

He defended the existence of trial by jury in Cæsar's time by quoting Suetonius: "*JURE cæsus videtur*."

When a striking speech of Grattan in the Rotunda at Dublin was mentioned, "Nothing will do for Grattan," said the prince, "but the *ore rotundo*."

Sydney Smith once said that the Regent Orleans was the wickedest man that ever lived, and he was a *prince*: the English regent retorted, not without reason, "I should give the palm to his tutor, the Abbé Dubois, and he was a *priest*."

"He has certainly attempted his life," was George IV.'s judgment of Moore's "Life of Sheridan," which was said to have murdered its subject.

Wally, what is this? It is death, my boy: they have deceived me.

His last words; to his page, Sir Walthen Waller, who was assisting him to a seat, when the final qualm came.

GLADSTONE.

[The Rt. Hon. William Ewart Gladstone, statesman, orator, and author; born in Liverpool, Dec. 29, 1809; educated at Oxford; entered Parliament as a Conservative, 1832; vice-president and president of the Board of Trade under Peel; colonial secretary, 1845; supported the repeal of the Corn Laws, 1846; chancellor of the exchequer as a Peelite, 1852, as a Liberal, 1859 and 1865; prime minister, 1868; disestablished the Irish Church, 1869; resigned, 1874; prime minister again, 1880 and 1886; passed the Irish Land Act, 1881; died 1898.]

Liberalism is trust of the people, tempered by prudence; Conservatism, distrust of the people, tempered by fear.

He defined a Radical as "a Liberal in earnest." (V. Add.)

I am come among you unmuzzled.

When his defeat for Oxford University was evident, during a six-days' polling, Mr. Gladstone was nominated for South Lancashire; and made his first appearance at Manchester, the result at Oxford being in the mean time declared, on the 17th of July, 1865. "At last, my friends," he said to the electors. "I have come amongst you; and I have come, to use an expression which has become very famous, and is not likely to be forgotten, — I am come among you 'unmuzzled.'" This he explained, further on, to mean the liberty of joining in the generous sympathies of his countrymen, Oxford remaining Conservative.

Time is on our side.

In closing the debate on the Reform Bill of Earl Russell's administration, in 1866, Mr. Gladstone said, "You may slay, you may bury, the measure that we have introduced; but we will write upon its gravestone for an epitaph this line, with certain confidence in its fulfilment:—

'Exoriare aliquis nostris ex ossibus ultor.'

You cannot fight against the future. Time is on our side." The second reading was carried by a majority of five; but the bill was finally defeated by a majority of eleven.

The expression, "Time is on our side," is first heard of as a motto of Cardinal Mazarin, the French premier during Louis XIV.'s minority. "Time and I," he used to say, "against any two" (or shorter, *Le temps et moi*; in Italian, *Il tempo è un galant' uomo*). Philip II. of Spain said, "Time and I are the two mightiest monarchs."

It is the duty of a minister to stand like a wall of adamant between the people and the sovereign.

Speech at Garston, Nov. 14, 1868.

The oppression of a majority is detestable and odious: the oppression of a minority is only by one degree less detestable and odious.

In the House of Commons, on the second reading of the Irish Land Bill, 1870.

Floundering and foundering in the Straits of Malacca.

In a speech to his constituents at Greenwich, January, 1874, Gladstone referred to the accusation of Mr. Disraeli, that the Liberal government had neglected British interests in the Straits of Malacca. His answer was, that any such neglect must be charged to the previous Conservative administration, of which Mr. Disraeli had been chief; and he finished by saying, "I will leave the leader of the opposition, for the present, floundering and foundering in the Straits of Malacca." Mr. Gladstone may have remembered another alliterative phrase, used by Disraeli in a letter to Lord Grey de Wilton, October, 1873, where, after accusing the Liberal Government of harassing every trade, worrying every profession, and assailing or menacing every class, institution, and species of property in the country, he said, "The country has, I think, made up its mind to close this career of plundering and blundering."

Bag and baggage.

It was in reference to the occupation of Bulgaria by Turkey that Mr. Gladstone made his celebrated "bag and baggage" speech, saying, "I entreat my countrymen to insist that our government shall concur with the other states of Europe in obtaining the extinction of the Turkish executive power in Bulgaria. Let the Turks now carry away their abuses in the only possible manner,—namely, by carrying off themselves. Their zaptiehs and their mudirs, their bimbashes and their yuzbashis, their kaimakans and their pashas,—one and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned." (May 7, 1877; *v. As You Like It*, iii. 2.)

The resources of civilization are not yet exhausted.

At a banquet given to him at Leeds, Oct. 7, 1881, just before the arrest of the leaders of the Irish Land League, Mr. Gladstone gave an intimation of the purposes of the government by saying: "If the law, purged from defect, and from any taint of injustice, is still to be refused, and the first condition of political society to remain unfulfilled, then I say, gentlemen, without hesitation, that the resources of civilization are not yet exhausted."

GOETHE.

[Johann Wolfgang von Goethe; born at Frankfort-on-the-Main, Aug. 28, 1749; educated for the law at Leipsic and Strasburg; wrote "The Sorrows of Werther," 1774; invited to the grand-ducal court of Saxe-Weimar, 1775, and established himself for life at Weimar; visited Italy, 1786; published his greatest works between 1788 and 1806, when the first part of "Faust" appeared, the whole not being finished until 1830; died March 22, 1832.]

I am not to be satisfied with what does for other people!

When his mother asked him, at the age of seven, why he wished the assistance of the stars, when other people got along without it.

Men are to be regarded as organs of their century, whose movements are mostly automatic (*Die Menschen sind als Organe ihres Jahrhunderts anzusehen, die sich meist unbewusst bewegen*).

From an autograph-album.

Thus Marcus Aurelius derived from the Stoics the remark, "Always regard the world as a living being, endowed with body and soul."

It is better to do the idlest thing in the world than to sit idle for half an hour.

A maxim from Sterne's "Koran," which Goethe put into German: "*Es ist besser das geringste Ding von der Welt zu thun, als eine halbe Stunde für gering halten.*" Goethe once remarked to Eckermann, "Be always resolute with the present hour. Every moment is of infinite value, for it is the representative of eternity." Leibnitz declared that "the loss of an hour is the loss of a part of life" (*pars vitæ quoties perditur hora perit*). Napoleon made the remark to some boys at school, "My lads, every hour of lost time is a chance of future misfortunes." Frederick the Great had a maxim which he took from Seneca: "Time is the only treasure of which it is proper to be avaricious" (*Le temps est le seul trésor dont l'avarice soit louable*; in Latin, *Temporis unius honesta avaritia est*).

All our knowledge is symbolic.

This and the following are from Goethe's "Table-Talk," Riemer (*Mittheilungen über Goethe*), II. ix. 1805.

In the world the important thing is not to know men, but to be wiser at each moment than any particular man.

Ibid., 1808.

What have the Germans gained by their boasted freedom of the press, except the liberty of abusing each other as they like?

Thus Heine defined free thought as commonly understood to be the free expression of contempt for the thought of others. — *Ibid.*, 1809, note.

Sin writes histories, goodness is silent (*Das Uebel macht eine Geschichte, und das Gute keine*).

Saying that the man who writes confessions is apt to confess his sins and conceal his virtues. — *Ibid.*, 1810.

Superstition is favorable to poets.

Ibid., 1829.

When a man eats the fruits of more favored climes, he is for the moment transported thither, and imagination heightens enjoyment.

Ibid., 1830.

The ancient languages are the scabbard which holds the mind's sword (*Die alten Sprachen sind Scheiden darin das Messer des Geistes steckt*).

Originally from Luther; dictated by Goethe to Riemer, in 1814. It was upon this thought that he founded the hope that "the study of Latin and Greek literature would ever be the basis of culture;" it was also the foundation of the famous saying ("Kunst und Alterthum," 1821), "He who is ignorant of foreign languages knows not his own" (*Wer fremde Sprachen nicht kennt, weiss nichts von seiner eigenen*); sometimes shortened to, "He who knows but one language knows none."

Tell me your associates, I will tell you what you are ; tell me what you busy yourself about, I will tell you what may be expected of you.

Originally from Socrates; applied by Goethe to intellectual occupation. In English, "A man is known by the company he keeps." In French, "*Dis-moi qui tu hantes, et je te dirai qui tu es.*" The German proverb is similar, —

"Willst du erkennen den Mann,
So schau seine Gesellschaft an."

Timon was asked what children should be taught. "What they will never understand," was the misanthrope's reply.

Thus Goethe again in the "Xenien," "Teach your children of heaven and earth, what they will never understand." A Pythagorean answered the same question, "To be the citizen of a well-governed state." — **DIOGENES LAËRTIUS, VIII. 16.**

He who does not love must learn to flatter, else he is nothing.

When interest is lost, memory is lost (*Wo der Antheil sich verliert, verliert sich auch das Gedächtniss*). .

Thus Napoleon said of some one, "His memory was of the heart" (*Sa mémoire tenait du cœur*). Massieu, a deaf-mute, when asked to write a definition of gratitude, called it "the memory of the heart" (*la reconnaissance est la mémoire du cœur*). It was Cicero's *animus memor* in French. Vaugelas, a French grammarian, was one of the first members of the Academy, and took a prominent part in the compilation of the Dictionary. Cardinal Richelieu at one time raised his salary, and said to him, "You will not forget in the new Dictionary the word 'pension.'" — "No, monseigneur," replied the scholar, "but I shall still less forget the word 'gratitude'" (*reconnaissance*).

Mastery is often considered egoism (*Die Meisterschaft gilt oft für Egoismus*).

Mentioned by Goethe to Riemer, II. 622, as the motto of a romance he was projecting, to be called "The Egoist."

Poetic talent is given as well to the peasant as to the knight (*dem Bauer so gut gegeben wie dem Ritter*).

A thought he derived from Herder, who called poetic conception the common property of mankind (*das Gemeingut der Menschheit*). Each must conceive it, however, adds Goethe, according to his situation. "It belongs," he said of an edition of folk-songs published in 1825, "neither to the people nor to the noble, neither to the king nor to the peasant. It is the offspring of a true man." He accordingly adopted this motto: "There is but one poetry, — true poetry."

Stupidity is without anxiety.

(Or, as elsewhere given, "Fools are never uneasy.") To Eckermann, 1824.

The following are from Goethe's "Conversations with Eckermann:" —

Roman history is not for our age. We are become too humane to enjoy the triumphs of Cæsar.

We learn only from those whom we love.

It is better for us moderns to say with Napoleon, "Politics are destiny."

People always fancy that we must become old to become wise; but in truth, as years advance, it is hard to keep ourselves as wise as we were.

Error belongs to libraries, truth to the human mind.

Courtiers would die of *ennui*, if they could not fill up their time with ceremonies.

A name is no despicable matter. Napoleon, for the sake of a great name, broke in pieces almost half a world. [To Eckermann, who wondered that men could toil so for a little fame.]

Architecture is petrified music.

"I have found a paper of mine among some others," said Goethe to Eckermann, March 23, 1829, "in which I call architecture 'petrified music' (*eine erstarrte Musik*). Really there is something in this: the tone of mind produced by architecture approaches the effect of music." The philosopher Schelling (1775–1854) speaks in two places in the "Philosophie der Kunst"

of architecture as "frozen music," a more commonly used comparison. Mme. de Staël looked upon a great architectural monument as "a continual and unchanging music" (*une musique continuelle et fixée*). — *Corinne*, IV. iii.

Every thing that is great promotes cultivation as soon as we are aware of it.

Saying that the audacity and grandeur of Byron must certainly tend towards cultivation.

May Germany be *one* in love! And may it always be one against the foreign foe!

Saying, in 1828, that good highroads and future railroads would do their part towards the unification of Germany.

We cannot all serve our country in the same way; but each does his best, according as God has endowed him.

In 1830, as a reason for not taking up arms in the War of Liberation, against France: "How could I take up arms without hatred, and how could I hate without youth?" But he was accused at the time of too great admiration of Napoleon. "Clank your chains!" he said to his countrymen, who were endeavoring to shatter them, "the man is too great for you. You will not break them, but only drive them deeper into your flesh." "National hatred," said Goethe to Eckermann, "is something peculiar: you will always find it strongest and most violent in the lowest degree of culture" (*auf den untersten Stufen der Kultur*).

Death is, to a certain extent, an impossibility which suddenly becomes a reality (*eine Unmöglichkeit die plötzlich zur Wirklichkeit wird*).

No productiveness of the highest kind, no remarkable discovery, no great thought which bears fruit and has results, is in the power of any one; but such things are elevated above all earthly control.

They [the Germans] come and ask what idea I meant to embody in Faust. As if I knew, myself, and could inform them!

Women are silver dishes, into which we put golden apples.

Saying that his idea of women was not abstracted from the phenomena of actual life. He used the same figure of Shakespeare: "He gives us golden apples in silver dishes. We get the silver dishes by studying his works: unfortunately we have only potatoes to put into them."

Only in Rome have I felt what it really is to be a man. As soon as we enter Rome, a transformation takes place in us; and we feel ourselves great, like the objects which surround us.

To that elevation he said he had never since arisen.

Every extraordinary man has a certain mission (*eine gewisse Sendung*) which he is called upon to accomplish.

The parliamentary parties of England are great opposing forces, which paralyze one another, and where the superior insight of individuals can hardly break through.

All endeavors to introduce any foreign innovation, the necessity for which is not rooted in the core of the nation itself, are therefore foolish.

There is nothing good for a people but that which the people themselves generate.

He who wishes to exert a useful influence must be careful to insult nothing.

It is a great mistake to expect to find men in agreement with us.

The soul is like the sun, which disappears from our mortal eye, but which in reality never disappears, but ceaselessly gives light in his progress.

We must be young to do great things.

Light is above us, and color around us; but if we have not light and color in our eyes, we shall not perceive them outside us.

The beautiful is a phenomenon which is never apparent of itself, but is reflected in a thousand different works of the Creator.

Shakespeare is a great psychologist, and whatever can be known of the heart of man may be found in his plays.

All poetry should be the poetry of circumstance; that is, it should be inspired by the Real.

Intellect may enslave us, if we are predisposed to like it; but intellect cannot warm us, or inspire us with passion.

It is not given to the world to be moderate.

That which is wholesome nourishment for the people of one age may be poison for the people of another.

Amateurs and women, for the most part, have but the feeblest ideas of poetry.

My works are not written for the mass, but for men who, desiring and seeking that which I desired and sought, walk in the same road that I have pursued.

I will listen to any one's convictions; but, pray, keep your doubts to yourself.

Great passions are incurable diseases: the very remedies make them worse.

Our adversaries think they refute us when they reiterate their own opinions, without paying attention to ours.

The world cannot do without great men, but great men are very troublesome to the world.

All sects seem to me to be right in what they assert, and wrong in what they deny.

Man alone is interesting to man.

Following Pope's *dictum*, "Essay on Man," II. 1.

More light (*Mehr Licht*).

His last words. (*V. Addenda*.)

"The prayer of Ajax was for light."

LONGFELLOW: *The Goblet of Life*.

As Napoleon closed his interview with Goethe at Erfurt, Oct. 2, 1808, he said, in presence of the poet, with whom he had conversed on literature, "You are a man!" (*Vous êtes un homme!*) and to Berthier and Daru, after Goethe had retired, "That is a man!" (*Voilà un homme!*) And Goethe said to Eckermann in 1828, "Napoleon was the man! His life was the stride of a demi-god. That was a fellow (*Kerl*) whom we cannot imitate."

OLIVER GOLDSMITH.

[Poet and miscellaneous writer; born at Pallas, Ireland, 1728; educated at Trinity College; studied medicine, and made a tour of Europe; wrote "The Vicar of Wakefield," 1762; "The Traveller," 1764; "The Deserted Village," 1770; "She Stoops to Conquer," 1773; died 1774.]

I always get the better when I argue alone.

He was like the French Nicole, who was slow at repartee, and fatigued those who waited for the reasons by which he sustained his positions. He accordingly said of M. de Tréville, who spoke more fluently, "He vanquishes me in the drawing-room, but surrenders to me at discretion on the stairs" (*Il me bat dans la chambre, mais il n'est pas plutôt au bas de l'escalier que je l'ai confondu*). This is but another way of putting Disraeli's remark, that "many a great wit has thought the wit it was too late to speak." Rivarol paraphrases the French proverb, *Tout le monde est sage après coup*, "One could make a great book of what has not been said;" and Chief-Justice Jervis, in an opinion quoted by Baron Bramwell, 5 Jur. N. S. 658, gave it a more literal rendering: "Nothing is so easy as to be wise after the event."

That Goldsmith wrote better than he talked, gave point to Garrick's impromptu epitaph:—

"Here lies Nolly Goldsmith, for shortness called Noll,
Who wrote like an angel, and talked like poor Poll."

Johnson said of him, "Goldsmith was a plant that flowered late;" and again, in 1778, "Goldsmith was a man, who, whatever he wrote, did it better than any other man could do." In 1780 he declared of him: "No man was more foolish when he had not a pen in his hand, or more wise when he had." Johnson wrote in the Latin epitaph of the poet, that, "leaving hardly any style of composition untouched, he touched nothing that he did not adorn:"—

"Qui nullum fere scribendi genus
Non tetigit,
Nullum quod tetigit non ornavit."

This may be compared to the remark of Fénelon in a eulogy of Cicero: "He touches nothing but he adds a charm."

Forsitan et nostrum nomen miscebitur istis.

Goldsmith was not always caught napping. Thus Johnson was walking with him one day in the Poets' Corner of Westminster Abbey, and quoted Ovid's line: —

“Forsitan et nostrum nomen miscebitur istis.”

De Arte Amandi, III., 339.

“Perhaps our name may be mingled with these.”

On their way home they passed under Temple Bar; and Goldsmith, pointing to the heads of Fletcher and Townley, who had been executed for participation in the rebellion of 1745, slyly whispered, in reference to Johnson's Jacobite tendencies, —

“Forsitan et nostrum nomen miscebitur istis.”

BOSWELL: *Life of Johnson*, 1773.

I do not love a man who is zealous for nothing.

Boswell states that Goldsmith struck this out of “The Vicar of Wakefield.” Johnson added that he struck out another fine passage: “When I was a young man, being anxious to distinguish myself, I was perpetually starting new propositions. But I soon gave this over, for I generally found that what was new was false.” Lessing began a critique in much the same way: “This book contains much that is good and new: pity that the good is not new, and the new is not good.” Daniel Webster said at Marshfield, Sept. 1, 1848, of a political platform, “What is valuable is not new, and what is new is not valuable.”

I should rather that my play were damned by bad players, than merely saved by good acting.

Victor Hugo said, “I had rather be hissed for a good verse than applauded for a bad one.”

Boswell once endeavored to engage Goldsmith in a conversation on religion; to which the latter replied, “Sir, as I take my shoes from the shoemaker, and my coat from the tailor, so I take my religion from the priest.” When Boswell regretted to Johnson that loose way of talking, the latter replied, “Sir, he knows nothing; he has made up his mind about nothing.” — BOSWELL: *Life of Johnson*, 1773.

GORTSCHAKOFF.

[Prince Alexander Gortschakoff, a Russian statesman; born 1798; secretary of legation to London, 1824; councillor of the embassy, and minister to Vienna, 1832; minister of foreign affairs and chancellor of the empire, 1857; took part in the Black Sea Conference in London, 1871, and in the Berlin Congress, 1878; resigned the direction of foreign affairs, 1882; died March 11, 1883.]

Russia is not sulking, she is collecting herself (*La Russie ne boude pas, elle se recueille*).

This celebrated expression occurred in a circular to the Russian legations in Europe in 1856, in which the chancellor opposed the interference of the Western Powers in the internal affairs of the Two Sicilies, but disclaimed any such opposition to intervention, on Russia's part, as the result of mortification at her defeat by England and France. It marked, even in this negative way, the re-appearance of Russia in European politics after the Crimean war, from the effects of which she was "collecting herself."

Gortschakoff's acquaintance with Austria and her heterogeneous people caused him to say, what was perhaps more accurate thirty years ago than now: "Austria is not a state, she is only a government." This resembles Metternich's celebrated *mot*, when the peninsula was a congeries of often antagonistic principalities, "Italy is only a geographical expression."

ULYSSES S. GRANT.

[Born in Ohio, April 27, 1822; graduated from West Point, 1843; served in the Mexican War; entered the War of the Rebellion as colonel of volunteers; took Forts Henry and Donelson, 1862; captured Vicksburg, July 4, 1863; made major-general and lieutenant-general in the regular army, and commander of all the forces of the United States, March, 1864; captured Petersburg, April 2, 1865, and received Lee's surrender, April 9; secretary of war *ad interim*, 1867; President of the United States, 1869-77; after his retirement made a tour of the world; died July 23, 1885.]

I propose to move immediately upon your works.

Having been appointed to the command of South-east Missouri, and all that part of Kentucky west of the Cumberland River,

Gen. Grant ascended the Tennessee River with the aid of gunboats, and took Fort Henry, Feb. 6, 1862; he then attacked Fort Donelson, by which the navigation of the Cumberland was obstructed. On the 16th Gen. Buckner made overtures, in reply to which Grant wrote: "No terms other than unconditional and immediate surrender can be accepted. I propose to move immediately upon your works." The fort was accordingly surrendered to him with more than fifteen thousand prisoners.

The next of the pithy sayings of the general was uttered on the 11th of May, 1864. While fighting and manœuvring before Richmond, he concluded a despatch to the Secretary of War with a sentence which was at once taken up, and made the motto of the campaign: "I propose to fight it out on this line if it takes all summer."

Let us have peace!

Neither accepting the policy of President Johnson, nor desiring unharmonious action between the re-united sections of the country, Grant closed his letter accepting the nomination to the presidency, May 29, 1868, with an exclamation which became at once a watchword, "Let us have peace!"

In his first inaugural address, March 4, 1869, referring to the attempt of his predecessor to carry out a policy in opposition to the views of the dominant party, President Grant announced as his view of the relations which should exist between the executive and legislative branches of the government: "I shall on all subjects have a policy to recommend, but none to enforce against the will of the people."

Let no guilty man escape.

To correct an impression that the President and Secretary of the Treasury were not in full accord in the efforts made by the latter to bring to justice all who were engaged in the violation of the internal-revenue laws in relation to the tax on distilled spirits (in other words, the Western "Whiskey Ring"), President Grant made the following autographic indorsement of a letter relating to the prosecution, July 29, 1875: "Let no guilty man escape, if it can be avoided. No personal consideration should stand in the way of performing a public duty."

HENRY GRATTAN.

[An Irish statesman and orator; born in Dublin, 1750; elected to the Irish Parliament, 1775, from which he received in 1780 the sum of £50,000 "for his great national services;" after opposing the Union, entered the Imperial Parliament, 1805; died May, 1820: of him Sir James Mackintosh said, "The purity of his life was the brightness of his glory."]

I sat by its cradle, I followed its hearse.

Of the rise of Irish independence in 1782, and its fall twenty years afterwards.

After an independent judiciary had been granted, he exclaimed in the Irish Parliament, "At length I address a new nation!"

He said of Dr. Lucas, who made a total failure in a speech in the Irish Parliament, "He rose without a friend, and sat down without an enemy."

He remarked, of the probable character of the Irish representatives in the British Parliament after the Union, "You have swept away our constitution, you have destroyed our parliament, but we will have our revenge. We will send into the ranks of *your* parliament a hundred of the greatest scoundrels of the kingdom."

When asked where he had heard something which was supposed to be a profound secret, he replied, "Where such secrets are kept, — in the street."

His last words were, "I am perfectly resigned. I am surrounded by my family. I have served my country. I have reliance upon God, and I am not afraid of the Devil." He had previously given his son some advice which shows the influence of the times, "Be always ready with the pistol."

GREGORY I.

[Pope of Rome, commonly called "the Great;" born about 550; became prefect of Rome, 573; elected pope, 590, having previously induced his predecessor to send missionaries to England; was the author of several works; died 604.]

Non Angli, sed Angeli!

One day about the year 574, before he had reached the papal chair, passing through the market in Rome, Gregory was struck

by the beauty of a group of youth exposed for sale. When told that they were Angles (*Angli*) from the heathen island of Britain, "Verily angels" (*angeli*), he exclaimed: "how lamentable that the Prince of Darkness should be the master of a country containing such a beautiful people! But of what province are they?" He was told that they were Deirians, from Deira, the land of wild deer, between the Tyne and the Humber. "*De irâ!*" said Gregory, "then they must be delivered from the wrath (*de irâ*) of God. And what is the name of their king?" — "*Ælla.*" — "Then *Alleluia* shall be sung in their land." — FREEMAN: *Old English History*, 44.

Gregory then persuaded the Pope to send missionaries to England, of whom he should be one. As they rested on their journey, three days from Rome, a locust jumped on to the book he was reading. "Rightly is it called locust," he said, "because it seems to say to us, *loco sta* (*locusta*), — stay in your place;" and as he spoke, couriers arrived, commanding him to return to Rome.

ANDRÉ GRÉTRY.

[A celebrated composer; born at Liège, 1741; after studying at Rome, settled in Paris, where his operas, especially "Richard Cœur de Lion" acquired great vogue; died 1813.]

Toujours Grétry.

Mme. de Rémusat, after mentioning Napoleon's inability to remember names, and the rude manner in which he asked them of persons he constantly met, relates an anecdote of Grétry, who was in the habit, as member of the Institute, of attending the emperor's Sunday receptions, where Napoleon, perfectly familiar with his face, put week after week his invariable question, "Well, what is your name?" until the composer, tired of giving the same answer, and perhaps piqued at the slight impression he had made, replied at last, impatiently, "Sire, always Grétry." The emperor had no difficulty in recollecting him thereafter. — *Memoirs*, II. 10.

When Sedaine said of the failure of one of Grétry's operas, of which he had written the libretto, "The pear was not ripe," Grétry replied, "That did not prevent its falling" (*Cela ne l'a*

empêchée de tomber) (also to fail, of dramatic pieces); and Rousseau made a similar pun, but in an opposite sense, when Gluck complained that his opera of "Alceste" had failed (*tombée*): "Yes, but from heaven" (*Oui, mais elle est tombée du ciel*).

GUATEMOZIN.

[Son-in-law and successor of Montezuma II., emperor of Mexico; was the last prince of the Aztec line; forced to capitulate, after a brave defence of his capital against the Spaniards, was taken prisoner and tortured by order of Cortez, to compel him to reveal where his treasures were secreted; afterwards accused of inciting his subjects to rebellion, was put to death 1522.]

Am I, then, lying on a bed of roses?

When his companion, the cacique of Tacuba, who was put to torture with him, testified his anguish by his groans, Guatemozin coldly rebuked him by exclaiming, "And do you think I, then, am taking pleasure in my bath?" (*¿Estoi yo en algun deleite, ó baño?*) — PRESCOTT: *Conquest of Mexico*, Bk. VII. chap. i.; he adds in a note, "The literal version is not so poetical as 'the bed of flowers,' into which this exclamation of Guatemozin is usually rendered."

Jugurtha, when thrown into the subterranean dungeon of the Mamertine Prison at Rome (104 B.C.), which was half full of water, exclaimed, "Hercules! How cold is this bath of yours!" — SALLUST: *Jugurtha*, chap. cxxii., note.

FRANÇOIS GUIZOT.

[French statesman and historian; born at Nîmes, Oct. 4, 1787; educated at Geneva; settled in Paris, 1805, and became the leader of the so-called *Doctrinaires*; councillor of state, 1817; lecturer on history at the Sorbonne; deputy, 1830; minister of the interior, of public instruction, and of foreign affairs, under Louis Philippe, until the revolution of 1848 drove him into retirement; died 1874.]

Your anger will not reach the level of my contempt!

In a speech defending his foreign policy in 1842, Guizot was answering the charge that he had subordinated the interests of France to the influence of England, when a scene occurred in the Chamber, and he was apostrophized in vehement language

by the members of the opposition. Looking down upon them from the tribune with his habitual coldness of manner, he remarked, when the storm had spent itself, "*Vos colères n'atteindront pas à la hauteur de mon dédain!*"

France marches at the head of civilization (*La France marche à la tête de la civilisation*).

An expression which has been developed from one of the opening sentences of Guizot's lectures on the Civilization of Europe: "I cannot but regard France as the centre, as the focus, of the civilization of Europe. It would be going too far to say that she has always been, upon every occasion, in advance of other nations; . . . but it must still be allowed, that, whenever France has set forward in the career of civilization, she has sprung forth with new vigor, and has soon come up with, or passed by, all her rivals."

GUSTAVUS ADOLPHUS.

[King of Sweden; born at Stockholm, Dec. 9, 1594; ascended the throne, 1610; gained Livonia and Riga after repelling an invasion by Poland and Russia; undertook the command of the Protestants in the Thirty Years' War, 1630; defeated Tilly at Leipsic and on the Lech, where Tilly was killed; met Wallenstein at Lützen, Nov. 16, 1632, and was mortally wounded early in the day, the Imperialists being, however, compelled to retreat.]

Praying hard is fighting hard.

To his soldiers. To his officers he said, "You may win salvation under my command, but hardly riches."

Defending his attention to trifles, and his intercourse with his men, who without him, like boys in the schoolmaster's absence, would slacken their blows, he said, "Cities are not taken by sitting in tents."

Being found one day by his chaplain reading his Bible, he said: "The Devil is very near at hand to those who (like monarchs) are accountable to none but God for their actions."

His last words, to the Duke of Lauenburg, as a second ball struck him on the field of Lützen, were, "I have enough: save thyself, brother" (*Ich habe genug: rette dich, Bruder*). It may

be doubted whether, in the confusion and agony of the supreme moment, he said, as asserted, "I seal with my blood my religion and the liberties of Germany."

Never was prophecy less fulfilled than that of the Emperor Ferdinand II., who, when he heard that the Protestant monarch was advancing from the extreme north to oppose the Imperialists, declared, "This snow-king will go on melting as he comes south."

HADRIAN.

[Hadrianus Publius Ælius, Roman emperor; born in Rome, A.D. 76; won the favor of Trajan, whom he accompanied in his campaign against the Dacians, and on whose death he was proclaimed emperor, 117; spent most of his reign in journeys through the empire, building walls, as in Britain, and founding cities; died July, 138.]

Scrape on, gentlemen; but you will not scrape acquaintance with me.

To some soldiers in a bath, who were scraping themselves with a potsherd, in imitation of a man to whom the emperor had, the day before, given some money to buy a brush.

NATHAN HALE.

[An American patriot; born in Connecticut, 1755; graduated from Yale College; entered the army, 1775; sent by Washington to penetrate the enemy's lines in Long Island, and procure intelligence, September, 1776; was seized and executed as a spy.]

I only regret that I have but one life to lose for my country.

His last words.

"What pity is it
That we can die but once to save our country!"

ADDISON: *Cato*, IV. 4.

Napoleon said, "Can a few days of life equal the happiness of dying for one's country?"

The last words of Major John André of the British army, who was hanged as a spy, Oct. 2, 1780, for having attempted to conduct secret negotiations with Benedict Arnold for the surrender

of West Point, were, when asked on the scaffold if he had any thing to say: "Nothing but to request you to witness to the world that I die like a brave man."

ROBERT HALL.

[An eloquent Baptist minister; born in Leicestershire, England, 1764; educated at Aberdeen; preached at Cambridge, Leicester, and Bristol; died 1831.]

The battle of Waterloo and its results appeared to me to put back the clock of the world six degrees.

GREGORY: *Life*, note A.

He said of Bishop Watson, "He married public virtue in his early days, but seemed forever afterwards to be quarrelling with his wife." — *Ibid.*

He called John Wesley "the quiescence of turbulence;" because, while he set all in motion, he himself was perfectly calm and phlegmatic.

Of a nervously modest man, Mr. Hall remarked, "Poor Mr. ——— seems to beg pardon of all flesh for being in this world."

To a man who asked him for a glass of brandy and water, he said, "You should ask for liquid fire and distilled damnation." — *Ibid.*

Reviewing Mrs. Hannah More, he called "throwing soft peas against a rock." — *Ibid.*

I keep my nonsense for the fireside, while you publish yours from the pulpit.

To a minister who expressed his surprise at Mr. Hall's frivolous conversation after preaching a serious discourse.

He said of a certain clergyman, "His head is so full of every thing but religion, that one might be tempted to fancy that he has a Sunday soul, which he screws on in due time, and takes off every Monday morning."

When a lady replied, to a request for a subscription, that she would wait and see, Mr. Hall said, "She is watching, not to do good, but to escape from it."

Being told that his animation increased with years, he replied,

"Then I am like touchwood, — the more decayed, the easier fired."

Some one said that the Archbishop of Canterbury's chaplain came into the room to say grace at dinner, and then retired; Mr. Hall remarked, "His grace, not choosing to present his own requests to the King of kings, calls in a deputy to take up his messages."

He called Tom Paine's writings against the Bible, "a mouse nibbling at the wing of an archangel."

When told that it was reported he was about to marry, he replied, "I marry Miss ——! I would as soon marry Beelzebub's eldest daughter, and go home and live with the old folks!"

He called Owen, the geologist, "a valley of dry bones."

A tedious friend visited him at the asylum during a temporary aberration of mind, and asked him what brought him there: "What'll never bring you, sir," replied Hall, — "too much brain, sir; too much brain, sir!"

The only passage in an egotistical clergyman's discourse which Mr. Hall pronounced very fine was "the passage from the pulpit into the vestry."

GEORGE FREDERICK HANDEL.

[Properly Haendel: the distinguished musical composer; born at Halle, in Prussian Saxony, Feb. 24, 1684; composed sonatas at the age of ten; after study in Italy, settled in England, and acted as manager of the new Academy of Music, and of a theatre in which he lost his fortune; devoted himself from 1740 to the production of sacred music, composing the "Messiah," 1741; died 1759, and was buried in Westminster Abbey.]

I did think I did see all heaven before me, and the great God himself.

Of his state of mind during the composition of "The Messiah."

Vy, sir, your Highness plays like a prince.

Being asked by a member of the royal family how he liked his playing on the violoncello. A similar answer was given by Voltaire to the Duc de Villars, who asked him how he played the part of Genghis Khan in the poet's "Orphelin." at Ferney:

"Like a duke and peer." Marat, revolutionist as he was, favored the restoration of their titles to the nobles, because, as he said, "a duke is always a duke" (*un duc est toujours un duc*). He gave that as a reason for sentencing to death the republican Duc d'Orleans (Égalité): whatever he might profess, he would always be a noble. Napoleon said of the desertion of some of his generals after his first abdication, "You see, my dear Gerard, that the blue are always blue, and the white always white."

When Philip of Macedon corrected a musician at a banquet, and discoursed with him concerning notes and instruments, the musician replied, "Far be that dishonor from your majesty, that you should understand these things better than I do." — PLUTARCH: *Apothegms*.

Handel said at a state concert to George III. when a child, "You will take care of my music when I am dead."

HANNIBAL.

[The Carthaginian general; born about 247 B.C.; was taken, when nine years of age, to Spain by his father; became commander-in-chief, 221; invaded Italy, 218, and gained the battle of the Trebia: defeated Flaminius at Lake Trasymene, and Æmilius Paulus and Varro at Cannæ, 216, but wasted his forces at Capua, and made no more offensive movements; evacuated Italy, 203; defeated by Scipio at Zama, 202; retired to Syria, 194, and to Bithynia, 190, where he took poison to escape being delivered to the Romans, 183 B.C.]

I will find a way or make one (*Viam inveniam aut faciam*).

Words attributed to Hannibal, of the passage of the Alps by (it is supposed) the pass of the Little St. Bernard.

After gaining a great victory at Cannæ, his friends urged him to pursue the fugitives, and enter Rome in the confusion of the panic, promising him that he should sup in the Capitol within four days. On his reply that it required deliberation, a Carthaginian named Barca upbraided him, saying, "Hannibal, you know how to gain a victory, but not how to use it." "Occasion," observes Luther, "is a great matter. Terence says well, 'I came in time, which is the chief thing of all.' Julius Cæsar understood occasion: Pompey and Hannibal did not." — *Table Talk*, 818. Pittacus, one of the Seven Wise Men of Greece, to

whom is attributed the maxim, "Seize time by the forelock," used also to say, "Know the fitting moment;" with which the Emperor Charles V., according to Prescott ("Philip II.," Bk. I. chap. ix.), made a partnership, "Myself and the lucky moment."

Plutarch quotes Zonarus to the effect that Hannibal himself acknowledged afterwards his mistake in not following up his victory, and used to cry out, "O Cannæ, Cannæ!" — *Life of Fabius Maximus*, note.

Let me deliver them from the terror with which I inspire them.

When mixing the poison which he always had in readiness, after the demand of Flaminius that he should not be permitted to live longer. The conduct of the Roman is contrasted with that of Scipio Africanus, who met his former antagonist at Ephesus, when Hannibal asserted that Alexander was the greatest general that had ever lived, Pyrrhus the second, and himself the third. Scipio smiled at this, and asked, "But what rank would you have placed yourself in, if I had not conquered you?" "O Scipio," replied the Carthaginian, "then I would not have placed myself the third, but the first." Epaminondas, when called upon to decide between himself, Chabrias, and Iphicrates, replied, "Wait until we are dead." When Maurice of Nassau, second son of William the Silent, and even more distinguished in the field than his father, was asked who was the greatest living general, he replied, "Spinola is the second." (Spinola was an Italian general in the service of Spain: he captured Ostend in 1605, and gained several victories over Maurice from 1621 to 1625.) An Englishman asked Napoleon, at Elba, who was the greatest general of the age, adding, "I think, Wellington;" to which the emperor replied, "He has not yet measured himself against me." Dr. Parr once said, "The first Greek scholar is Porson; the third is Dr. Burney: I leave you to guess who is the second."

RUTHERFORD B. HAYES.

[Born in Delaware County, Ohio, Oct. 4, 1822; brigadier-general in the Civil War; member of Congress, 1864; governor of Ohio three terms; President of the United States, 1877-81; died 1893.]

He serves his party best, who serves the country best.

In his inaugural address, delivered March 5, 1877 (March 4 being Sunday), President Hayes advocated a single presidential term of six years, and said, "The President of the United States, of necessity, owes his election to office to the suffrage and zealous labors of a political party, the members of which cherish with ardor, and regard as of essential importance, the principles of their party organization. But he should strive to be always mindful of the fact, that he serves his party best who serves the country best." (V. POPE: *Iliad*, X., 201.)

HEINRICH HEINE.

[German poet and author; born at Düsseldorf, 1800; published "The Book of Songs," 1827; "Pictures of Travel," 1831; removed to Paris in that year; continued literary composition after the failure of his health in 1848, until his death, February, 1856.]

**When people talk about a wealthy man of my creed,
they call him an Israelite; but if he is poor they call
him a Jew.**

Saying that he knew whether people were talking about rich or poor Hebrews.

**I am afraid you will find me very stupid. The fact is,
Dr. — called upon me this morning, and we ex-
changed our minds.**

Apologizing, just before his death, to Berlioz, for feeling dull after the visit of a tedious German professor.

When his physician, who was examining his chest, asked him if he could *siffler* (which may mean to breathe forcibly or to hiss), "Not even M. Scribe's plays," he replied.

**Thought is the unseen nature, as nature is the unseen
thought.**

This, and the following, are from manuscript papers, containing thoughts noted down as they occurred to him:—

We do not comprehend ruins until we are ourselves in ruin.

The certificate of baptism is the card of admission to European culture.

Junius is the knight-errant of liberty, who fights with closed visor.

Luther shook all Germany to its foundations; but Francis Drake pacified it again, — he gave us the potato.

Rothschild, too, might build a Valhalla, a Pantheon for all the princes who have raised loans from him.

A communist proposes that Rothschild shall share with him his three hundred millions of francs. Rothschild sends him his share, nine sous: "Now, then, let me have peace."

When a king has lost his head, there is no further help for him.

Napoleon was not of that wood of which kings are made: he was of that marble of which gods are formed.

Atheism is the last word of theism (*L'athéisme est le dernier mot du théisme*).

To some one who said he could understand rationalism, but not atheism.

HENRY VIII.

[King of England; born at Greenwich, 1491; ascended the throne, 1509; defeated the Scotch at Flodden Field, 1513; contended for supremacy with Charles V. and Francis I.; declared Supreme Head of the Church, 1531; excommunicated, 1538; died 1547; his sixth wife, Catherine Parr, surviving him.]

He whom I favor wins (*Cui adhæreo ꝑ ræest*).

The motto on his tent in the Field of the Cloth of Gold, a plain near Calais, France, on which Henry met Francis I., and held for nearly three weeks a series of magnificent entertainments, June, 1520.

Get my bill passed by to-morrow, or else to-morrow this head of yours will be off!

To Mr. Edward Montague, a member of the House of Commons, which hesitated to pass a bill dissolving certain monasteries, 1536. The bill passed. On another occasion when the House hesitated in the morning, but proved tractable in the afternoon, he said, "It was well you did, or your heads would have been upon Temple Bar."

Cranmer has got the right sow by the ear.

Giving his decision in favor of Cranmer's opinion concerning the best method of procuring the divorce from Catherine of Aragon. When Sir Robert Walpole was asked how he had overcome Sir Spencer Compton, to whom the king was partial, he replied, "He got the wrong sow by the ear, and I the right." "So vulgar and idiomatic," says Jennings, "are the phrases of English monarchs and ministers." — *Anecdotal History of Parliament*. Heywood's "Proverbs," published the year before Henry VIII.'s death, contains this one; and it is used by Jonson and Colman, and occurs in "Hudibras," II. 3, 580.

HENRY IV.

[King of France and Navarre; founder of the royal house of Bourbon; born at Pau, Dec. 14, 1553; educated by his mother in the Protestant faith; married the sister of Charles IX., and barely escaped the massacre of St. Bartholomew; became king of France, 1589, on the failure of the house of Valois; was opposed by the Duc de Mayenne, over whom he gained the battle of Ivry, 1590; embraced the Catholic religion, 1593; entered Paris, 1594; proclaimed the Edict of Nantes, 1598; encouraged manufactures, agriculture, and learning; assassinated, May 14, 1610.]

I am your king, you are Frenchmen, there are the enemy: let us charge! (*Je suis votre roi, vous êtes Français, voilà l'ennemi, donnons!*)

At Ivry, near Evreux, in North-western France, where, as already mentioned (p. 221), he told his followers to keep his white plume in view.

For many years his inexhaustible spirits had sustained a cause which often looked desperate; and on that day, when told that he had provided no place of retreat, he replied, "There is no other retreat than the field of battle."

To the Comte de Bélin, who had been captured by Henry's light horse, and who, when brought to the camp, looked around for an army, but saw only small parties of soldiers here and there, the king exclaimed with a gay and confident air, "You do not perceive all that I have with me, M. de Bélin, for you do not reckon God and the right on our side." This was similar

to the countersign given by Richard I. at the battle of Gisors, where his troops defeated the French in 1198: "God and my right" (*Dieu et mon droit*), afterwards the motto of the arms of England.

While Mohammed and Abu-Bekir were in a cave near Mecca, before starting on the Hegira to Medina, the latter, contrasting their weakness with the strength of the enemy, which was led by the powerful tribe of Koreish, said, "We are but two." — "No," replied the prophet, "there is a third: it is God himself."

Hang yourself, brave Crillon.

Henry had already, in September, 1589, defeated five times his number at Arques, where he said to an old officer of the Swiss regiment, "Father, keep me a pike here; for I intend to fight at the head of your battalion." While endeavoring to rally his cavalry, he exclaimed to each horseman, man by man, "Cannot I find fifty gentlemen in all France resolute enough to die with their king?" He called out to a colonel whose regiment he was leading to a charge, "Comrade, I have come to die or win honor along with you." It was after this battle that he wrote to his friend Crillon, the Ney of the sixteenth century: "Hang yourself, brave Crillon: we have fought at Arques, and you were not there; but I love you all the same." This letter, which Fournier compares with that of Francis I. after Pavia, gained its celebrity by appearing in a note to Voltaire's "Henriade," VIII. 109; but it had already been printed in Bening's "Bouclier d'Honneur," Avignon, 1616. It was not written from the field of Arques, where Crillon could not have been, as in 1589 he had not joined Henry's party, but from the camp before Amiens, Sept. 20, 1597, an occasion not sufficiently brilliant to serve the purpose of the "Inventor of History," as Mme. du Deffand called Voltaire. The first sentence of the letter to the brave Crillon, as Henry calls him, is, "Hang yourself for not having been near me last Monday, on the finest occasion which ever was, and which may never be again" (*Pendés-vous de n'avoir esté icy près de moy, lundy dernier, à la plus belle occasion qui se soit jamais veue, et qui peut-estre ne se verra jamais*). . . . I hope to be next Thursday in Amiens, where I shall tarry but little, but attempt some undertaking, for which I have the finest army imaginable. It only

lacks the brave Grillon, who will always be welcome." Similar notes are possessed by great families in France, written by Henry to their ancestors; as that to one Manaud de Batz, in which the king says, "Those who obey implicitly their conscience are of my religion; and I am of the religion of all those who are brave and good" (*Ceux qui suyvrent tout droict leur conscience sont de ma religion, et je suis de celle de tous ceux-là quy sont braves et bons*). When about to cut off from Paris its source of provisions, he wrote "as from the saddle-bow:" "I am going to be the good physician of my people, and prescribe a diet which will bring them back to health;" and, in ordering the seizure of five wine-boats coming down the Seine, "Let nothing pass before convalescence: then we will have a feast together" (*Ne leur laissés rien passer avant la convalescence, se sera pour la fester tous ensemble*). — *L'Esprit dans l'Histoire*, chap. xxxv.

The charm which drew men to Henry was a natural one; but he had a maxim which explained his success: "Men catch more flies with a spoonful of honey than with twenty tons of vinegar" (*On prend plus de mouches avec une cuillerée de miel qu'avec vingt tonneaux de vinaigre*). This has also been attributed to St. Francis de Sales.

Henry's unconventional manner, which, later on, assumed a bluntness bordering on rudeness, is shown by his willingness to find a place of refuge, without the protection which his attendants thought necessary: "Who ever heard," he said, "of a king dying in a hovel?"

I am going to take the perilous leap.

Voltaire, when seized with a hemorrhage a few weeks before his death, said, "Like my Henry IV., to-day I take the perilous leap;" alluding to the words of the king to Gabrielle d'Estrées on the eve of his reception into the Catholic Church, "*C'est demain, ma belle amie, que je fais le saut périlleux.*"

Watkins says that Hobbes, the metaphysician, was very much afraid of death, which he called "taking a leap in the dark;" and his last words were, "I am going to take a great leap into obscurity." — *Anecdotes of Men of Learning and Genius*.

The Earl of Derby said in the House of Lords, Aug. 6, 1867, on the third reading of Disraeli's Reform Bill, "No doubt, we

are making a great experiment, and 'taking a leap in the dark.'" The expression is given as the translation of the last words attributed to Rabelais, "*Je m'en vay chercher un grand Peut-estre*" (literally: I am going in search of a great Perhaps).

As a reason for taking this leap, we have the celebrated *mot*: "Paris is worth a mass" (*Paris vaut une messe*; or, *La couronne vaut bien une messe*). "In whatever form it may be given," it is, says Fournier, "a very impudent expression. If it had occurred to Henry, when he resolved to abjure his religion in order to make his entrance to Paris and to the throne smoother, he was too shrewd to give utterance to it." Fournier, therefore, subscribes to the theory that when Henry IV. asked the Baron de Rosny (Sully), why he did not go to mass like himself, the Protestant courtier replied, "Sire, the crown is well worth a mass."

The king said to the Catholic clergy in 1591, when he was urging them to be patient while he restored the prosperity of the Church, "Paris was not built in a day." The proverb, "Rome was not built in a day," is common to many languages.

When at last he entered the capital, which had taken sides with the League against him, and of which he had said during the siege, "I had rather conquer my foes by kindness than by arms," it was with difficulty that he could make his way through the streets. The guards would have kept back the people who crowded around him, rejoiced that their sufferings were over: Henry, however, forbade it, saying, "They are starving to see a king." He had refused to expose them to the fury of his army: "Paris," he said, "must not become a graveyard;" but even without the horrors of an assault, their condition extorted the comment, "Poor people, how they must have been tyrannized over!"

Hannibal had dined.

The pomps and parades of royalty had no charms for King Henry IV. Many of his replies to wearisome provincial orators may have been invented by the ingenious historiographers, who have fastened their own fancies to his name. Thus, when a deputation from Marseilles began an address: "Hannibal leaving Carthage" — The king interrupted them by saying, "Hannibal

leaving Carthage, had dined, and I am going to do the same." To a tiresome deputy who said that the new Louvre lacked nothing but completion, the king replied, "Very well: it will be the same with your speech." To an address beginning: "Very high, puissant, and glorious monarch!" — "Add, very weary!" said Henry. Once, however, he received as good as he gave; for, threatening the Spanish ambassador that if he were provoked, "he would breakfast at Milan, and dine at Naples," then in possession of Spain, the minister added, "And your majesty may perhaps arrive in Sicily for vespers," alluding to the Sicilian Vespers, or the massacre of eight thousand Frenchmen in Sicily, beginning at Palermo, on Easter Monday, 1282.

Two sayings date from this event, the popular but incorrect version of which Verdi followed in his "Sicilian Vespers." Peter III., of Aragon, asserted a claim to Sicily by marriage, in which he was supported by the Pope, who gave him a secret deed of gift of the fiefs of St. Peter, including the territory in question. His interest was promoted by the massacre, of the preparations for which he said, "I would cut off my left hand, if it were conscious of the intentions of the right." His rival, Charles of Anjou, when informed of the Sicilian Vespers, by which his power in that island was overthrown, exclaimed, "O God, if thou hast decreed to humble me, grant me a gentle and gradual descent from the pinnacle of greatness!"

If God shall grant me the ordinary term of life, I hope to see France in such a condition that every peasant shall have a fowl in his pot on Sunday (*Je veux que le dimanche chaque paysan ait la poule au pot*).

The well-known wish of the king, to accomplish which he endeavored to amend the financial state of France, which had been reduced to a condition resembling that under the later Bourbons, by long internal wars, and the mismanagement and greed of the Council of Finance. In his efforts to this end he was supported by the Duc de Sully, one of the purest men of his time. Not only was the minister interested in the material welfare of the country, but he exercised a wise personal influence over his royal master. The king had drawn up in favor of Henriette d'Entragues a written promise of marriage, which he

showed to Sully. The honest minister tore up the document in the king's presence. "I believe you are mad," exclaimed Henry with an oath. "True, sire, I am," replied Sully; "but would to God I were the only madman in France!" To Henriette, excusing himself, the king said, "Know, woman, that a minister like Sully must be dearer to me than even such a friend as you."

Sully was sent to negotiate with the pedantic and timid James I. of England, after the death of Elizabeth had put the Protestants of the Low Countries in jeopardy. James, however, abandoned them for an alliance with Spain; which caused Henry to call him "the wisest fool in Christendom," and Sully to designate him as "the wisest of the idiots of Europe." The following verse indicates the feeling of the time towards "King Elizabeth and Queen James:"—

"Rex fuit Elizabeth, et nunc regina Jacobus,
Error naturæ sic in utroque fuit."

Who has not heard of Sully's finding the king riding a stick with his children on his back, and of Henry's asking him if he had children at home? upon his answering in the negative, the king said, "Tell nobody until you are a father yourself." But this story is told by Plutarch of Agesilaus the Great, king of Sparta, in exactly the same terms. — *Laconic Apothegms*.

Sully appeared but seldom at the frivolous court of Louis XIII., Henry's successor. On one occasion, however, when the king had sent for him, and the courtiers made sport of his old-fashioned dress, the aged minister said, "Sire, when your father did me the honor to call me, he dismissed his fools."

If I perish, my last thought but one shall be given to thee, my last to God.

To Gabrielle d'Estrées, when expecting a battle. At another time, when she expressed her surprise that he should promise the Notables at Rouen to be governed by their advice (*se mettre en tutelle*), he exclaimed, "It is true, but *ventre saint gris!* I understand it with my sword at my side!" (*Je l'entends avec mon épée au côté!*)

That variety is the spice of love as well as of life, we know from the famous moral which Henry drew after offering his

father-confessor successive courses of partridge during an entire dinner, until he called from him the sorrowful exclamation of "*Toujours perdrix!*"

PATRICK HENRY.

[An American orator; born in Hanover County, Virginia, 1736; after engaging unsuccessfully in farming and business, and remaining several years in obscurity as a country lawyer, he was elected to the House of Burgesses in 1765; delegate to the Continental Congress, 1774; governor of Virginia, 1776-79, 1784-85; died June 6, 1799.]

If this be treason, make the most of it.

In a speech in the Virginia House of Burgesses, upon a series of resolutions which he offered against the Stamp Act. "It was in the midst of this magnificent debate," says his biographer, "while he was descanting on the tyranny of the obnoxious act, that he exclaimed in a voice of thunder, and with the look of a god, 'Cæsar had his Brutus, Charles the First his Cromwell, and George the Third'— 'Treason!' cried the speaker. 'Treason, treason!' echoed from every part of the House. It was one of those trying moments, which are so decisive of character. He faltered not an instant; but rising to a loftier altitude, and fixing on the speaker an eye of the most determined fire, he finished his sentence with the firmest emphasis, 'may profit by their example. If this be treason, make the most of it.'"—WIRT: *Life*. His resolutions passed the House by a small majority.

Patrick Henry closed a speech in the Virginia Convention, March, 1775, in favor of a resolution "that the colony be immediately put in a state of defence," by asking, "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, almighty God! I know not what course others may take; but as for me, give me liberty, or give me death!"

THEODORE EDWARD HOOK.

[A witty journalist and author; born in London, 1788; appointed by the prince regent secretary of the Mauritius; on his return edited newspapers; died 1841.]

You appear to have emptied your wine-cellar into your bookseller.

To a man who made his publisher drunk at dinner.

When some one spoke of a three-hours' monologue of Coleridge, occasioned by seeing two soldiers seated by the wayside, "Thank Heaven," said Hook, "that he did not see a regiment! as in that case he never would have stopped."

W. J. Thoms wrote in "The Nineteenth Century," December, 1881, that, asking Hook what sort of a looking man the dramatist and author Planché was, "Short and bald," he replied: "he used to cut his hair, but now his hair has cut him."

VICTOR HUGO.

[Vicomte Victor Marie Hugo, the French poet and novelist; born at Besançon, Feb. 26, 1802; published his first poems, 1822; became chief of the Romantic School by the production of his dramas between 1830-32; published "Notre Dame de Paris," 1831; "Les Misérables," 1862; admitted to the Academy, 1841; peer of France, 1845; member of the Constituent Assembly after the Revolution of 1848, with which he heartily sympathized; banished by Napoleon after the *coup d'état* of 1851, and returned to France the day after Sedan, Sept. 5, 1870; member of the Assembly; senator; died May 22, 1885.]

Kings are for nations in their swaddling clothes: France has attained her majority.

The Revolution of 1848 arrayed Victor Hugo, son of a Vendean mother, and the schoolmate of the Orleans princes, on the side of democracy. The unfavorable reception his dramas, painting boldly the vices of kings, had met from the liberal government of Louis Philippe, prepared him to advocate still larger liberties. When "Le Roi s'amuse" was proscribed on the ground of immorality, in 1832, Hugo said to the Tribunal of Commerce, to which he appealed, "To-day I am banished from the theatre, to-morrow I shall be banished from the country. To-day I am gagged, to-morrow I shall be transported. To-day it is literature that is in a state of siege, to-morrow it will be the city." Accordingly he declared as a republican in the Assembly, 1851, "A republic may be called the climate of civilization;" and again, "I wish liberty to all, as I wish light to all."

Because we have had Napoleon the Great, must we have Napoleon the Little?

A short time before the *coup d'état*, the Prince-President, paying a visit to the poet, said, "There are two men whom a lofty ambition might propose to itself as models, — Napoleon and Washington. . . . I am not a great man, I cannot copy Napoleon; but I am an honest man, I shall imitate Washington." In a sitting of the Chamber, July 17, 1851, Victor Hugo said in a speech on the proposed revision of the Constitution. "What means the prolongation of the powers of the president? It means the consulate for life. Where does a life-consulate lead? To the empire." After speaking of the heroes of French history, ending with Napoleon I., whom his nephew despaired of imitating, he hurled at the president this thunderbolt: "You wish, even *you*, to pick up the crown and sceptre after him, as he picked them up, — he, Napoleon, after Charlemagne, — and to take in your puny hands this sceptre of Titans, this sword of giants! Why? For what purpose? What! After Augustus, Augustulus! What! Because we have had Napoleon the Great, must we have Napoleon the Little?" — BARBOU: *Life*. Kossuth was briefer: "Copies never succeed." It is not surprising that the Duc de Morny, Louis Napoleon's right hand in the *coup d'état*, wrote to his agents on the 3d of December: "If you arrest Victor Hugo, do what you will with him."

Victor Hugo sought refuge in Brussels, which being denied him, he retired to the island of Jersey. But even there he continued his war upon the Second Empire. Sir Robert Peel having asked in the House of Commons if an "end could not be put to the fooleries of strangers who had found asylum in Great Britain," the banished poet hurled another bolt at the emperor, whom he summoned to meet him at the bar of truth and justice. "M. Bonaparte is right," he said: "there is a personal quarrel between him and me, — the old personal quarrel of the judge on his bench and the accused at his bar."

I am only a proscribed man: you are only a minister.

While in Jersey, he interested himself in a man condemned in Guernsey to be hanged; and, other applications having failed,

he addressed a letter to Lord Palmerston, in which he said, "We inhabit, you and I, sir, the infinitely little. I am only a proscribed man: you are only a minister. I am ashes: you are dust. Sir, keep your frivolities for earth: do not offer them to eternity."

He interceded in like manner for the life of John Brown, in "A Word concerning John Brown, to Virginia, Dec. 2, 1859." Of this appeal Wendell Phillips made the following use in Faneuil Hall, Boston, Dec. 21, 1860: "You may name Seward in Munich or Vienna, in Pesth or in Naples, and vacant eyes will ask you, 'Who is he?' But all Europe, the leaders and masses, spoke by the lips of Victor Hugo when he said, 'The death of Brown is more than Cain killing Abel: it is Washington slaying Spartacus.'"

In an address upon the abolition of the death-penalty in Geneva, Nov. 17, 1862, Hugo said of Belgium, Switzerland, etc., "There is no such thing as a small country. The greatness of a people is no more affected by the number of its inhabitants than the greatness of an individual is measured by his height;" and again, "Whoever presents a great example is great."

Citizens, I said, "On the day when the republic returns, I shall return." Here I am!

The first words of the brief speech he made at the Northern railway-station, on arriving in Paris the day after the fall of the empire in 1870. He ended it with, "It is through fraternity that liberty is saved." He accordingly first addressed himself to an appeal to the German army to spare Paris: "There has been an Athens, there has been a Rome, and there is a Paris. Paris is nothing but an immense hospitality." (The Abbé Galiani called it "the café of Europe.") Victor Hugo then declares that Paris, if attacked, will defend herself. "As for me, an old man, I shall be without arms. It will be enough for me to be with the people who die! I pity you for being with the people who kill."

Later on, he would have spared the leaders of the Commune; saying at Brussels, where they were denied domicile, "If I were Jesus Christ, I would save Judas."

Addressing a meeting of workingmen he said, "Labor is life;

thought is light;" and again, "To mount from a workshop to a palace is rare and beautiful, so you think: to mount from error to truth is more rare and more beautiful."

He is the author, in a speech, of the oft-quoted *mot*, "Forty is the old age of youth, fifty is the youth of old age."

A happy compliment was paid the poet by the Emperor of Brazil, Dom Pedro II., in his visit to Paris in 1877. Taking Victor Hugo by the hand, he said, "Re-assure me, M. Hugo: I am somewhat timid."

JOHN HUSS.

[A reformer of the Church; born in Southern Bohemia, 1373; advocated at Prague the doctrines of Wycliffe; condemned the sale of indulgences, 1412; excommunicated the next year; cited before the council of Constance, and provided with a safe-conduct by the Emperor Sigismund, he adhered to his opinions, and was burned at the stake, July 6, 1415.]

You are now going to burn a goose; but in a century you will have a swan, whom you can neither roast nor boil.

At the stake, "Huss" signifying "goose" in Bohemian: he referred to Martin Luther, who followed him a century later, and had a *swan* for his arms. (V. Addenda.)

The exclamation, "*sancta simplicitas*" (sacred simplicity), called forth from the dying reformer as he saw a child bringing up his stick in ignorant imitation of the servants of the council who were heaping the fagots around him, was first applied in the Latin continuation by Rufinus of "The History of the Church," by Eusebius, to the victory of a simple confessor of the faith, over the hitherto invincible philosophers of the Arian faction.

ANDREW JACKSON.

[An American general and statesman; born in North Carolina, March 15, 1767; began the practice of law in Nashville, Tenn., 1788; representative to Congress, 1796; senator, 1797; judge of the Supreme Court of Tennessee, 1798-1804; defended New Orleans against the British, 1815; served in the Creek and Seminole wars; governor of Florida, 1821; United-States senator, 1823; President of the United States, 1829-1837; suppressed nullification, 1832; died June 8, 1845.]

Our federal Union, it must be preserved.

At a banquet at Washington, on Jefferson's birthday, April 30, 1830. When the regular toasts which savored of the doctrine of nullification had been given, the President was called upon for a volunteer sentiment, and gave what was thought to be an impromptu, but what had in reality been prepared with deliberation. It electrified the country, and became a watchword.

When asked in his last illness by Dr. Edgar what he would have done, had Calhoun and his followers persisted in their attempt of nullification, he answered, "Hung them, sir, as high as Haman! They should have been a terror to traitors to all time, and posterity would have pronounced it the best act of my life." "As he said these words," says his biographer Parton, "he half rose in bed, and all the old fire glowed in his eyes again."

JAMES I.

[King of England, and Sixth of Scotland; son of Mary, Queen of Scots, and Lord Darnley; born in Edinburgh, June, 1566; crowned king of Scotland, and placed under a regency, 1567; became king of England, 1603, and continued for a time the foreign policy of his predecessor Elizabeth, until he finally sacrificed his son-in-law, the Elector Frederick, and Raleigh, to conciliate Spain; wrote books of pedantic learning; ordered the translation of the Bible; died March, 1625.]

Steanie, Steanie, those who live in glass housen
should be carefu' how they fling stones.

To his favorite, the Duke of Buckingham, who complained of a mob breaking his glass windows, which were then a luxury.

The de'il i' my saul, sirrah, an you be not quiet I'll
send you to the five hundred kings in the House of
Commons: they'll quickly tame ye.

To his horse, when unruly. The approaching conflict between the Commons and the Sovereign is discernible in so slight an anecdote as this.

On one occasion, having made a declaration to Parliament, he added, "I have now given you a clear mirror of my mind: use

it therefore like a mirror, and take heed how you let it fall, or how you soil it with your wrath." Of a demand of the House of Commons in 1621 to debate, make laws, and redress grievances, the king answered, "I will govern according to the common weal, but not according to the common will."

When some of his subjects in an address prayed that his Majesty might live as long as the sun, moon, and stars endured, "Faith, maun," replied James, "if I do, my son must then reign by candle-light."

He was a bold man who first swallowed an oyster.

JAMES II.

[King of England; born in London, 1633; escaped from the Parliamentarians, 1648, and remained on the Continent until the Restoration; commanded the English fleet against the Dutch, 1664-72; declared himself a Roman Catholic; ascended the throne, 1685; endeavored to fasten the Catholic religion upon England, and persecuted Protestants, until, abandoned by the nobility and gentry, he left England on the approach of William of Orange; after an unsuccessful attempt in Ireland, lived in France until his death, September, 1701.]

I will lose all, or win all.

To the Spanish ambassador, who counselled moderation after the trial of the Seven Bishops, June, 1688. That he preferred to lose all, did not impress favorably even those among whom he spent the remainder of his life. Thus Le Tellier, the worldly and luxurious Archbishop of Rheims, who thought that "no man could be honest who had not ten thousand livres a year," failed to find a martyr in James. "The simpleton," he said, "has given up three kingdoms for a mass" (*voilà un bonhomme qui a quitté trois royaumes pour une messe*).

That James may have had some fear of his attempt to convict the bishops, would appear from his question, "Do you call that nothing?" when told that a noise in the streets was nothing but the people cheering the popular prelates on their acquittal. He was urged to this step by the mistaken idea that "indulgence ruined my father;" and the erroneous impression he entertained of his position is seen by his question to the Duke of Somerset,

who said he could not obey him in introducing the Pope's nuncio without breaking the law: "Do you not know that I am above the law?" It was as little true as that Sigismund was above grammar (*v. p. 231*).

When the crisis came, he was not without coolness. He was sitting for his portrait as a present to Pepys, when word was brought of the landing of William of Orange. "Go on, Kneller," he said to the artist, "and finish your work: I wish not to disappoint my friend Pepys." A cry of nature escaped him, however, when told that his daughter Anne, as well as Mary, was on the side of William: "God help me, my very children have forsaken me!"

Years afterwards, when witnessing the battle of La Hogue, May 19, 1692, where his late subjects were arrayed against himself and France, he showed that "blood is thicker than water" by exclaiming, "How they fight, my brave Englishmen!"

The Earl of Rochester drew a happy distinction between the royal brothers: "Charles could see things if he would: the Duke [James] would see things if he could."

THOMAS JEFFERSON.

[Born at Shadwell, Va., April 2, 1743; member of the House of Burgesses, 1769; of the Continental Congress, 1775; of the Committee to draught the Declaration of Independence; governor of Virginia, 1779-81; in Congress, 1783; minister to France, 1785, where he published his "Notes on Virginia;" Secretary of State under Washington, and leader of the Republican party; Vice-President under Adams; President of the United States, 1801-1809; purchased Louisiana, 1803; founded the University of Virginia, 1819; died July 4, 1826.]

We are all Federalists, we are all Republicans.

When both parties in the country supported internal improvements. Thus Napoleon, when First Consul, said, "Let there be no more Jacobins, nor moderates, nor royalists: let all be Frenchmen!"

In his first inaugural address, Jefferson declared that "error of opinion may be tolerated where reason is left free to combat it;" and declared himself in his declaration of principles in favor of "equal and exact justice to all men, of whatever

state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none."

Few die, and none resign.

In a letter to a committee of the merchants of New Haven, 1801, he asked, "If a due participation of office is a matter of right, how are vacancies to be obtained? Those by death are few: by resignation, none." There would seem, then, to be no other course but a system of removal and rotation; the germ of the idea expressed so epigrammatically by William L. Marcy, of New York, in the United-States Senate, January, 1832, in speaking of his constituents, who "see nothing wrong in the rule, to the victors belong the spoils of the enemy."

Certain characteristics of Jefferson declare themselves in some less famous sayings. His modesty prompted the reply to the remark of Comte de Vergennes, "You replace Mr. Franklin," on his appearance at the court of Louis XVI.: "I succeed him: no one could replace him." His courtesy is indicated by the reproof he gave his grandson, who did not return a negro's bow: "Do you permit a negro to be more of a gentleman than yourself?" Thus Burke said to a young man who treated the respectful salutation of a servant contemptuously, "Never permit yourself to be outdone in courtesy by your inferiors."

He wrote to his daughter Martha from France, May 5, 1787: "No person will have occasion to complain of the want of time who never loses any."

His last words were, "I resign my soul to God, and my daughter to my country." Among his papers was found the political watchword, "Resistance to tyrants is obedience to God," which, if intended as an epitaph upon his tomb, was replaced by the following, composed also by himself: "Here was buried Thomas Jefferson, Author of the Declaration of Independence, of the Statute of Virginia for religious freedom, and Father of the University of Virginia."

JOSEPH JEKYLL.

[A witty English barrister; born about 1752; member of Parliament, and solicitor-general to the Prince of Wales, 1805; died 1837.]

The farther I go west, the more convinced I am that the Wise Men came from the East.

Quoted by Sydney Smith. When some one said that a deceased attorney left but few effects, "It could scarcely be otherwise," remarked Jekyll: "he had so very few causes."

Of Lady Cork, the friend of Dr. Johnson and the *literati*, who wore an enormous plume at one of her receptions, Jekyll said she was "exactly a shuttlecock, — all *Cork* and feathers."

DOUGLAS JERROLD.

[A humorist, journalist, and dramatic writer; born in London, 1803; wrote his first play, 1824; a popular contributor to "Punch," and the editor of several magazines and newspapers; died 1857.]

There's egotism!

When a gentleman exclaimed at supper, "Sheep's-heads forever!" To a man who told him he had dined on calf's-tail soup, "Extremes meet," suggested Jerrold.

Of a young artist whose talent was said to be mediocre, he said, "It is the very worst *ochre* an artist can set to work with."

When told by an uninteresting man in company that a certain air always carried him away, "Can nobody whistle it?" asked Jerrold.

An intoxicated young man asked him the way to the "Judge and Jury:" "Keep on as you are, and you are sure to overtake them," was the answer.

When a conceited literary man, on being introduced to him, said they were rowing in the same boat; "But not with the same sculls," remarked Jerrold.

Put me down for one of the noughts.

When told that "a four and two noughts" would put a needy acquaintance on his feet again.

To some one who said that the name of a certain Scotch writer would be handed down to posterity, "I quite agree with you," said Jerrold, "that he should have an itch in the temple of fame." Thackeray once said to him, "I hear you said 'The Virginians was the worst book I ever wrote.'" "I said it was the worst

book *anybody* ever wrote," was the candid reply. Meeting a prosy old fellow in Regent Street, who struck an attitude, and said, "Jerrold, my dear boy, what is going on?" — "I am," replied the latter, and instantly shot past him.

When Dibdin asked him if he had sufficient confidence in him to lend him a guinea, "Oh, yes!" he replied, "I have the confidence, but I have not the guinea."

Some men can never relish the full moon out of respect for that venerable institution, the old one.

His definition of dogmatism was "puppyism full grown."

The good effect, as figures in the landscape, of passengers over a footpath in his grounds, was observed: "I have no objection to passengers," he replied, "provided they pass." Sir Boyle Roche was "on more hospitable thought intent," when he said to a friend, with characteristic infelicity, "If you ever come within a mile of my place, I heartily hope you'll stop there."

When an actor asked him if he called a man kind who remitted nothing to his family when away, "Unremitting kindness," was the answer.

On passing in a graveyard the extremely laudatory epitaph of a cook upon his wife, "Mock turtle," was Jerrold's comment.

When a clergyman expressed the opinion that the real evil of modern times was the surplus population, "Or the *surplice* population," Jerrold added.

My dear Mr. Pepper, how glad you must be to see all your friends mustered!

At Mr. Pepper's party.

Of a man who had left the stage, and turned wine-merchant, "I am told," said Jerrold, "that his wine off the stage is better than his whine on it."

"His friendships are so warm that he no sooner takes them up than he puts them down again," he said of a man celebrated for the intensity and brevity of his attachments.

A tall man dancing at a ball with a very short lady, he called "the mile dancing with the milestone."

"Self-defence is the clearest of all laws," he said; "and for this reason, — the lawyers didn't make it."

JOHN II.

[King of France, 1350; defeated by Edward the Black Prince at Poitiers, Sept. 19, 1356; made prisoner and carried to England, where he remained in honorable captivity until 1360, but, finding on his return to France much opposition to the terms of peace he had made with Edward III., he again visited England, where he died, 1364.]

If good faith were banished from the rest of the world, it should be found in the mouth of kings (*Si la bonne foi était bannie du reste du monde, il fallait qu'on la trouvât dans la bouche des rois*).

The answer he gave his council, when dissuaded from returning to England after the escape of his son, the Duc d'Anjou, whom Edward III. held as a hostage. Froissart, however, gives an entirely different answer, — that he had found the king of England, the queen, and their children, so courteous and honorable, that he trusted entirely to their loyalty. According to another version, King John returned in order to see again the beautiful Countess of Salisbury; and the last stone is thrown at this discredited *mot* by attributing it, in nearly similar terms, to another royal captive, Francis I., that "If fidelity were lost, it should be found in the heart of a king." — *L'Esprit dans l'Histoire*, 113, note.

SAMUEL JOHNSON.

[Born in Lichfield, England, Sept. 18, 1709; educated at Oxford; removed to London, 1737; commenced "The English Dictionary," 1747; "The Rambler," 1749; finished "The Lives of the Poets," 1781; died Dec. 13, 1784.]

An Athenian blockhead is the worst of all blockheads.

Overheard, while a student of Pembroke College, uttering this soliloquy: "Well, I have a mind to see what is done in other places of learning. I'll go and visit the universities abroad. I'll go to France and Italy. I'll go to Padua. And I'll mind my business. For an *Athenian* blockhead is the worst of all blockheads;" that a scholar who is a blockhead is the worst of all, because he has no excuse. — BOSWELL: *Life*, 1729, and note.

When Johnson had finished part of his tragedy of "Irene,"

he read it to Mr. Walmesley, who, complaining that he had already brought his heroine into great distress, asked him, "How can you contrive to plunge her into deeper calamity?" Johnson, in sly allusion to the supposed oppressive proceedings of the court of which Mr. Walmesley was registrar, replied, "Sir, I can put her into the Spiritual Court!" — BOSWELL: *Life*, 1736

Thy body is all vice, and thy mind all virtue.

Of his friend, the gay and dissipated Topham Beauclerk, who did not seem to relish the compliment: Johnson therefore added, "Nay, sir, Alexander the Great, marching in triumph into Babylon, could not have desired to have more said of him." It was Beauclerk, who, when Goldsmith, by profession a physician, said that he was going to give up prescribing for his friends, approved of it: "When you undertake to kill, let it be only your enemies." At another time, Beauclerk and Langton, having sat up until three in the morning, roused Johnson, who went out with them into Covent Garden, and from there to Billingsgate, where Langton deserted them, being engaged to breakfast with some young ladies: Johnson scolded him for "leaving his social friends to go and sit with a set of wretched, un-idead girls."

I am glad that he thanks God for any thing.

When told that Mr. Andrew Millar, the publisher of the Dictionary, said to the messenger who carried him the last sheet, "Thank God I have done with him!"

Millar, though no great judge of books himself, had for his friends very able men, who advised him in the purchase of copyright, in consequence of which he gained a large fortune. "I respect Millar," said Johnson: "he has raised the price of literature."

A good hater.

Dr. Johnson said of one of his friends, "Dean Bathurst was a man to my very heart's content: he hated a fool, and he hated a rogue, and he hated a Whig; he was a very good *hater*."

Of a man who died in Jamaica, Johnson said, "He will not, whither he has now gone, find much difference either in the climate or the company." — PROZZI: *Johnsoniana*.

If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendship *in constant repair*.

To Sir Joshua Reynolds. And again, "The more a man extends and varies his acquaintance, the better."

"No man will be a sailor," he said, "who has contrivance enough to get himself into a jail; for being on a ship is being in a jail, with the chance of being drowned;" and at another time, "A man in a jail has more room, better food, and commonly better company."

The noblest prospect which a Scotchman ever sees is the highroad that leads him to England.

The Rev. Mr. Ogilvie, a Scotch poet, meeting Johnson for the first time, unfortunately chose the topic of his own country, and remarked that Scotland had a great many noble wild prospects. Johnson thereupon "tossed him," as Boswell called it, as follows: "I believe, sir, you have a great many. Norway, too, has noble wild prospects, and Lapland is remarkable for prodigious noble wild prospects. But, sir, let me tell you, the noblest prospect which a Scotchman ever sees is the highroad that leads him to England!"

Lord Eldon's answer to Boswell, who asked him to define taste, may be quoted here: "Taste, according to my definition, is the judgment you manifested when you determined to leave Scotland and come to the South."

When Boswell, on being introduced to Johnson as "from Scotland," knowing the lexicographer's dislike of that country, said apologetically, "I do indeed come from Scotland, but I cannot help it," Johnson replied, "That, sir, I find, is what a very great many of your countrymen cannot help."

Johnson said he had lately (1768) been a long while at Lichfield, but had grown very weary before he left it. Boswell wondered at that, as it was his native place. "Why," retorted the doctor, "so is Scotland *your* native place." His prejudice against that country appeared to his biographer remarkably strong at that time, although his invectives were rather said in pleasantry than earnest. Of Scotch literature he remarked, "Sir, you have

learned a little from us, and think yourselves very great men. Hume would never have written history, had not Voltaire written it before him. He is an echo of Voltaire." At another time Boswell said he had been in the humor of wishing to retire to a desert; to which Johnson replied, "Sir, you have desert enough in Scotland." Boswell having said that England was indebted to Scotland for her gardeners, "It is because," replied Johnson, "good gardening is much more necessary amongst you than with us, which makes so many of your people learn it. It is *all* gardening with you. Pray, now, are you ever able to bring the *sloe* to perfection?"

Much may be made of a Scotchman, if he be caught young.

He would not allow any credit to Scotland for giving birth to Lord Mansfield, for he was educated in England. "Much," said Johnson, "may be made of a Scotchman, if he be caught young."

When, after the publication of the "Tour to the Hebrides," an Irish friend expressed an apprehension, that, if Johnson visited Ireland, he might treat the people of that country more unfavorably than he had done the Scotch, he replied, "Sir, you have no reason to be afraid of me. The Irish are not in a conspiracy to cheat the world by false representations of the merits of their countrymen. No, sir, the Irish are a *fair* people: they never speak well of one another." — BOSWELL: *Life*, 1775.

On the memorable occasion of the meeting of Dr. Johnson and John Wilkes at dinner, Mr. Arthur Lee spoke of some Scotchmen who had taken possession of a barren part of America, and wondered why they should choose it. Said the doctor, "Why, sir, all barrenness is comparative. The *Scotch* would not know it to be barren." Boswell asked him if he did not see meat and drink enough in Scotland, when he visited it. "Why, yes, sir: meat and drink enough to give the inhabitants sufficient strength to run away from home." After dinner, some one said, "Poor England is lost!" Johnson made "the strong and pointed reply, alluding to Lord Bute's influence, 'Sir, it is not so much to be lamented that Old England is lost, as that the Scotch have found it.'" — *Ibid.*, 1776.

When Mrs. Thrale expressed a desire to see Scotland, John

son told her that seeing Scotland was only seeing a worse England: "It is seeing the flower gradually fade away to the naked stalk."

He would not have said of Buchanan, the historian, had he been an Englishman, what he did say of him as a Scotchman, that "he was the only man of genius his country ever produced." Johnson admitted to Boswell that he could not trace the cause of his antipathy to the Scotch; and, when told that it was thought to come from the fact that they sold Charles I., he confessed that it was a very good reason. — *Ibid.*, 1783.

Boswell stated that a beggar starving in Scotland was an impossibility; to which Johnson replied, "That does not arise from the want of beggars, but from the impossibility of starving a Scotchman." "It is to no purpose to tell me," he said, "that eggs are a penny a dozen in the Highlands: that is not because eggs are many, but because pence are few;" and of their learning, "It is like bread in a besieged town: every man gets a little, but no man gets a full meal." His definition of "oats" was one of the curiosities of the Dictionary: "A grain which in England is generally given to horses, but in Scotland supports the people."

Sydney Smith said, "It takes a surgical operation to get a joke well into a Scotch understanding."

Sir, I perceive you are a vile Whig.

To Sir Adam Ferguson, who maintained that it was important to keep up a spirit of liberty in a people, so as to preserve a balance against the crown. — *Ibid.*, 1772. Johnson also said, in 1778, "The first Whig was the Devil." "A Jacobite," he remarked, "is neither an Atheist nor a Deist; which could not be said of a Whig, for Whiggism is a negation of all principle." "The notion of liberty," he once declared, "amuses the people of England, and helps to keep off the *tedium vitæ*. When a butcher tells you that *his heart bleeds for his country*, he has in fact no uneasy feeling." However, in a discussion with Goldsmith upon the maxim that "The king can do no wrong," Johnson asserted that redress was always to be had against oppression by punishing the immediate agents, and that it is better that a nation should have a supreme legislative power, even if it be at

times abused ; adding, "If the abuse be enormous, Nature will rise up, and, claiming her original rights, overturn a corrupt political system," — an evidence, Boswell claimed, of his "dignified spirit of freedom."

All Christians, whether Papists or Protestants, agree in the essential articles ; and their differences are trivial, and rather political than religious.

He said, however, "A man who is converted from Protestantism to Popery may be sincere : he parts with nothing ; he is only superadding to that he already had. But a convert from Popery to Protestantism gives up so much of what he has held as sacred as any thing that he retains, there is so much laceration of mind in such a conversion, that it can hardly be called sincere and lasting."

"The morality of an action," he declared, "depends upon the motive upon which we act. If I fling half a crown to a beggar, with intention to break his head, and he picks it up, and buys victuals with it, the physical effect is good ; but, with respect to me, the action is very wrong."

No money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people ; and a wife is pleased that she is dressed.

When he leaves our house, let us count our spoons.

Of a man who claimed there was no distinction between virtue and vice.

There is nothing, sir, too little for so little a creature as man.

To Boswell, who was afraid he put into his journal too many little incidents.

Pity is not natural to man. Children are always cruel. Savages are always cruel.

Attack is the re-action : I never think I have hit hard unless it rebounds.

There is nothing more likely to betray a man into absurdity than condescension,—when he seems to suppose his understanding too powerful for his company.

Sir John Millicent was asked how he conformed himself to his brother justices: “I have no way,” he replied, “but to drink myself down to the capacity of the bench.” So Serjeant Wilkins drank stout in the middle of the day, “to fuddle his brain to the standard of a British jury.”

You may abuse a tragedy, though you cannot write one. You may scold a carpenter who has made you a bad table, though you cannot make a table: it is not your trade to make tables.

When one of his friends, who had joined in a criticism of Mallet’s “*Elvira*,” said they had hardly a right to abuse the tragedy, as no one of them could have written it

Corneille is to Shakespeare as a clipped hedge is to a forest.

PIOZZI : 57.

He said of another English poet, “A thousand years may elapse before there shall appear another man with a power of versification equal to that of Pope.” When Boswell, on his return from France, told Johnson that Voltaire distinguished Pope and Dryden thus: “Pope drives a handsome chariot, with a couple of neat, trim nags: Dryden, a coach and six stately horses;” Johnson replied that they both drove coaches and six: “Dryden’s horses are either galloping or stumbling: Pope’s go at a steady even trot.”

When a lady spoke of the inferiority of Milton’s sonnets to his other poems, Johnson replied, “Milton was a genius that could cut a colossus from a rock, but could not carve heads upon cherry-stones.” He said to Miss Sewell, of “*Lycidas*,” “I would hang a dog that read that poem twice.”

He remarked of Churchill’s poetry, “He is a tree that cannot produce good fruit: he only bears crabs. But, sir, a tree that produces a great many crabs is better than a tree which produces only a few.”

Go into the street, and give one man a lecture on morality, and another a shilling, and see which will respect you the most.

Saying that, in civilized society, personal merit will not serve one as much as money will; but at another time he said, "Riches do not gain hearty respect: they only procure external attention."

All the arguments which are brought to represent poverty as no evil show it to be evidently a great evil.

Dufresny, a French dramatist, when told that poverty was no crime, replied, "It is worse." Sydney Smith said, "Poverty is no disgrace to a man, but it is confoundedly inconvenient."

Subordination tends greatly to human happiness. Were we all upon an equality, we should have no other enjoyment than mere animal pleasure.

When Boswell said that if he were asked to dine on the same day with the first duke in England, and with the first man in Britain for genius, he should hesitate which to prefer. Johnson replied, that if he were to dine only once, and it were never to be known where he dined, Boswell would rather choose to dine with the first man for genius; but to gain most respect he should dine with the first duke in England. He said that he would no more deprive a nobleman of his respect than of his money, and that "I would behave to a nobleman as I should expect he would behave to me, were I a nobleman, and he Sam. Johnson." He said that Mrs. Macaulay, "a great republican," never liked him after he proposed — to show that he had come over to her way of thinking all men to be upon an equal footing — that her footman should sit down at table with them: "Sir, your levellers wish to level *down* as far as themselves, but they cannot bear levelling *up* to themselves."

At another time he said, "We are all agreed as to our own liberty; we would have as much of it as we can get: but we are not agreed as to the liberty of others; for, in proportion as we take, others must lose;" and again: "I am a friend to subordination as most conducive to the happiness of society. There is

a reciprocal pleasure in governing and in being governed." Selden remarked during the Civil War, "This is the juggling trick of the party : they would have nobody above them, but they do not tell you they would have nobody under them."

Why, sir, Sherry is dull, naturally dull ; but it must have taken him a great deal of pains to become what we now see him. Such an excess of stupidity is not in nature.

Of Thomas Sheridan, father of Richard Brinsley Sheridan, who was an actor, teacher of elocution, and published a work on oratory. "What influence," Johnson added, "can Mr. Sheridan have upon the language of this great country, by his narrow exertions? Sir, it is burning a farthing candle at Dover, to show light at Calais."

Sir, a woman's preaching is like a dog's walking on his hind-legs. It is not done well, but you are surprised to find it done at all.

When Boswell said he had heard a woman preach "at a meeting of the people called Quakers."

I refute it *thus*.

Striking his foot with great force against a stone, when Boswell said, though they might be convinced that Berkeley's theory of the non-existence of matter was not true, they could not refute it. When a gentleman was going away, who maintained Berkeley's idea that nothing exists but as perceived by some mind, Johnson said to him, "Pray, sir, don't leave us; for we may perhaps forget to think of you, and then you will cease to exist."

"When Bishop Berkeley said, 'there was no matter,'
And proved it—'twas no matter what he said."

BYRON: *Don Juan*, XI. 1.

Sir John, sir, is a very *unclubable* man.

Of Sir John Hawkins, who refused to pay his portion of the reckoning for the supper of the Literary Club, because he usually ate no supper at home.

We know our will is free, and *there's* an end on't.

Declining to discuss the question of fate and free-will.

There is no being so poor and contemptible, who does not think there is somebody still poorer and still more contemptible.

"A peasant and a philosopher," he said in answer to Hume, "may be equally *satisfied*, but not equally *happy*. Happiness consists in the multiplicity of agreeable consciousness. A peasant has not capacity for having equal happiness with a philosopher." Hume maintained that all who were happy were equally happy. Boswell quoted the illustration of his friend at Utrecht, the Rev. Robert Brown: "A small drinking-glass and a large one may be equally full, but the large one holds more than the small."

The happiness of London is not to be conceived but by those who have been in it.

Johnson asserted that "there is more learning and science within the circumference of ten miles from where we sit, than in all the rest of the kingdom." Sydney Smith repeated the statement: "I believe the parallelogram between Oxford Street, Piccadilly, Regent Street, and Hyde Park, encloses more intelligence and human celebrity, to say nothing of wealth and beauty, than the world has ever collected in one space before." At another time he said, "The charm of London is, that you are never glad or sorry for ten minutes together: in the country you are one or the other for weeks." Dr. Johnson asserted in another conversation upon the metropolis: "When a man is tired of London he is tired of life; for there is in London all that life can afford."

That fellow seems to me to possess but one idea, and that is a wrong one.

Of a dull, tiresome fellow.

Being asked by a young nobleman what was become of the gallantry and military spirit of the old English nobility, Johnson replied, "Why, my lord, I'll tell you what is become of it: it is gone into the city to look for a fortune."

Much inquiry having been made concerning a gentleman who had quitted a company where Johnson was, and no information

being obtained, the doctor at last observed that he did not care to speak ill of any one behind his back, but he believed the gentleman was an attorney. — *PROZZI*: 272.

The triumph of hope over experience.

A gentleman who had been very unhappy in marriage married again immediately after his wife died: Johnson said it was "the triumph of hope over experience."

He observed that a man of sense and education should meet a suitable companion in a wife. "It was a miserable thing when the conversation could only be such as, whether the mutton should be boiled or roasted, and probably a dispute about that." At another time he said, "Suppose a wife to be of a studious or argumentative turn, it would be very troublesome; for instance, if a woman should continually dwell upon the subject of the Arian heresy." When, however, a gentleman was afraid of the superiority of talents of a lady whom he admired, "Sir, you need not be afraid," replied Johnson: "marry her. Before a year goes about, you'll find that reason much weaker, and that wit not so bright."

"Marriage," he said, "is the best state for a man in general; and every man is a worse man in proportion as he is unfit for the married state;" but at another time he declared, "It is so far from being natural for a man and a woman to live in a state of marriage, that we find all the reasons which they have for remaining in that connection, and the restraints which civilized society imposes to prevent separation, are hardly sufficient to keep them together."

There is no permanent national character: it varies according to circumstances. Alexander the Great swept India: now the Turks sweep Greece.

A man should be careful never to tell tales of himself to his own disadvantage.

Never speak of a man in his own presence. It is always indelicate, and may be offensive.

Questioning is not the mode of conversation among gentlemen.

Of the failures of life, Johnson once said, "It is a most mortifying reflection for a man to consider *what he has done*, compared with *what he might have done*." — BOSWELL, 1770. Boswell once said there was not half a guinea's worth of pleasure in seeing the Pantheon in Oxford Street. "But, sir," replied Johnson, "there's half a guinea's inferiority to other people in not having seen it."

Fine clothes are good only as they supply the want of other means of procuring respect. Was Charles XII., think you, less respected for his coarse blue coat and black stock?

Every man has a physical right to think as he pleases, for it cannot be discovered how he thinks. But, sir, no member of a society has a right to *teach* any doctrine contrary to what the society holds to be true.

A cow is a very good animal in the field, but we turn her out of a garden.

To illustrate his position, that it was proper that six Methodists, who insisted on public praying and exhorting, should be expelled from Oxford. They might be good beings, he admitted; but they were not fit to be in the university where they were sent to be taught, not to teach.

Tacitus, sir, seems to me rather to have made notes for an historical work, than to have written a history.

Agreeing with Boswell, that the style of the Latin historian was too compact, and broken into hints, and therefore difficult to be understood. Frederick the Great said that Tacitus had "few words, much sense" (*peu de paroles, beaucoup de sens*).

A man is very apt to complain of the ingratitude of those who have risen far above him.

Saying that when a man gets into a higher sphere, or into other habits of life, he cannot keep up all his former connections. It was Napoleon's opinion that "men are not so ungrateful as

they are said to be. If they are often complained of, it generally happens that the benefactor exacts more than he has given."

"He who surpasses or subdues mankind
Must look down on the hate of those below."

BYRON: *Childe Harold*, III. 45.

The value of statuary is owing to its difficulty. You would not value the finest head cut upon a carrot.

Steele, I believe, practised the lighter vices.

When Boswell mentioned that Steele published his "Christian Hero," to oblige himself to lead a religious life, to which his conduct was hardly suitable.

A man always makes himself greater as he increases his knowledge.

When asked if a man did not lessen himself by his forwardness even in the pursuit of various information.

No man but a blockhead ever wrote except for money.

"A strange opinion," as Boswell calls it, which he "uniformly adhered to." But he also said, "Getting money is not all a man's business: to cultivate kindness is a valuable part of the business of life."

He was so generally civil, that nobody thanked him for it.

Of the Earl of Cork, who was a genteel man, but did not keep up the dignity of his rank.

No, sir, you do not mean tardiness of locomotion: you mean that sluggishness of mind which comes upon a man in solitude.

When Chamier, a member of the club, asked Goldsmith if he meant tardiness of locomotion by the word *slow*, in the first line of "The Traveller," — "Remote, unfriended, melancholy, slow," — Goldsmith inconsiderately said "Yes." Johnson immediately supplied the idea which the word should express, and was therefore erroneously thought to be the author of the line.

Every man thinks meanly of himself for not having been a soldier, or not having been at sea.

He said, contradicting Boswell, that Lord Mansfield would shrink in a company of general officers and admirals who had been in service. "Were Socrates," he added, "and Charles the Twelfth of Sweden, both present in any company, and Socrates to say, 'Follow me, and hear a lecture in philosophy,' and Charles, laying his hand on his sword, to say, 'Follow me, and dethrone the Czar,' a man would be ashamed to follow Socrates. The profession of soldiers and sailors has the dignity of danger. Mankind reverence those who have got over fear, which is so general a weakness."

A country governed by a despot is an inverted cone.

I am willing to love all mankind except an American.

An instance, Miss Sewell suggested, of disliking those one has most injured.

A man may choose whether he will have abstemiousness and knowledge, or claret and ignorance.

Johnson's opinions varied according to his practice at any particular time. Commenting, one day, upon Pope's line, —

"Man never is, but always to be, blest," —

he asserted that the present was never a happy state to any human being; but that, as every part of life of which we are conscious was at some point of time a period yet to come, in which felicity was expected, there was some happiness produced by hope. Being asked if he were really of opinion that a man was not sometimes happy in the moment that was present, he answered, "Never, but when he is drunk." — BOSWELL, 1775.

When a gentleman asked him if he would not allow a man to drink, since it drove away care, and made men forget what was disagreeable, Johnson churlishly replied, "Yes, sir, if he sat next you."

At another time he said, "Drinking may be practised with great prudence: a man who exposes himself when he is intoxicated has not the art of getting drunk." — *Ibid.*, 1779. He

said claret, which he called "poor stuff," was "the liquor for boys, port for men; but he who aspires to be a hero must drink brandy."

What I gained by being in France was learning to be better satisfied with my own country.

In this loyal sentiment Dr. Johnson was anticipated by the French poet De Belloy (1727-1775), who wrote in his tragedy, "The Siege of Calais," "The more I saw of foreign lands, the more I loved my own" (*Plus je vis l'étranger, plus j'aimai ma patrie*).

Time, Johnson said, may be employed to more advantage, from nineteen to twenty-four, almost in any other way than in travelling.

He had a strong dislike of foreigners, whom he called fools; he said that once when he had a violent toothache a Frenchman accosted him thus: "Ah, sir! you study too much" (*vous étudiez trop*). "A Frenchman," in his opinion, "must be always talking, whether he knows any thing of the matter or not: an Englishman is content to say nothing when he has nothing to say."

What can you expect from fellows that eat frogs?

When told of the poor success of the French Dictionary. — PROZIZ: 54.

His death eclipsed the gayety of nations, and impoverished the public stock of harmless pleasure.

Of Garrick, placed by his widow on his monument in Lichfield Cathedral.

The applause of a single human being is of great consequence.

When Boswell said he did not like to sit with people of whom he did not have a good opinion, Johnson remarked, "You must not indulge your delicacy too much, or you will be a *tête-à-tête* man all your life."

"Every man has a right," he said, "to utter what he thinks truth, and every other man has a right to knock him down for it. Martyrdom is the test."

A man has no more right to *say* an uncivil thing than to *act* one; no more right to say a rude thing to another than to **knock him down**.

Depend upon it, that, if a man *talks* of his misfortunes, there is something in them that is not disagreeable to him; for where there is nothing but pure misery, there never is any recourse to the mention of it.

No man speaks concerning another, even supposing it be in his praise, if he thinks he does not hear him, exactly as he would if he thought he was within hearing.

A child should not be discouraged from reading any thing that he takes a liking to, from a notion that it is above his reach. If that be the case, the child will soon find it out, and desist.

Classical quotation is the *parole* of literary men all over the world.

In opposition to Wilkes, who censured it as pedantry. — Boswell, 1781.

Being asked, during the sale of his friend Thrale's brewery, what he considered to be the value of the property, Johnson replied, "We are not here to sell a parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice."

Mr. Windham had been appointed secretary to the lord lieutenant of Ireland, and doubted whether he could bring himself to practise those acts which were supposed necessary to a person in that position: "Don't be afraid, sir," replied Johnson: "you will soon make a very pretty rascal."

"A man," he said, "who spends ten thousand a year will do more good than a man who spends two thousand and gives away eight."

A man might write such stuff forever, if he would abandon his mind to it.

Of Ossian's poems. When asked, at another time, if any man of modern times could have written the pieces published as Ossian's poems, he replied, "Yes, sir: many men, many women, and many children."

A man should pass a part of his time with the laughers.

Meaning that thereby any thing ridiculous or particular about him might be presented to his view, and corrected. Boswell's comment was, that he must be a bold laughers who would have ventured to tell Dr. Johnson of any of his peculiarities.

Dr. Johnson alluded to a characteristic of his countrymen when he said, "Two men of any other nation who are thrown into a room together, at a house where they are both visitors, will immediately find some conversation. But two Englishmen will probably go each to a different window, and remain in obstinate silence. Sir, we as yet do not enough understand the common rights of humanity."

Of conversation he once remarked, "There is nothing by which a man exasperates most people more than by displaying a superior ability or brilliancy in conversation. They seem pleased at the time, but their envy makes them curse him at their hearts." He said of Wedderburn, that he never heard any thing from him in conversation at all striking; "and depend upon it, sir, it is when you come close to a man in conversation, that you discover what his real abilities are: to make a speech in a public assembly is a knack."

When a tragedy was read in his presence, in which there occurred this line, "Who rules o'er freemen should himself be free," Johnson thought it no more true than that "who drives fat oxen should himself be fat." — BOSWELL, 1784.

After a lady had played with great facility a sonata on the piano in the doctor's presence, she asked him if he did not like music. "No, madam," he replied; "but of all noise it is the most tolerable;" but he also said, "Music is the only sensual pleasure without vice."

He was asked by the master of a country-house where he was visiting, during a walk in the garden, if he were a botanist; to which he replied, "No, sir, I am not a botanist; and, should I wish to become a botanist, I must first" — alluding to his near-sightedness, "turn myself into a reptile."

"Mankind," he once said, "have a great aversion to intellectual labor; but, even supposing knowledge to be easily attain

able, more people would be content to be ignorant than would even take a little trouble to acquire it." At another time, however, he declared a desire for knowledge to be the natural feeling of mankind; "and every human being whose mind is not debauched will be willing to give all he has to get knowledge."

The human mind is so limited that it cannot take in all the parts of a subject, so that there may be objections raised against every thing.

"While you are considering," he once remarked, "which of two things you should teach your child first, another boy has learnt them both."

He said of youthful society, "I love the acquaintance of young people: because, in the first place, I don't like to think of myself as growing old; in the next place, young acquaintance last longest, if they do last; and then, sir, young men have more virtue than old men,—they have more generous sentiments in every respect."

Political liberty is good only so far as it produces private liberty.

It matters not how a man dies, but how he lives.

"To find a substitute for violated morality," he said, "is the leading feature of all perversions of religion."

A decent provision for the poor is the true test of civilization.

Few have all kinds of merit belonging to their character. A fallible being will fail somewhere.

Read over your compositions, and wherever you meet with a passage which you think is particularly fine, strike it out.

Quoting the remark of a college tutor.

As a man advances in life, he gets what is better than admiration, — judgment, to estimate things at their true value.

If I had no duties, and no reference to futurity, I would spend my life in driving briskly in a post-chaise with a pretty woman; but she should be one who could understand me, and would add something to the conversation.

My dear friend, clear your mind of cant.

Telling Boswell that he might use the meaningless conventionalities of society, but that he ought not to *think* foolishly.

Description only excites curiosity: seeing satisfies it.

"Painting," he said, "can illustrate, but it cannot inform."

A man who has never had religion before no more grows religious when he is sick, than a man who has never learnt figures can count when he has need of calculation.

As I know more of mankind, I expect less of them, and am ready now to call a man a *good man* upon easier terms than I was formerly.

He said of infidel writers, "They drop into oblivion when personal connections and the floridness of novelty are gone."

Of faith and practice, "A man may be very sincere in good principles, without having good practice."

There is something noble in publishing truth, though it condemns one's self.

No one ever laid down the book of Robinson Crusoe without wishing it longer.

Gratitude is a fruit of great cultivation. You do not find it among gross people.

Every man who comes into the world has need of friends. Relations are a man's ready friends, who support him.

I never knew a man of merit neglected: it was generally by his own fault that he failed of success.

Adventitious accomplishments may be possessed by all ranks, but one may easily distinguish the *born gentleman*.

The law is the last result of human wisdom acting on human experience for the good of the public.

I doubt if there ever was a man who was not gratified by being told that he was liked by the women.

When asked what love was, he replied, "It is the wisdom of the fool, and the folly of the wise."

The man who cannot get to heaven in a green coat will not find his way thither the sooner in a gray one.

Of distinctions in dress. — PROZZI, 110. When a physician thought that Johnson must have noticed him by the fine coat he wore, the philosopher replied, "If you had been dipped in Pactolus, I should not have noticed you."

Women give great offence by a contemptuous spirit of non-compliance on petty occasions.

They sting me, but as a fly stings a horse; and the eagle will not catch flies.

Of newspaper abuse. — *Ibid.*, 185.

I think it would, madam — for a toad.

When a lady showed him a grotto she had been making, and asked him if it would not be a cool habitation in summer.

What is nearest touches us most. The passions rise higher at domestic than at imperial tragedies.

Letter to Mrs. Thrale.

When any calamity is suffered, the first thing to be remembered is, how much has been escaped.

In a letter. "Grief," he added, "is a species of idleness; and the necessity of attention to the present preserves us, by the merciful disposition of Providence, from being lacerated and devoured by sorrow for the past." But at another time he said what is equally true: "While grief is fresh, any attempt to divert it only irritates."

The difference between praise and flattery is the same as between that hospitality that sets wine enough before the guest, and that which forces him to be drunk.

Principles can only be strong by the strength of the understanding, or the cogency of religion.

Most men have their bright and cloudy days: at least, they have days when they put their powers into act, and days when they suffer them to repose.

The desire of fame, not regulated, is as dangerous to virtue as that of money.

Dictionaries are like watches: the worst is better than none, and the best cannot be expected to go quite true.

Those who have loved longest love best.

“A friend,” he said, “may be often found and lost; but an *old friend* can never be found, and nature has provided that he cannot easily be lost.”

The use of travelling is to regulate imagination by reality, and, instead of thinking how things may be, to see them as they are.

Chronology is the eye of history.

Where secrecy or mystery begins, vice or roguery is not far off.

Round numbers are always false.

Put your tragedy where your irons are.

When Miss Brooke, author of “The Siege of Sinope,” said she had too many irons in the fire to read her play over carefully again. “The Nain Jaune,” a collection of French *bons mots*, contains a similar anecdote: “A gentleman, who had the unfortunate talent of throwing once a month a volume to the public, asked a friend to speak frankly of one he was threatening to bring out: ‘If that is worth nothing, I have other irons in the fire.’ — ‘In that case,’ replied his friend, ‘I advise you to put

your work where you have put your irons (*Dans ce cas je vous conseille de mettre votre manuscrit où vous avez mis vos fers*)."

All pleasure preconceived and preconcerted ends in disappointment.

"That disappointment," he added, "which involved neither shame nor loss, is as good as success; for it supplies as many images to the mind, and as many topics for the tongue."

There is now less flogging in our schools than formerly, but then less is learned there; so that what the boys get at one end they lose at the other.

If he had two ideas in his head, they would fall out with each other.

Of a quarrelsome fellow.

Let it persevere in its present plan, and it will become rich by degrees.

Of the University of St. Andrews, which was poor, but lavish of degrees.

You see, madam, wherever you go, how hard it is to find seats.

When Mrs. Siddons called upon him, and the servant could not immediately bring her a chair.

I have found you an argument, but I am not obliged to find you an understanding.

When a pertinacious gentleman, with whom Johnson had been talking, said, "I don't understand you, sir."

No man is a hypocrite in his pleasures.

To Sir Joshua Reynolds, who observed that "the real character of a man is found out by his amusements."

One link cannot clank.

Of one of Grattan's expressions: "We will persevere till there is not one link of the English chain left to clank upon the rags of the meanest beggar in Ireland."

The difference between a well-bred and an ill-bred man, said Johnson, is, that "one immediately attracts your liking, the other your aversion. You love the one till you find reason to hate him: you hate the other till you find reason to love him."

Having said of the comedy of "The Rehearsal," "It has not wit enough to keep it sweet," he caught himself, and pronounced a more round sentence: "It has not vitality enough to preserve it from putrefaction."

A gentleman having said that a *congé d'élire* (the appointment of a bishop) had not, perhaps, the force of a command, but might be considered only as a strong recommendation, Johnson replied: "It is such a recommendation as if I should throw you out of a two-pair-of-stairs' window, and recommend you to fall soft."

God bless you, my dear!

His last words, to Miss Morris, a friend's daughter, who asked his blessing.

Goldsmith said of Johnson, "He has nothing of the bear but his skin." The Earl of Eglintoune regretted that Johnson had not been educated amid more refinement, and had lived more in polished society. "No, no, my lord," replied Baretti, an Italian scholar living in London: "do with him what you would, he would always have been a bear." — "True," answered the earl with a smile, "but he would have been a dancing-bear." On the grant of a pension to Dr. Johnson and Dr. Shebbeare, a contemporary physician and political writer, it was remarked that the king had pensioned a *He-bear* and a *She-bear*. — BOSWELL: *Life of Johnson*, 1768. Lord Pembroke said that Johnson's sayings would not appear so extraordinary, "were it not for his bow-wow way." — *Ibid.*, 1775. Goldsmith himself once said to the lexicographer, "If you were to make little fishes talk, they would talk like whales." — *Ibid.*, 1773.

Goldsmith was thought to be not without a petty jealousy of Johnson. Thus, when Boswell was talking of the latter as entitled to the honor of unquestionable superiority in the club, Goldsmith objected, "You are for making a monarchy of what should be a republic." At another time he used a line of a play of Colley Cibber, "There is no arguing with Johnson; for, if his

pistol misses fire, he knocks you down with the butt-end of it." When asked who was the Scotch cur who followed at Johnson's heels, meaning Boswell, Goldsmith replied, "He is not a cur: you are too severe; he is only a burr; Tom Davies flung him at Johnson in sport, and he has the faculty of sticking."

PAUL JONES.

[A famous naval commander; born in Scotland, 1747; emigrated to Virginia; entered the colonial naval service, and sailed for England, 1777; burnt shipping at Whitehaven; commanded the "Bonhomme Richard," 1779, and destroyed many British vessels, capturing the "Serapis;" entered the Russian service, 1788, but was dismissed from his command after a quarrel with an admiral; died in Paris, 1792.]

I have not yet begun to fight.

When asked by the captain of the "Serapis," during a lull in the battle, if he had struck his colors. On hearing that the defeated captain had been knighted after the engagement, Jones said, "If I fall in with him again, I will make a lord of him."

JOSEPH II.

[Emperor of Germany; son of Maria Theresa; born in Vienna, 1741; emperor, 1765; divided Poland with Prussia and Russia; united with Catherine II. in a war against Turkey; introduced many civil and ecclesiastical reforms, often prematurely; abolished feudal serfdom, allowed liberty of conscience, limited the authority of the Pope and clergy, suppressed convents, and encouraged peaceful arts, but encountered insurrections in Belgium and Hungary; died February, 1790.]

I am a royalist by trade.

At an evening party where Jefferson, the American minister, was playing chess with the old Duchesse de Bourbon, and Joseph II., then in Paris *incognito* under the title of Count Falkenstein, was looking on, the duchess said, "How happens it, *M. le Comte*, that while we all feel so much interest in the cause of the Americans, you say nothing for them?" to which he replied, "*C'est mon métier d'être royaliste*:" "most unexpected from a *philosophe*," adds Carlyle. It is well known that Joseph advised his brother-in-law, Louis XVI., not to help the Colonies.

Franklin received very much the same answer from Frederick the Great, in requesting assistance for his countrymen. "Tell me, doctor," said the king, "how you would employ that assistance." — "In conquering liberty, the natural privilege of man." was the answer. Frederick, after a moment's reflection, made this reply: "Born of a royal family, and become king, I will not employ my power to spoil the trade [*à gêner le métier*]: I was born to command, and the people to obey" (*je suis né pour commander, et le peuple pour obéir*).

Marie Antoinette, however, said to Lafayette, on his return from America, in 1779, "Tell us good news of our dear republicans, of our beloved Americans!"

When Victor Emmanuel was asked how he could attend to affairs of state after the death of his mother and brother, in 1855, he replied, "It is my trade to be king" (*je suis roi, c'est mon métier*).

Joseph II. was fond of travelling through his dominions *incognito*. On some such occasion he volunteered to stand as godfather at a christening in a village church. The priest asked the usual questions: Your name? "Joseph." Surname? "The Second." Occupation? "Kaiser!"

Beauty is always queen (*la beauté est toujours reine*).

Offering his arm at Versailles to Mme. Dubarry, the mistress of the late king, Louis XV., when she demurred at the honor.

When asked if the bells of Vienna might not be rung on the entry of the Pope, the emperor replied, "Why not? bells are the cannon of the clergy!"

When his attendants hesitated at showing him in Venice a picture by Zuccaro, representing his predecessor, Frederick I., doing penance after excommunication at the feet of Pope Alexander III., in 1177, Joseph good-naturedly exclaimed, "*Tempi passati!*" (That's ancient history — and false, he might have added.)

He remarked during a journey through Silesia, most of which had been taken from his mother, Maria Theresa, by Frederick the Great, "I see that Prussia has the garden, and I the hedge!"

Joseph II. attended the foundation, by Catherine II. of Russia, of a new city, Ekaterinaslof, which was never built further. He remarked after the ceremony, "The empress and I have this

day achieved a great work: she has laid the first stone of a great city, and I have laid the *last*." What he called Catherine was true of himself: "A sovereign who begins every thing, and ends nothing."

JULIAN THE APOSTATE.

[Julianus Flavius Claudius; Roman emperor, known to history as "Julian the Apostate;" a nephew of Constantine the Great; born in Constantinople, A.D. 331; educated in the principles of the Christian religion, but embraced the philosophy of the Platonists; became emperor, 361; renounced Christianity, proclaiming religious liberty to all; invaded Persia, 363, and gained several victories beyond the Tigris, until he was wounded by a javelin, and died the next day, June, 363.]

O Plato, Plato, what a task for a philosopher!

When awkwardly repeating some military exercise, after being appointed to the command of the provinces of Gaul, for which his scholastic training had not fitted him. — GIBBON: *Decline and Fall*, chap. xiv.

When, after his accession to power, his army demanded a donation of silver, he assured them, "Such has been the temper of my reign, that I can retire without regret and without apprehension to the obscurity of a private station."

He took for his arms an eagle struck through the heart with his own feathers (*propriis configimur alis*).

"So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart."

BYRON: *English Bards and Scotch Reviewers*.

Voltaire quoted a saying of Julian, in a letter to Frederick, Crown Prince of Prussia, Aug. 26, 1736: "Friends should be preferred to kings."

The celebrated exclamation of the stricken emperor, "Thou hast conquered, Galilæan!" (*Vicisti, Galilæe!*) is dismissed by French and German scholars. Gibbon, after quoting the philosophic discourse Julian held with his friends during his last hours, in which the dying emperor re-affirmed his belief in the

doctrine of Pythagoras and Plato, that his soul would shortly be united with the divine ethereal substance of the universe, remarks that "the calumnies of Gregory [Nazianzen] and the legends of more recent saints may now be silently despised" (chap. xxiii.).

The Emperor Justinian (A. D. 483-565) exclaimed, at the dedication of the cathedral of St. Sophia, built on the plan of the Temple of Jerusalem, "I have vanquished thee, O Solomon!"

JULIUS II.

[Giuliano della Rovere; born 1441; elected pope, 1503; founded the league of Cambrai with the King of France, the Emperor of Germany, and the Duke of Ferrara, against the Venetian Republic, with the latter of which, however, he soon allied himself to expel the French from Italy; began the rebuilding of St. Peter's; patronized Michael Angelo and Raphael; died 1513.]

A sword, rather : I was never given to letters.

When asked by Michael Angelo if he should place a book in the hand of the Pope's statue; for the monument of whom, however, only the figure representing Moses, now in the church of San Pietro in Vincula, was finished.

JUNOT.

[Andoche Junot, Duc d'Abrantes, a French general; born 1771; enlisting as a common soldier, was made by Bonaparte his first aide-de-camp at Toulon; gained distinction in Egypt; governor of Paris after the fall of the Directory; took Lisbon, 1807, but defeated at Vimiera, for which he was disgraced, and retired to private life; died July, 1813.]

Good ! I need no sand !

When a bursting shell threw some dirt upon a paper on which he was writing a despatch from Bonaparte's dictation, at the siege of Toulon, December, 1793. It was this display of coolness which attracted Bonaparte's attention to him.

When, at a later period, after the formation of Napoleon's court, a nobleman inquired of Junot as to his ancestry, he replied, "I know nothing about it: I am my own ancestor" (*Ah,*

ma foi, je n'en sais rien : moi, je suis mon ancêtre). So Napoleon replied to the Emperor of Austria, who would have traced his lineage to some petty prince of Treviso, "I am my own Rudolf of Hapsburg;" and he silenced, on a similar occasion, a professional genealogist with, "Friend, my patent dates from Montecotte," his first battle.

In a letter to his father, in 1794, Junot said of Bonaparte, "He is one of those of whom Nature is sparing, and whom she does not throw upon the earth but with centuries between them."

LORD KAMES.

[Henry Home, a Scotch judge; born at Kames, 1696; appointed judge of the court of sessions, 1752; a lord of justiciary, 1763; died 1782.]

Tickle him yourself, Harry : you are as able to do it as I am.

Interrupting, amid general laughter, the beginning of Erskine's speech for one Tickle: "Tickle, my client, the defendant, my lord."

When Gilbert Eliot expressed sorrow at his ignorance of a particular branch of political economy, and asked Lord Kames how he might overcome it, the latter replied, "Shall I tell you, my friend, how you will come to understand it? Go and write a book upon it." The remark has been attributed to Pothier, the French jurist. It may have been Lord Kames's method with his most important work, "The Elements of Criticism," of which Goldsmith said, "It is easier to write that book than to read it." — BOSWELL: *Johnson*, 1769.

ALPHONSE KARR.

[A popular French novelist; born at Munich, 1808; published "Sous les Tilleuls," and other works of fancy, after 1832; editor of "Figaro," 1837; died 1890.]

Let the assassins begin ! (*Que messieurs les assassins commencent !*)

His answer to the proposal to abolish capital punishment in France.

JOHN KEATS.

[An English poet; born in London, 1795 or 1796; published his first poems, 1817, "Endymion" being severely criticised by "The Quarterly Review;" died at Rome, 1821.]

Here lies one whose name was writ in water.

The epitaph dictated by himself for his monument in the Protestant cemetery in Rome.

"Men's evil manners live in brass; their virtues
We write in water."

Henry VIII., IV. 2.

SIR GODFREY KNELLER.

[A celebrated portrait-painter; born at Lübeck, 1648; after studying with Rembrandt and in Italy, became court painter to Charles II. and other English sovereigns; died about 1723.]

Dost thou think, man, I can make thy son a painter?
No! only God Almighty makes painters!

Declining to take his tailor's son as his pupil.

JEAN BAPTISTE LACORDAIRE.

[An eloquent French preacher; born in the Côte d'Or, 1802; renounced law for the Church, 1823; attracted great attention as a preacher at Notre Dame, 1835; became a Dominican friar, 1840; member of the Constituent Assembly and of the French Academy; died November, 1861.]

Religion without authority is but a philosophy.

He was converted from Voltairean views by reading the "Essay on Indifference," by Lamennais, who founded, with Montalembert and Lacordaire, the liberal newspaper "L'Avenir," and said of the papacy, to the former of his associates, "That voice which formerly shook the world would not to-day move schoolboys;" and, shortly before his death, "There is nothing fruitful except sacrifice."

After his conversion, Lacordaire wrote in a letter: "Once a Christian, the world did not vanish from my eyes: it grew larger, as I myself did."

An advocate had spoken of priests as "the ministers of a foreign power," referring to Rome, when Lacordaire interrupted him: "We are the ministers of One who is in no place a foreigner, — the ministers of God."

Nothing is achieved without solitude.

Dr. Johnson, who loved Fleet Street, as have others "the sweet, shady side of Pall Mall," said, "No wise man will go to live in the country unless he has something to do which can be better done in the country." Walking one evening in Greenwich Park, he asked if it were not very fine: to which Boswell, with excellent tact, replied, "Yes, sir; but not equal to Fleet Street;" which called forth, "You are right, sir," from the philosopher. — *Life*, 1763. Johnson made the sweeping assertion, in 1784: "They who are content to live in the country are fit for the country:" and gave on another occasion a reason for his position: "Solitude is dangerous to reason, without being favorable to virtue." Goethe said to Eckermann, "One can be instructed in society, one is inspired only in solitude;" to which another remark of Lacordaire's may be compared: "Man forms himself in his own interior, and nowhere else."

Youth is life's beautiful moment.

Every true genius has been a disciple before being a creator.

The great men of antiquity were poor.

He told some students, whose beds he found provided with eider-down coverlets, that, when he felt cold during his college nights at Dijon, he used to put his portmanteau on the bed. "A great heart in a little house," he once said, "is, of all things here below, that which has ever touched me most."

By the grace of God, I have a horror of what is commonplace in the pulpit.

Of which his friend Montalembert remarked, "He was never more mistaken in his life, but it demands no ordinary genius to bewitch the world with commonplace."

"Literature," Lacordaire once said, "demands, according to

the expression of the ancients, a *cultus*; and, as we speak of the religion of honor, we may also speak of the religion of letters."

Love is the beginning, the middle, and the end of every thing.

"We are all born for love," says Disraeli: "it is the principle of existence, and its only end."—*Sibyl*.

"All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
All are but ministers of Love,
And feed his sacred flame."

COLERIDGE: *Love*.

My God, open to me!

His last words, Nov. 22, 1861. A short time before his death, he declared to a Catholic deputation, which congratulated him on his election to the Academy: "I shall die a penitent Catholic and an impenitent Liberal."

JEAN LA FONTAINE.

[The French fabulist; born at Château-Thierry, July 8, 1621; came to Paris under the patronage of the Duchesse de Bouillon, and received a pension from Fouquet; published his first tales, 1664; six books of Fables, 1668; the last six, 1678; member of the Academy; died April, 1695.]

Was he a greater genius than Rabelais?

A specimen of his *mal à propos* remarks. A brother of Boileau, who was a doctor of the Sorbonne, pronounced one day, before La Fontaine and two or three others, a long eulogy upon St. Augustine. The fabulist, whose mind had been running upon a very different author, and who had but little idea of the distinction to be observed between writers on sacred and profane subjects, interrupted the doctor to ask whether he thought St. Augustine a greater genius than Rabelais. The theologian contented himself with the reply, "Take care, M. La Fontaine, you have put on your stockings the wrong side out!"

At another time Racine took La Fontaine to church, and gave him a Bible, which he opened at the prayer of the Jews in Baruch; becoming interested in the book, which he had perhaps

never opened before, he asked his friend, "Who was this Baruch? He was a fine genius!" For some time afterwards his salutation to friends was, "Have you read Baruch?" — LAROUSSE: *Fleurs Historiques*.

His attachment to his friends, says a biographer, was that of a dog to a master. When Mme. de Sablière, who gave the improvident fabulist a home for twenty years, was asked what she had saved from a financial disaster, she replied, "I only kept my dog and cat, and La Fontaine."

He preferred the fables of the ancients to his own, which caused Fontenelle to say, "La Fontaine is stupid enough to think that the ancients had more wit than he" (*Il est assez bête pour croire que les anciens ont plus d'esprit que lui*); and Mme. de Sablière contrasted his simple and absent nature with his clever writings, by saying, "*Mon cher*, you would be terribly stupid, if you weren't so witty."

LAMARTINE.

[Alphonse de Lamartine; a French poet, historian, and statesman; born at Mâcon, Oct. 21, 1792; published his first poems, 1820; elected to the Academy, 1830; deputy, 1833; published "History of the Girondists," 1847; member of the provisional government, 1848, and of the Constituent Assembly; retired after the *coup d'état*, and devoted himself to literature; died February, 1869.]

You are the best republic! (*Vous êtes la meilleure république!*)

Embracing Louis Philippe at the Hotel de Ville after the revolution of 1830, which put the head of the Orleans branch on the throne, and which seemed to liberals like Lamartine to give all the guaranties to freedom which a republic could offer, with greater security.

The prominent political position assumed by Lamartine dates from the banquets organized in 1847 in opposition to the government, which no longer seemed to be "the best republic." At one of these revolutionary gatherings in his native city of Mâcon in that year, he made use of the expression: "History teaches every thing, even the future. Experience is the only prophecy of wise men." It is almost identical with the apothegm of Frederick von Schlegel, already quoted (v. p. 87). Hoffman

gives a humorous turn to the idea: "The historian is a sort of talking ghost from out the past" (*eine Art redendes Gespenst aus der Vorzeit*). — *Doge and Dogaresa*.

If a throne crumbles of itself, I will not try to raise it.

This remark, made just before the revolution of 1848, shows the change of sentiment which the son of a royalist officer and an original partisan of the house of Orleans had experienced.

The "Spanish marriages," so called, or the union in Spain of the Orleans and Bourbon families, by the marriage of a son of Louis Philippe to a Spanish infanta, proved of great unpopularity; it covered its promoter, Guizot, with obloquy, and contributed to the overthrow of Louis Philippe. Lamartine expressed the views of liberal Frenchmen by predicting from it a great calamity: "The House of Orleans will have ceased to reign in France from having wished also to reign in Spain."

The want of France is a Washington.

The existence of the republic, which took the place of the monarchy of July, was imperilled by a want of sympathy between the provisional government and the Paris workmen, and by demands of the latter for "national workshops," which the government opposed on principle. It was at this decisive juncture that the patriot turned to the hero of the American contest, where, as Lafayette said, "Humanity has won its suit, so that liberty would nevermore be without an asylum." Unwilling to yield to demands which were based on communistic ideas, Lamartine declared, "You might place me before the muzzle of those guns before you would make me sign these two words associated together, 'Organization of Labor.'" But his greatest triumph was a refusal to adopt the red flag which the workmen, then organized into an armed force, wished to impose upon France as the sign of successful revolution. With their guns pointed at his breast, he uttered the following words at the close of an impassioned address that carried every thing before it: "I will refuse, even to the death, this flag of blood; and you should repudiate it still more than I! for the red flag which you offer us has only made the tour of the Champs de Mars, drawn through the blood of the people in '91 and '93; while the tricolored

banner has made the circuit of the world, with the name, the glory, and the liberty of the country ! ”

The last years of Lamartine's life were imbittered by poverty and neglect. “ I no longer live,” he once said : “ I only assist at life ” (*Je ne vis plus : j'assiste à la vie*). Thus the young and beautiful Mme. d'Houdetot, being asked of what she was dreaming, when found during her last illness in a pensive mood, replied : “ I am regretting myself ! ” (*Je me regrette !*)

CHARLES LAMB.

[An English essayist; born in London, February, 1775; entered the service of the East-India Company, 1792; retired, 1825; published “ *Essays of Elia*,” 1830; died 1834.]

It is better, at any rate, than always aiming at dulness.

When some one said to him, “ You are always aiming at wit.”

On Crabb Robinson's telling him, soon after being called to the bar, that he had a case in the King's Bench, Lamb replied, “ I suppose you addressed Milton's line to it : ‘ Thou first best cause, least understood.’ ” The story is probably incorrectly told, as the line is from Pope's “ Universal Prayer : ”—

“ Thou Great First Cause, least understood.”

An old lady complained that Lamb did not seem to be hearing what she was saying. “ I cannot say that I am,” was his answer : “ but perhaps the lady on the other side of me is ; for it goes in at one ear, and out of the other.”

If dirt were trumps, what a hand you would hold !

To a slovenly whist-player.

When told that eight persons had dined together on the top of the spire of Salisbury Cathedral, he remarked, “ They must have been very sharp set ! ”

When reminded by a superior at India House that he came very late to the office, Lamb replied with the most innocent manner in the world, “ Yes, sir ; but you must remember that I go away early.”

A gentleman looked into a crowded coach with the question, “ All full inside ? ” to which Lamb replied. “ I don't know how

it may be with the other passengers, but that last piece of oyster-pie did the business for me!"

The first water-cure was the flood, and it killed more than it cured.

He said of mixing brandy and water, "It spoils two good things."

When Wordsworth said, if he had a mind, he could write like Shakespeare, Lamb suggested, "It is only the mind which is wanting."

"Charles Lamb's sayings," said Hazlitt, "are generally like women's letters, — all the pith is in the postscript."

MADAME DE LA MEILLERAYE.

[Marie Ruzé d'Effiat, Marquise de la Meilleraie; a cousin of Cardinal Richelieu; her son married a niece of Cardinal Mazarin.]

God will think twice before damning a gentleman of his quality (*Quand il s'agit des gens de cette qualité, Dieu y regarde bien à deux fois pour les damner*).

Of the Chevalier de Savoie, a brother of Prince Eugene, a man of high birth but vicious life. The same remark was made of himself by the Duc de Clermont-Tonnerre: "God will never dare to damn a duke and peer" (*Le bon Dieu n'aura jamais le cœur de damner un duc et pair*).

HUGH LATIMER.

[An English reformer; born in Leicestershire about 1472; graduated from Cambridge; chaplain to Anne Boleyn, and Bishop of Worcester, 1535-39, when he resigned, and was imprisoned until the death of Henry VIII.; burned at the stake, 1555.]

Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

To Bishop Nicholas Ridley, who was burned with him, Oct. 16, 1555, after having taken part at Oxford in a disputation on the religious questions of the day.

CAPTAIN JAMES LAWRENCE.

[An American naval officer; born at Burlington, N.J., 1781; served with Decatur in the Mediterranean; captured "The Peacock" from the British, 1813; encountered "The Shannon," in "The Chesapeake," near Boston, where he was mortally wounded, and the vessel taken by the English, June 1, 1813.]

Don't give up the ship!

The shorter form of the last words of the rash but intrepid Lawrence, as he was carried below after his second and mortal wound. The surgeon's mate, Dr. John Dix, testified on the trial of Lieut. Cox, April 14, 1814, that Capt. Lawrence "ordered me to go on deck, and tell the men to fire faster, and not to give up the ship." He had been in command of the "Chesapeake" but a few days, and was a stranger to the crew, who were not well disciplined.

The laconic form of the order floated at the mast-head of Commodore Perry's flag-ship, "The Lawrence," during the battle of Lake Erie, Sept. 13, 1813. Perry had said, "If a victory is to be gained, I'll gain it!" and in his despatch to Gen. Harrison he announced the result with a brevity worthy of Cæsar: "We have met the enemy, and they are ours!"

Another saying in this war became proverbial. When, during the battle of Lundy's Lane, July 25, 1814, Gen. Brown noticed the fire of a British battery on a hill in the enemy's centre, and saw that unless it were stopped it would destroy the whole American force, or compel it to fall back, he asked Col. James Miller, commanding the Twenty-first Regiment, if he could silence it. "I'll try, sir," was the modest but unflinching reply. Ascending the hill by a flank movement, the regiment poured one volley into the battery; his men moved forward with the bayonet, the hill was immediately cleared, and the battery captured.

Franklin recommended Kosciusko, a young Polish officer, to Washington; who asked him, when he offered his services, "What can you do?"—"Try me," was the laconic answer. Washington made him his aide-de-camp; and he superintended the construction of the works at West Point, where a monument was afterwards erected to his memory.

SIR AUSTEN H. LAYARD.

[An English Orientalist and politician; born in Paris, of English parents, March, 1817; discovered the ruins of Nineveh, 1840, made excavations at Nimroud, and sent many memorials of early civilization to the British Museum; member of Parliament, 1852; under secretary of state for foreign affairs, 1861-66; commissioner of public works, 1868; was also minister to Spain and Turkey; died 1894.]

The right man in the right place.

In a speech in the House of Commons, on the Administration Reform Association, Jan. 15, 1855, Mr. Layard said, "I have always believed that success would be the inevitable result if the two services, the army and the navy, had fair play, and if we sent the right man to fill the right place."

Sydney Smith said, "You will generally see in human life the round man and the angular man planted in the wrong hole; but the bishop of —, being a round man, has fallen into a triangular hole, and is far better off than many triangular men who have fallen into round holes." — *Memoirs*, p. 308.

Talleyrand has observed that "the art of putting the right man in the right place is perhaps the first in the science of government, but the art of finding a satisfactory position for the discontented is the most difficult."

NINON DE L'ENCLOS.

[A French courtesan, celebrated for her wit, beauty, and literary taste; born in Paris, 1616; the friend of Mme. de Maintenon, and often consulted by Molière; died 1706.]

The fine promise I made La Châtre! (*Ah, le bon billet qu'a La Châtre!*)

Her exclamation when taking another lover, and thinking of the note she had given the Marquis de La Châtre, promising to be faithful to him in his absence. "It became," says Sainte-Beuve, "a proverb upon empty assurances." Thus a French paper, commenting upon the declaration of M. de Freycinet in announcing his policy after the dissolution of the Gambetta ministry in January, 1882, said that "the propitious moment" in which the new premier promised to bring forward the revision

of the constitution would prove to be a near relative of the Greek Kalends: "We have another *billet à La Châtre*, and that is all" (*Nous avons un billet à La Châtre de plus, et c'est tout*).

The joy of the mind marks its strength (*La joie de l'esprit en marque la force*).

In a letter to St. Evremond. "Joy," says Sainte-Beuve, "was the basis of her soul, and the expression of the health of her mind." Of her was true what Coleridge wrote:—

"Joy is the sweet voice, joy the luminous cloud,
We in ourselves rejoice!
And thence flows all that charms or ear or sight,
All melodies the echoes of that voice,
All colors a suffusion from that light."

Dejection.

Goethe said to Eckermann, of Ninon, "Even in her ninetieth year she was young. When in danger of death at eighteen she said calmly, 'What would it be, after all? I should leave only mortals behind me.'"

O my lord, how many virtues you make me detest!

To the amiable but stupid Maréchal de Choiseul.

When told that Remond, introducer of ambassadors, an eccentric man, boasted of having been made (*formé*) by her, she exclaimed, "I have that in common with the Creator,—to have made man, and to have repented of it!" (*J'ai eu cela en commun avec Dieu, d'avoir formé l'homme et de m'en être repentie.*)

St. Evremond wrote her from England, that the idea of one's friends gained by absence. She replied, "It was perhaps to embellish my epitaph, that you left me" (*C'est peut-être pour embellir mon épitaphe, que cette séparation du corps s'est faite*).

Love never dies of starvation, but often of indigestion (*L'amour ne meurt jamais de besoin, mais souvent d'indigestion*).

She called beauty without grace "a hook without bait;" and glances, "the first *billets-doux* of love."

In conversation with Queen Christina she dubbed the *Précieuses*,—the women who affected literature while devoted to gallantry,—"the Jansenists of love" (*les Jansénistes de l'amour*).

She styled the Comte de Grignan, son-in-law of Mme. de Sévigné, "a pumpkin fricasseed in snow" (*c'est une vraie citrouille fricassée dans de la neige*). It was of him that La Rochefoucauld said, "His greatest ambition would have been to die for a love he did not feel."

One day Mignard commiserated the very defective memory with which nature had endowed Ninon's daughter, who was afterwards known as the beautiful Marquise de Feuquières. "*Tant mieux*," cried the mother, casting a sly glance at the pedants who crowded her *salon*, "so much the better: she will never make quotations!" — *L'Esprit des Autres*, 3.

LEO X.

[Giovanni de' Medici, a munificent patron of literature and the arts; born at Florence, 1475; created cardinal at the age of thirteen; elected pope, March 11, 1513; signed, with Francis I., the constitution of the Gallican Church; annexed Urbino and Perugia to the papal see; combined with Charles V. against Francis I.; died December, 1521.]

Since God has given us the papacy, let us enjoy it.

Words attributed to Leo X. on his accession, but possibly suggested by his pontifical career.

"Not the Christian religion only," he declared, "but Nature herself, cries out against the state of slavery."

A man dedicated to the Pope, in the hope of a reward, a book on the art of making gold. As Leo saw the discoverer following him everywhere, he gave him an empty purse, saying, "As you can make gold, you only need a purse to put it in."

LEONIDAS.

[King of Sparta; succeeded his brother, 492 B.C.; commanded the four thousand, or, as some say, seven thousand, Greeks who defended the Pass of Thermopylæ against the army of Xerxes, 480, until he found his position turned, when he died at the head of his Spartans.]

Unless I had been better than you, I had not been king.

When some one said to him, "Abating that you are king, you are no better than we."

His wife Gorgo, when he went forth to fight the Persians at Thermopylæ, asked him what command he left with her. "Marry brave men, and bear them brave children," was the reply. To the ephors, who remarked that he was leading few to Thermopylæ, he said, "They are many, considering on what design we go." He assured one of the soldiers at Thermopylæ, who feared that the flight of Persian arrows would darken the sun, "Therefore it will be pleasant for us to fight in the shade."

Xerxes wrote to Leonidas, that, if he would consult his interest, he might be lord of all Greece; to which the Spartan replied, "If you understood wherein consists the happiness of life, you would not covet other men's; but know that I would rather die for the liberty of Greece than be a monarch over my countrymen;" and to the Persian monarch, writing again for a delivery of the Spartan arms, Leonidas returned one of those answers, called, from Laconia, another name of his country, *laconic*, — "Come and take them." (All these sayings are inventions.)

When he had resolved to oppose the advance of the Persian army, he ordered his soldiers to dine, saying, "This night we shall sup with Pluto!" Simonides wrote the epitaph of the Spartans:—

"Go, stranger, and to Lacedæmon tell,
That here, obedient to her laws, we fell."

MARIE LESZCINSKA.

[Daughter of Stanislas, King of Poland; born June 23, 1703; married Louis XV. of France, 1725; died at Versailles, June 24, 1768.]

Good kings are slaves, and their people are free (*Les bons rois sont esclaves, et leurs peuples sont libres*).

The maxims of the amiable but neglected wife of Louis XV., if acted upon, might have averted or postponed the French Revolution. "The treasures of the state," she said, "are not ours: we have no right to spend in arbitrary gifts the money earned by the artisan and the laborer."

It is better to listen to those who cry to us from afar, "Solace our misery," than to those who whisper in our ears, "Increase our fortunes" (*Il vaut mieux écouter ceux qui nous crient de loin, soulagez notre misère, que ceux qui nous disent à l'oreille, augmentez notre fortune*).

If there were no little people in the world, we should not be great; and we ought not to be great except for their sakes (*Nous ne serions pas grands sans les petits; nous ne devons l'être que pour eux*).

To boast of our rank is to show ourselves beneath our rank (*Tirer vanité de son rang, c'est avertir qu'on est au-dessous*).

Kings show their pity in doing justice, and do justice in showing pity (*La miséricorde des rois est de rendre la justice, et la justice des rois est d'exercer la miséricorde*).

Contentment travels rarely with fortune, but follows virtue even into misfortune (*Le contentement voyage rarement avec la fortune, mais il suit la vertu jusque dans le malheur*).

DUC DE LÉVIS.

[A French author; born about 1760; member of the Constituent Assembly; emigrated, 1792; returned to France, 1800; author of several works, and member of the Academy; died 1830.]

Noblesse oblige.

Always used without translation: its meaning has been defined by Littré, "Whoever calls himself noble should conduct himself well." Of the origin of this famous *mot*, Comte de Laborde, in a notice of the meeting of the French Historical Society in 1865, says that one day the Duc de Lévis recalled a thought to which he had given utterance in 1808, *à propos* of the establishment of the nobility of the empire, to the effect, that, while no one had previously said *Noblesse oblige*, it was perhaps the best maxim for both the old and the new *régimes*.

SIR GEORGE CORNEWALL LEWIS.

[An English statesman; born in London, 1806; educated at Oxford; entered Parliament, 1847; chancellor of the exchequer, 1855; home secretary, 1859; secretary for war, 1861; died 1863.]

Life would be quite tolerable, if it were not for its amusements.

Having regard, probably, to that characteristic of the English which led Froissart to say of them in his "Chronicles," "They take their pleasures sadly."

In Hume's Dialogues concerning Natural Religion, the author says, "To turn the gay side of life to him, and give him a notion of its pleasures, whither could I conduct him, — to a ball, to an opera, to court? He might think I was only showing him a diversity of distress and sorrow." — *Essays and Treatises*, II. 502. Sir John Cheke, in a letter dated Cambridge, May 30, 1549, wrote: "Oh, what pleasure is it to lacke pleasures!"

A tempest in a teapot.

Talleyrand, when asked if Geneva were not dull, replied, "Especially when they amuse themselves."

It was of the troubles of the republic of Geneva, near the close of the last century, that the equivalent of our expression, "a tempest in a teapot," was first used in modern times by, as some say, an Austrian archduke, Leopold; or, according to others, by a Russian, Paul (*c'est une tempête dans un verre d'eau*). Weber ("Democritus") assigns it to Linguet, a French advocate and author (1736-1794). It was a proverb in Rome, and is thus used by Cicero, who says that one Gratidius *excitabat fluctus in simpulo, ut dicitur*. — *De Legibus*, III. Balzac ("Le Curé de Tours") refers the French proverb to Montesquieu, speaking of the unstable tenure of office in the republic of San Marino, where a man who seized power one day lost it the next. Athenæus, who wrote in the third century, represents (in "Deipnosophisten," VIII. 19) the flute-player Dorion ridiculing Timotheos, a virtuoso on the zither, who wished to imitate a storm at sea on his instrument, — "I have heard a greater storm in a boiling teapot."

PRINCE DE LIGNE.

[Karl Joseph, Prince de Ligne, an Austrian general and wit; born at Brussels, May 12, 1735; served in the Seven Years' War; ambassador to Russia, 1782; field-marshal, 1808; died at Vienna, 1814, leaving memoirs, letters, and other works full of piquant anecdote.]

Le congrès danse, mais ne marche pas (The congress dances, but does not advance).

Always quoted in French; of the congress of sovereigns and plenipotentiaries at Vienna, opened in November, 1814, to re-

arrange the map of Europe after the abdication of Napoleon; interrupted by his return from Elba, February, 1815. Differing on many important points, the allied monarchs and ambassadors spent much time, after the opening of the congress, in the social festivities for which Vienna has always been celebrated. The prince added, "When they have exhausted all other entertainments, I will give them the spectacle of the funeral of a field-marshal." As if to keep his promise, he died on the 13th of the following month; "and the Congress buried him without ceasing to dance."

In love, it is only the commencement that charms. I am not surprised that we find pleasure in frequently recommencing.

Founded on the French proverb, *L'amour est un vrai recommenceur*.

One or two of the puns of the prince may here be given. When asked how he found the cardinal-archbishop of Sens, he replied, "*Hors de son diocèse*" (i.e., *hors de Sens*). He was mad.

The prince-royal of Prussia had a fainting-fit during a session of the Academy of Sciences at St. Petersburg. It gave occasion to the prince to say, "*Le prince, au milieu de l'Académie, s'est trouvé sans connaissance*" (The prince found himself in the midst of the Academy without consciousness; or, without acquaintance).

ABRAHAM LINCOLN.

[“The incarnation of the people and of modern democracy;” born in Hardin County, Ky., Feb. 12, 1809; served in the Black Hawk war, 1832; member of the Illinois Legislature; elected to Congress, 1846; President of the United States from March 4, 1861, until his death by assassination, April 15, 1865.]

I believe this government cannot endure permanently half slave and half free.

The first famous utterance of Lincoln on the subject which was destined to divide the Union temporarily after his own election to the Presidency, was made in a speech to the Illinois Whig State Convention at Springfield, June 16, 1858. Sumner

once said, "Where slavery is, there liberty cannot be; and where liberty is, there slavery cannot be."

Just before the fall of Vicksburg, July 4, 1863, a self-constituted committee urged Mr. Lincoln to remove Gen. Grant from command on the ground of his intemperate habits. After listening to them, the President brought the interview to a close by asking them if they knew where the general bought his whiskey; "because, if I can find out, I will send every general in the field a barrel of it." — CARPENTER: *Six Months in the White House*.

When objections were made to the appointment of Wolfe to the command of the expedition against Quebec, on the ground that he was mad; "Mad, is he?" exclaimed George II.: "I wish his madness was epidemic, and that every officer in my army was seized with it." The result is well known. On the night of Sept. 12, 1759, the British troops were embarked for a spot on the opposite side of Quebec, whence they might scale the Heights of Abraham, overlooking the city. Undisturbed save by the dipping of the oars, Wolfe repeated Gray's Elegy, saying that he "would rather have written it than take Quebec." After scaling the heights, his whole army was soon drawn up before the French; and, at the first volley, both commanders fell. Wolfe heard the cry, "They run!" and, being told it was the enemy, he exclaimed, "Now God be praised! I die happy." Montcalm, when assured that his wound was mortal, replied, "So much the better: I shall not see the English in Quebec." Their common monument bears the inscription: *Mortem virtus. communam famam historia, monumentum posteritas dedit.*

Government of the people, by the people, for the people.

At the consecration of the national cemetery on the battle-field of Gettysburg, Nov. 19, 1863, the President made a short address, in which, speaking of the victorious army, he said, "The world will little note, nor long remember, what we say here: but it can never forget what they did here." He closed by pledging the country to renewed effort, "that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth."

It is not best to swap horses when crossing a stream.

When congratulated by the National Union League upon his re-nomination to the Presidency, June 9, 1864, he replied, "I have not permitted myself, gentlemen, to conclude that I am the best man in this country; but I am reminded in this connection of the story of an old Dutch farmer, who remarked to a companion that it was not best to swap horses when crossing a stream."

It was in his second inaugural address, March 4, 1865, that Lincoln expressed the feeling which had animated him throughout the struggle now soon to terminate: "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

A short time before this (Feb. 2), President Lincoln attended what was called the Hampton Roads Conference, when Mr. Hunter, the Confederate Secretary of State, referred to the correspondence between Charles I. and Parliament as a precedent for a negotiation between a constitutional ruler and rebels. Mr. Lincoln replied, "Upon matters of history, I must refer you to Mr. Seward, for he is posted in such things, and I don't profess to be; but my only distinct recollection of the matter is, that Charles lost his head." — CARPENTER: *Six Months*. (V. Add.)

LOUIS XI.

[King of France; born at Bourges, 1423; became king, 1461; crushed the league of disaffected nobles by concessions he never intended to execute; seized Burgundy on the death of Charles the Bold, and became involved in a long war with Austria; died 1483.]

***Divide et impera* (Divide in order to rule).**

The principle upon which he broke down the power of his great vassals. When feeble, he could accommodate himself to circumstances, make treaties acceptable to his enemies, and yield them rights and privileges, in order to set them against one another; but, their union once broken, he retook all he had surrendered, and failed to perform all that he had promised.

Goethe, in his versions of proverbs ("Sprüchwörtlich"), illustrates two theories of government: —

“Entzwei und gebiete! Tüchtig Wort;
 Verein' und leite! Besserer Hort.”
 (Divide and rule, the politician cries;
 Unite and lead, is watchword of the wise.)

Coke lays down the maxim of Louis, “as a rule for lords and commons to have good success in Parliament.” — *Institutes*, IV. 35.

Qui nescit dissimulare nescit regnare.

This is another of the king's maxims, which, like the previous one, is always quoted in Latin, and which means that he who cannot dissimulate is unfit to reign. — DE THOU: *Hist. Univ.*, III. 293. It was all the Latin that he thought the dauphin, afterwards Charles VIII., needed to learn.

Frederick William I., father of Frederick the Great, who called his son “a fiddler and a poet, who will spoil all my labors,” said, “My son shall not learn Latin; and more than that, I will not suffer anybody even to mention such a thing to me.” — MACAULAY: *Frederick the Great*. Napoleon's theory was hardly more liberal: “A little Latin and mathematics is enough” (*Un peu de latin et de mathématique, cela suffit*).

LOUIS XII.

[King of France; born at Blois, 1462; succeeded his cousin, Charles VIII., 1498; conquered Milan; prosecuted his claim to Naples, until driven out of Italy by Pope Julius II.; died Jan. 1, 1515.]

The King of France does not avenge the injuries of the Duc d'Orleans (*Le roi de France ne venge pas les injures du Duc d'Orléans*).

Generously dismissing, on his accession to the throne, the suggestion of punishing the city of Orleans, which had incurred his displeasure while he was heir presumptive. He was anticipated in the utterance of a thought so worthy a king by Philip, Comte de Bresse, who became Duc de Savoie in 1497, and said, “It would be shameful as duke to avenge the injuries of the count” (*Il serait honteux au duc de venger les injures faites au comte*). The Emperor Hadrian used but one word to express the same idea. Meeting, on the first day of his accession to power, an

ancient enemy, and noticing his embarrassment, he passed him, saying simply "*Evasisti*" (Thou hast escaped).

Is it his business to curse? (*Et quoi, est-ce son emploi de maudire ?*)

During the contest for the possession of Naples, when Louis heard that the Pope intended to excommunicate him. Thus Theano, priestess of the temple of Agraule, replied to those who urged her to curse Alcibiades, "I am priestess to bless, not to curse."

Louis XII. gained great popularity by an abatement of taxes, and was pleased that his subjects remarked upon his simplicity of dress and royal establishment. "I would rather my people," he said, "smiled at my parsimony, than wept over it." He carried the name of "father of the people" to the grave; for on the night of his death the watchmen of Paris called the hour of midnight on their rounds, adding, "The good king Louis, father of his people, is dead!" The king had foreseen the change in the condition of his subjects which the luxurious tendencies of the prince, later Francis I., would cause; and used to remark, "That big boy will spoil all."

LOUIS XIII.

[King of France; born at Fontainebleau, Sept. 27, 1601; succeeded his father, Henry IV., 1610; under the regency of his mother, Marie de Medici, until his majority in 1614, when Cardinal Richelieu became the controlling spirit of the government; died May, 1643.]

I should like to see the grimace which *M. le Grand* is making at this hour.

Louis XIII. was as fond of *bons mots* as his illustrious father; he is not, however, condemned, like Henry, to bear the burden of sayings he did not utter, and those he did let fall have never been preserved. Only one remains; and that is a calumny, just as all the actions told of him are ridiculous. It relates to the execution of the Marquis de Cinq-Mars, who had been the favorite of the king, and received from him the nickname of *M. le Grand*, from his office of *grand écuyer*. Together with De Thou, a man of great learning and virtue, he incurred the

enmity of Richelieu, who accused them of complicity in the treason of Gaston, the king's brother, and caused their execution in 1642. According to Tallemant, the king at the fatal moment pulled out his watch, and coolly remarked, "*Je voudrais bien voir la grimace qu'il fait à cette heure.*" — *Historiettes*, III. 58. Lady Jackson in her entertaining book "Old Paris" (I. 227) quotes the king as saying, "*M. le Grand* is about to pass a disagreeable quarter of an hour," and adds, that the French proverbial expression, *un mauvais quart d'heure*, was first used on this occasion. Fournier, however, asserts that Louis knew neither the hour nor the day of the execution, which had been suddenly postponed because the executioner of Lyons had broken his leg. He calls the remark the second and abbreviated edition of one made by the Duc d'Alençon, on being told of the death of the Comte de St.-Aignan at the "tumult of Antwerp," Jan. 17, 1583.

On the 20th of February, 1643, Louis XIII., perceiving that his end was near, wished that the dauphin, then four and a half years old, should be christened. When the ceremony had been performed, the child was placed upon the king's bed; and his father, wishing to see that his injunctions had been fulfilled, asked him his name. "My name is Louis XIV.," replied the *enfant terrible*. "Not yet, my son, not yet." murmured the dying king: some add, "but pray to God that it may be soon."

LOUIS XIV.

[King of France; born Sept. 16, 1638; ascended the throne at the age of five under the regency of Anne of Austria, who was directed by Cardinal Mazarin; at his death Louis assumed control of affairs; invaded Flanders and Franche-Comté, 1667; revoked the Edict of Nantes, 1685; opposed the Spanish and English in 1688, and in the war of the Spanish succession, 1700; died Aug. 31, 1715, after the most brilliant reign in French annals.]

L'état, c'est moi!

No historic *mot* has enjoyed a greater celebrity than the alleged answer of Louis XIV., in 1655, when seventeen years of age, to the president of Parliament, who spoke of the interest of the state, and was interrupted by the king's exclamation, "I am the state!" It may be interesting to trace the history

of this answer from its first appearance under the sanction of a great name, to notice the rhetorical embellishments it has received, and finally to observe upon how slight a foundation it rests, and how opposed it was to the character of the king and his position in the state.

It must be understood in the first place, that no contemporaneous authority is to be given for the literal expression, *L'état, c'est moi*. Tradition, not history, had assigned these words under any circumstances to the king, until so recent a writer as Dulaure ("History of Paris," 1863, p. 387) asserts that Louis interrupted a judge who used the expression, "The king and the state," by saying, "I am the state."

Leaving tradition, we find Voltaire, "the inventor of history," giving an account of the appearance of the young king before the Parliament of Paris on the occasion already referred to:—

"The neglected state of the king's education," he says, "a timidity caused by a fear of compromising himself, and ignorance of the intentions of Cardinal Mazarin, disposed the court to think that he would be a king but in name, like his father Louis XIII. Only one occasion showed those who looked beyond appearances what he was to become. Parliament wished, in 1655, to meet to discuss certain edicts after the close of the civil wars, when Louis had completed his first campaign, and taken the coronation oath. The king left Vincennes, dressed for the chase; followed by his court, he entered Parliament, booted, and whip in hand, and uttered these words of his own: 'I am aware of the evils your assemblies have produced; I order you to cease discussing my edicts: Mr. President, I forbid you to permit these assemblies, and any of you to demand them.'"—*Siècle de Louis XIV.*, chap. xxv. Voltaire then adds some dramatic touches: the king's figure already majestic, the nobility of his countenance, the tone of a master with which he spoke, imposed an authority which his rank, hitherto but little respected, had not given him. Voltaire cites no authority for this circumstantial narrative, but has himself served as an authority for all subsequent historians to follow. Certain slight differences are yet to be observed. Thus the "Biographie Michaud," XXV. 1697, surrounds the young king, on his perilous expedition to beard the venerable judges of Paris, with several companies of guards

Lavallée, writing in 1847, adds *spurs* to the king's toilet of the chase, which already included a whip. Henri Martin ("History of France," XII. 467) makes the extraordinary mistake of supposing that the "bed of justice" which the king "ascended in this unusual costume" was a piece of furniture! (*le roi . . . monta dans son lit de justice en ce costume inusité,*) certainly an unusual costume, that of boots and spurs for a royal couch! The historian seemed ignorant of the fact that under the ancient monarchy of France a solemn session of Parliament was opened by the king sitting on a pile of cushions, like the woolsack of the English lord chancellor; and that, in consequence, later assemblages of Parliament under the presidency of the sovereign were called "beds of justice" (*lits de justice*), long after the cushions of the fourteenth century had disappeared.

The Duc de Noailles, in a "History of Mme. de Maintenon," published more than twenty years ago, was the first to point out the improbability, not to say the falsity, of this legend of Louis XIV. Considering the question as in some sort the key to both the foreign and domestic policy of the king's reign of half a century, he asks, "Did Louis XIV., in the possession and intoxication of an almost unlimited power, ever pronounce the famous *mot*, '*L'état, c'est moi*'? Not only is this doubtful, for it is not contained in any contemporaneous narrative, but nothing is less authenticated than the anecdote of which it forms a part (that of the whip, etc.). Louis XIV., being resolved to abolish the political pretensions of Parliament after the Fronde, and to reduce it to its judicial functions (the old *parlements* of France were judicial and not legislative bodies), accomplished it with passion perhaps, but not in that contemptuous fashion so little in conformity with his royal dignity and the respect due the great bodies of the state: on the contrary, he executed his purpose with all the ceremony and solemnity of a *lit de justice*: first, in the session of Dec. 22, 1665, and secondly, without the ceremony of the *lit de justice*, in the session of April 20, 1667. These are the only sessions at which the king assisted; and the journal of Olivier d'Ormesson, which narrates the events with minute detail, makes no mention of this haughty speech, so bitterly censured afterwards. This *mot* will, however, cling to him; because it is true, if taken in its right sense of indicating the

community of interest existing between the country and royalty." (Vol. III. pp. 667-670.)

If we now turn to the contemporaneous "Memoirs" of Montglat, we find a much simpler scene enacted in the high court of justice than that given by Voltaire and later writers. After speaking of the apprehensions caused by the previous conduct of Parliament, Montglat says that this consideration caused the king to leave the château of Vincennes, and visit Parliament in the morning, wearing a red coat and a gray chapeau, accompanied by his entire court similarly attired, a fashion hitherto unknown. It is this expression, "*dans ce costume inusité*," which Henri Martin applies to the king's mounting the *lit de justice* in high boots and spurs (v. p. 340). When the session had been opened (*quand il fut dans son lit de justice*), he prohibited Parliament from assembling; and, after having said four words, he arose and departed, without listening to any address. — *Memoirs, Collection Petitot*, L. 458. Madame de Motteville, another contemporary, agrees with Montglat, and adds high boots (*grosses bottes*) to the red coat and gray hat. Guizot alone, of modern historians, follows strictly Montglat's account. — *History of France*, IV. 236.

It has been left for a recent writer, M Chéruel, to clearly demonstrate, by reference to a manuscript contemporaneous journal, the impossibility of the king's making use of such words as "I am the state" at this particular time. Having reviewed the tendencies of Parliament after the wars of the Fronde, M. Chéruel adds, "It is here that *a suspicious tradition* has fixed the appearance of Louis XIV. before Parliament, dressed for the chase, and whip in hand, and that the famous answer to the president has been attributed to him, 'I am the state!' In place of this dramatic scene, which has become graven in historic memory, the most authentic documents exhibit the king imposing silence upon Parliament, but without the affectation of an insolent *hauteur*." He then quotes from the manuscript journal written by a partisan of the Parliament, who would have reproduced any circumstances unfavorable to the king, had such occurred. The account closes with these words: "The king, rising quickly before any one could reply to him, returned to the Louvre, and from there to the forest of Vincennes, which

he had left in the morning, and where the Cardinal (Mazarin) awaited him." — *Histoire de l'administration monarchique en France*, II. 32. We here have a description of the event clothed in its simplest terms. The king, hunting in the forest of Vincennes, left the château in the dress he would wear at such times, — a red coat, gray hat, high boots, — and appeared before Parliament to recite a lesson of four words he had learned from Cardinal Mazarin, who awaited his return to hear how his royal pupil had acquitted himself of his task. Into that lesson no such words as "I am the state" could have slipped. "The state was not yet Louis XIV.," says Fournier: "it was still Mazarin."

When, after the cardinal's death, the Archbishop of Rouen said to the king, "Your Majesty ordered me to address myself to the cardinal in all matters: as he is dead, to whom shall I refer?" — "To me," replied the king, resolved to be his own prime minister. He then called the members of his cabinet together, and said to them, "I have assembled you to say that hitherto I have allowed you to conduct my affairs through the late cardinal, but that henceforth I intend to manage them myself: you will give me your counsel when desired." At an earlier period, when the court was discussing in his presence the absolute power of the Turkish sultans, and was giving examples of its extent, he exclaimed, "That is as it should be: that is really reigning!" In a course of public law, which years afterwards Louis XIV. caused to be written under the direction of M. de Torcy, for the guidance of his grandson, the Duke of Burgundy, the following words occur on the first page: "The nation is not corporate in France: it lives entirely in the person of the king" (*La nation ne fait pas corps en France: elle réside tout entière dans la personne du roy*); and Bossuet declared of the sovereign, "All the state is in him" (*Tout l'état est en lui*). The germ of *L'état, c'est moi*, lies in these incidents and sayings.

The education which the kings of France received did not conduce to a modest appreciation of their position in the state. The imperial library of St. Petersburg contains a large collection of manuscripts carried away from Paris during the Revolution. Among them is a sheet of paper on which Louis XIV., when a boy, had written five or six times, in a large, unformed hand, a lesson set by his master, — "Homage is due to kings: they do

what they like" (*L'hommage est dû aux rois: ils font tout ce que leur plaît*). — MARTIN: *History of France*, XV. 95. When Louis XV. became king, at as early an age as his predecessor, and, after his proclamation, was shown to the people assembled in the garden of the Tuileries, his governor, Maréchal de Villeroi, said to him, "Behold all these people, my prince: they belong to you; all the people you see yonder are yours." "After the education we received," said Charles X., "it is a wonder that we did not become tigers."

The rain of Marly does not wet one.

To a cardinal who followed him in a heavy shower. This is also attributed to the Abbé de Polignac, in answer to the king's fears concerning him. In this case it would illustrate the flattery paid to the "grand monarch." Thus, asking, on one occasion, the time of day, he was told, "The time your Majesty pleases." Cardinal d'Estrées was dining with Louis, who complained of the inconvenience of having no teeth in his old age. "Teeth?" asked the courtier, "who has any?" (*Qui est-ce qui en a?*) How could a sovereign coming to the throne in childhood, and surrounded at all times by flatterers, be properly educated? Louis saw later how his youth had been mis-spent, and asked, "Was there not birch enough in the forest of Fontainebleau?" Although encouraging literature, which found its Augustan age in his reign, he once asked the Duc de Vivonne, who was much given to books, "Of what use is reading?" (*Mais, à quoi sert bon de lire?*) Vivonne, who was a *bon vivant*, and was plump and fresh-colored, replied, "Reading, sire, does to the mind what your partridges do to my cheeks" (*La lecture fait à l'esprit ce que vos perdrix font à mes joues*).

When the king reproached the duke on his *embonpoint*, in presence of the equally stout Duc d'Aumont, and advised him to take more exercise, Vivonne replied, "You do me injustice, sire: not a day passes that I do not take three turns round my cousin d'Aumont."

To see myself here.

On at least one occasion Louis XIV. received an answer which must have surprised him. The republic of Genoa sent out in

1684 a fleet to chastise the Algerine pirates; but Louis chose to consider it intended to assist Spain, with which he was then at war. He therefore despatched eight thousand men in a fleet of one hundred and sixty vessels, and bombarded Genoa on the 17th and 18th of May of that year. In accordance with the terms of the treaty of peace which was made after the subjection of the city, the doge, Francesco Maria Lecaro, visited Versailles, May 15, 1685, to humbly apologize, on behalf of Genoa, for an insult of which the republic was guiltless. He was received with great ceremony, and treated with the elaborate courtesy of which the French monarch was capable. After a banquet given to the doge and his councillors, the king accompanied Lecaro in a walk through the magnificently arranged park of the château, and displayed the treasures of his menagerie and stables. At the close of an exhibition of fireworks, Louis turned to his guest, and asked him what surprised him most of all that he had witnessed. "To see myself here" (*C'est de m'y voir*), was the reply.

Nec pluribus impar.

The motto of the device Louis XIV. is said to have adopted, of the rising sun casting his rays upon the earth. Its meaning has been variously surmised, "I shine on more worlds than one" being a not unnatural signification. Fournier, however, denies that either the device or the motto originated with the king; but asserts that they were contrived by the antiquary Douvrier, on the occasion of the famous *Carrousel*, in the space between the Louvre and the Tuileries, which has retained the name of the festival. It was, besides, an old device of Philip II. of Spain, who reigned over parts of two hemispheres, and had more right than the monarch of a single kingdom to compare himself with the sun.

Whatever may have been its origin, it led to a celebrated toast, which has been ascribed to several different persons. During the war between England, France, and Holland, in 1702-9, the ambassador of France to a neutral power proposed at a banquet the health of Louis XIV., alluding to him as the rising sun; the representative of Queen Anne drank to the moon; the Dutch minister, mindful of the fact that his country disputed with England the supremacy of the seas, and, by breaking

the dikes, had caused the army of the Great King to retreat, proposed "Holland, like Joshua, who commanded the sun and moon to stand still, and they obeyed him!" According to another account, Lord Stair, when minister from England to Holland, gave a banquet, at which France was toasted as the sun, and the empress Maria Theresa as the moon and stars: when the company thought that nothing was left for his country, Lord Stair proposed "England, who, like Joshua, caused the solar system to pause." A third version gives Franklin credit for the toast, when the treaty had been signed in Paris by which France was set against England, in order to accomplish the independence of America.

Ultima ratio regum (The last argument of kings).

An inscription which Louis XIV. ordered engraved on cannon. Büchmann cites the letter of an officer in the correspondence column of "Ueber Land und Meer," Dec. 17, 1865, who saw in Mantua cannon having the same inscription, dated 1613, twenty-five years before the birth of the French king. Frederick the Great wrote to his brother, Prince Henry, April 21, 1759: "Don't forget your great guns, which are the most respectable arguments of the rights of kings."

The National Assembly, wishing to recognize neither kings nor war, voted, Aug. 19, 1790, to remove from the cannon the words which Louis XIV. had caused to be engraved upon them, *Ultima ratio regum*. The Assembly removed the inscription, and set up the guillotine, upon which might have been inscribed Chamfort's interpretation of the motto of the Republic, "*Fraternité ou la mort*" (v. p. 111), which Lebrun versified:—

"L'aimable siècle, où l'homme dit à l'homme:
'Soyons frères, ou je t'assomme!'"

I have made ten discontented and one ungrateful.

The king was accustomed to say, when he made an appointment to office, "*J'ai fait dix mécontents et un ingrat.*" (V. Add.)

Two sayings may illustrate the arrogant tone which Louis could assume towards foreign powers. When the Pope's nuncio represented to him that many sovereigns had renounced privileges they previously enjoyed at Rome, the king replied, "I have

never governed myself by the example of another : it is for me to set an example" (*Je ne me suis jamais réglé sur l'exemple d'autrui : et c'est à moi de servir d'exemple*). The English ambassador made certain suggestions to him concerning improvements at Mardick in 1714. "*M. l'Ambassadeur*," interrupted the king, "I have always been master of my own house, sometimes of another's : do not call it to mind" (*J'ai toujours été le maître chez moi, quelques-fois chez les autres : qu'on ne m'en fasse pas souvenir*). Voltaire, however, says that President Hénault invented this anecdote.

Of the Huguenots the king once said, "My grandfather [Henry IV.] loved them, and did not fear them; my father [Louis XIII.] loved them not, and feared them : for my part, I neither love nor fear them." Pope Pius IX. is reported to have said of Lord Clarendon, Lord Beaconsfield, and Mr. Gladstone, "I like the first, and understand him; I like the second, and do not understand him: I neither like nor understand the third."

The king rebuked the Duchess of Burgundy, who jested at supper on the ugliness of an officer who was present, by saying to her, "I think him one of the handsomest men in my kingdom, for he is one of the bravest."

He remarked of the Duc d'Orleans, afterwards regent, "He is a braggart of vices he does not possess" (*Encore est-il janséniste de vices qu'il n'a point*). Benjamin Constant said of Mme. Rillet, "She has all the virtues which she affects."

One has no more luck at our age (*On n'est pas heureux à notre âge.*)

To Marshal Villeroi, on his return from the disastrous battle of Ramillies, which he lost against Marlborough and Prince Eugene, May 23, 1706. Villeroi was then sixty-two years old, Louis sixty-eight. It was one of those delicate remarks which the king knew so well how to make, and which sounded almost like a compliment.

As the great Condé was walking slowly, from the effects of gout, up the grand staircase of Versailles, after the battle of Seneffe, which he fought, Aug. 11, 1674, against William of Orange, afterwards William III. of England, he exclaimed to the king who awaited him on the landing above, "Sire, I crave

your Majesty's pardon, if I keep you waiting;" to which Louis replied, "My cousin, do not hurry: no one could move more quickly who was loaded with laurels as you are!" It was the language of courts. When Louis XIV. asked Mignard, who was painting his portrait for the tenth time, if he did not look older, the painter concealed the truth beneath a delicate flattery: "Sire, it is true that I see some more victories on the forehead of your Majesty!" Children, even, could turn a compliment. The Duc de Maine, son of Louis XIV., once congratulated the king by saying to him, "Sire, I shall never learn any thing, for my tutor gives me a holiday for each victory of your Majesty."

Let us date from Mons.

An officer, with whom the king had been dissatisfied, distinguished himself at Mons. Meeting him soon afterwards, Louis forgave the past by saying, "*Datons de Mons.*"

The king accepted Boileau's poetical epistle on the passage of the Rhine, with this modest remark: "It is a fine work, and I should praise you more if you had praised me less" (*Cela est beau, et je vous louerais davantage si vous m'aviez loué moins*). "He who first assigned this phrase to Louis," says Fournier, "which Boileau does not mention, as he would have done had it been addressed to him, took it word for word from the preface of the 'Memoirs' of Queen Marguerite [of Navarre]. It serves as the dedication of the book to Brantôme, to thank him for the eulogistic chapter he had devoted to her in his 'Dames Illustres:' '*Je louerais davantage votre œuvre,*' she said, '*si elle me louoit moins.*'"

Another saying did not originate with the king, although it may have taken its present form from him. He remarked of Maria Theresa of Spain, "Heaven takes from me a wife who has never given me any other grief than her death" (*Le ciel me prive d'une épouse, qui ne m'a jamais donné d'autre chagrin que celui de sa mort*). The thought, if not the grief, was borrowed from the poet Maynard:—

"La morte que tu plains fut exempte de blâme,
Et le triste accident qui termina ses jours
Est le seul déplaisir qu'elle a mis dans ton âme."

There are no more Pyrenees!

By the will of Charles II., King of Spain, the Duc d'Anjou, second son of the dauphin, and grandson of Louis XIV., succeeded to the throne as Philip V. In giving him his final instructions, Louis said, "Be a good Spaniard, it is your duty; but remember that you are French, and that you maintain the union of the two countries;" embracing him, he added, "*Il n'y a plus de Pyrénées.*" "Why," asks Fournier, "should Voltaire have written thus ("Age of Louis XIV."), when he might have found that the king never said it? It is a Spanish rather than a French *mot*, told by Dangeau, a courtier who followed Philip to his new kingdom, as the remark of the ambassador of Spain, who said that the journey between the two countries would be easy, as the Pyrenees were now melted" (*les Pyrénées étaient fondues*). — *Journal de Dangeau*, VII. 449. Malherbe, years before, had paraphrased the *mot* in advance when celebrating the marriage of Louis XIII. and Anne of Austria:—

" Puis quand ces deux grands hyménées,
Dont le fatal embrassement
Doit aplanir les Pyrénées . . . "

According to the "Mercure Volant," November, 1700, p. 237, the Spanish ambassador used the expression afterwards attributed to the king; for, after falling at the feet of his new sovereign, and kissing his hand, his eyes being filled with tears, he rose, led forward his son and the Spaniards of his suite, who made likewise their obeisance. He then exclaimed, "What joy! *il n'y a plus de Pyrénées*: they are uprooted, and we are henceforth but one."

"Mountains interposed
Make enemies of nations who had else,
Like kindred drops, been mingled into one."

COWPER: *The Task*, Bk. II. 1.

Napoleon gave instructions to his brother Louis, when making him king of Holland, somewhat similar to those of Louis XIV.: "Your first duty is to me, your second to France, your third to your people."

The king also said to his grandson, "If you wish to have your will habitually respected, you must show that you yourself are a

slave to it." Some time afterwards he was urged to depose Philip V., whose accession caused the long war of the Spanish succession; but he replied, "If I must wage war, I should rather wage it against my enemies than against my children."

I imagined it was more difficult to die (*J'avais cru plus difficile de mourir*).

To Mme. de Maintenon, in his last illness. — MARTIN: *History of France*, XIV. Bk. 91. Sir Harry Vane said on the scaffold, in 1662, "Why should we shrink from death? I find it rather shrinks from me, than I from it;" and again, "Death is but a little word, but 'tis a great work to die." He was not thinking of it in its physical sense, which was present to the mind of Mirabeau when he wrote in his last hours, "It is not so difficult to die." The Constable de Montmorenci said to the priest after receiving a mortal wound at St. Denis, in 1567, "I have not lived eighty years without knowing how to bear dying for one-quarter of an hour." Murat, King of Naples, said on the scaffold, Oct. 13, 1815, "I have too often braved death to fear it."

When asked if he suffered, Louis XIV. is said to have replied, "That is what troubles me: I should like to suffer more for the expiation of my sins."

He gave this piece of advice, among other recommendations, to the child who was soon to succeed him as Louis XV.: "I have loved war too well: do not imitate me in that" (*J'ai trop aimé la guerre: ne m'imites pas en cela*). More than half a century now separated him from the occasion of the following remark: "Self-aggrandizement is the noblest as well as the pleasantest occupation of kings."

Mme. de Maintenon had reached, at the time of the king's death, her eightieth year. To show his opinion of her judgment and good sense, Louis once said, "The Pope is called your Holiness; kings, your Majesty; princes, your Highness: you, madame, should be called your Solidity." He now expressed the hope that they should soon meet again (*nous nous verrons bientôt*). She made him no answer, but, if the "Chroniques de l'Œil de Bœuf" are to be believed, exclaimed, as if unconsciously, when she left the apartment, "A pretty rendezvous he has given me! That man has never loved any one but himself" (*Voilà le beau*

rendez-vous qu'il me donne! Cet homme n'a jamais aimé que lui-même). It requires a better authority than these anonymous chronicles to fasten to the memory of the wife of Louis XIV. words so heartless. As she retired, the king saw in an opposite mirror the reflection of two of his valets, who were weeping bitterly. "Why do you weep?" he asked: "did you think that I was immortal?" (*Pourquoi pleurez-vous? m'avez-vous cru immortel?*) -- MARTIN: XIV. 91.

At the termination of the last prayers, in which he joined audibly, Louis said with a calm voice, "These are the last favors of the Church;" repeating several times, "*nunc et in horâ mortis,*" he exclaimed, "O my God, come to my aid, and hasten to help me!" He never spoke again.

His funeral sermon was preached by Massillon; who, looking for a moment upon the magnificent draperies and insignia of mourning around him, and thinking of the title the deceased monarch had borne even during life, began his discourse with the simple but striking words, "God alone is *great*, my brethren!" (*Dieu seul est grand, mes frères!*)

Napoleon said of him, "If he had not been a king, he would have been a great man." Cardinal Mazarin prophesied of him in his minority, "He will be a great king: he never says a word of what he thinks" (*Il sera un grand roi: il ne dit pas mot de ce qu'il pense*). When the Maréchal de Grammont was congratulating Mazarin on the prospect of long-enduring power, the cardinal demurred: "He [Louis] will mature late, but he will go further than the rest: he has the material for four kings and one honest man" (*Il y a en lui de l'toffe pour faire quatre rois et un honnête homme*). Berryer said of him, "He came too late, and went away too soon."

LOUIS XVI.

[King of France; grandson of Louis XV.; born at Versailles, Aug. 23, 1754; ascended the throne, 1774; endeavored with the aid of Turgot and Necker to repair the state of the finances; assisted the American Colonies, 1778; convoked the states-general, 1789; after the destruction of the Bastille in that year, became a hostage of the Revolution; attempted to escape, June, 1791; confined in the Temple, 1792; tried for treason by the Convention in September of that year; convicted and executed, Jan. 21, 1793.]

O God, guide us, protect us! we are too young to reign.

The words with which Louis and Marie Antoinette, falling upon their knees, received information of the death of Louis XV.

Alfred the Great, on his accession to the throne of England, at the age of twenty-three, A. D. 871, exclaimed, "O Lord my God, thou hast made thy servant king: and I am but a little child; I know not how to go out nor to come in" (1 Kings iii 7).

We do not look to the reign of Louis XVI. for happy *mots*, more than to that of his predecessor. The popularity which earlier French kings had gained from their witticisms was denied to the silent, indolent, and timid Louis XV., and to his grandson, who possessed but little presence of mind, and what has been called "the secret of the *à propos*." The former disdained to attempt the exercise of a talent he did not possess; the latter, conscious of his inferiority, and of the importance of the qualities which were lacking in him, endeavored to supply their place by employing a maker of *bons mots*, a vicarious *bel esprit*, whose duty it was to guess what might be said to the king on any particular occasion, and improvise an answer. This officer, the Marquis de Pezay, gave the king lessons in the form of letters consisting of dialogues which contained the question and the reply in advance. Thus he wrote: "Your Majesty will soon attend the races: you will observe a notary who will write down the wagers of the Comte d'Artois and the Duc d'Orleans. Say, when you see them, sire, 'Why this man? Why writing between gentlemen? Is not their word sufficient?'" The Prince de Ligne tells the story in his "Memoirs:" "It happened exactly as suggested. I was there, and heard it. Everybody said, 'How just! What a fine *mot*! What a king we have!'"

Only Turgot and I love the people.

When told, in 1776, that Parliament was preparing a remonstrance against taxes, *corvées*, etc., after the privileged classes had caused the fall of "the one legislator who might have saved France," the king replied, "*Je vois bien qu'il n'y a que M. Turgot et moi qui aime le peuple.*" Louis XV. said in March, 1766.

in opposition to a decree of Parliament, "I and my people are one." At a later period, when the States-General adopted a series of thirty-five articles upon the financial situation, Louis XVI. said, "If they do not have the desired effect, I will save my people alone" (*seul je ferai le bien de mon peuple*); meaning, according to Carlyle, to soon dismiss the deputies.

When Malesherbes resigned, on the ground that it was impossible to do any good, thwarted, as he continually had been, by the intrigues of the court, the king asked, "Must I also resign?" (*Il faut donc que je quitte aussi ma place?*) or, as it is sometimes given, "I am more unfortunate than the ministers: I cannot resign." Nevertheless, amid all the changes of the cabinet, the king wished honestly, though weakly, to serve the people, at the expense sometimes of his personal dignity: saying on such occasions, "Let my authority suffer, if my people are happy" (*Que m'importe que mon autorité souffre, pourvu que mon peuple soit heureux*).

When the Duc de Luxembourg advised him to set the Third Estate (*Tiers État*), or popular branch of the States-General, in opposition to the other two orders, the nobility and clergy, Louis refused by saying, "My mind is made up: I will not permit a single person to perish on my account." At this time no sacrifice was too great for him: he said with truth that "never king did so much for his subjects as I have done for mine: but what other could so well deserve it as the people of France?"

The king was once holding a candle for a page who was looking for a piece of gold which had fallen upon the floor, whereupon the Prince de Condé threw down a handful of pieces. "You can do that," said Louis, "but I live on my subjects." Even as late as 1792, when the king was a prisoner, he could say, "How soon would all these chagrins be forgotten on the slightest return of their affection!"

Sire, it is not a revolt: it is a revolution.

When the king was told of the attack upon the Bastille on the night of July 11, 1789, he exclaimed, "Why, it is a revolt!" (*Mais, c'est une révolte!*) The Duc de Rochefoucauld-Liancourt "more truly knew that peal too well:" and for the first time the king heard the fatal word, "revolution." Voltaire had already

used it in correspondence. He wrote to M. de Chauvelin, April 2, 1764, twelve days before the death of Mme. de Pompadour: "Everywhere are being sown the seeds of a revolution which will spring up without fail, but which I shall never behold. The light is spreading so universally, that it will on the slightest occasion burst forth into flame; and then we shall have a fine fuss. I envy the young: they will see something worth looking at."

However mild the king may have been by nature, and unsuited to vigorous action, he was not without a high degree of moral courage. He used no protection against the ruffians by whom he was often surrounded; and, when the queen advised him to wear a bullet-proof breastplate, he replied, "They will not assassinate me, but put me to death as king, in open daylight." In the terrible insurrection of 1792, he appeared on the balcony of the palace, and, in obedience to the demand of the mob, put upon his head the cap of liberty. One of the guards told him not to fear. "Fear!" replied the king, "feel whether this is the beating of a heart agitated by fear!"

In the testament which he made, Dec. 25, 1792, he wrote, "I recommend my son, if he has the misfortune to become king, to remember that he owes himself to the happiness of his people." His son had no opportunity of carrying out his father's wishes, but one word casts a light through the gloom of the prison upon the dauphin's character. When asked by Simon, his brutal keeper, what he would do with him if he came to the throne, he replied, "I would pardon you."

Son of St. Louis, ascend to heaven.

The king made some resistance as his hands were being fastened behind his back, before his head was laid under the knife. He yielded, however, to the persuasions of his confessor, saying, "Do what you will: it is the last sacrifice" (*Faites ce que vous voudrez: c'est le dernier sacrifice*). His last words were a prayer for his people: "May my blood cement your happiness!" (*Puisse mon sang cimenter votre bonheur!*)

"As the knife fell, my grandfather could hear the voice of the priest pronouncing these words, 'Son of St. Louis, ascend to heaven'" (*Fils de St. Louis, montez au ciel*): thus writes Henri

Sanson, in the biography of the five generations of that family, who were the executioners of Paris, himself being the last. He quotes on this subject a statement made by his grandfather, who, if later accounts be true, never heard the words, which were only invented after the execution. Charles His, editor of the "Républicain Français," was supposed to have originated the *mot* on the evening of the king's death. Charles de Lacretelle, another journalist, claimed its authorship in an account which he wrote for almost the only newspaper "where an interest in the august victim was manifested." — *Dix Années d'Épreuves*, 1842, 134. This journal may have been the "Républicain Français." The words soon spread through Paris, and were translated, in the accounts of the king's execution, into foreign languages. The Abbé Edgeworth, the king's confessor, was one of the last to learn what he had said on this historic occasion. Questioned in regard to it at a later period, he could neither affirm nor deny that he had used the expression now indissolubly connected with his name. It was possible, he said, that he might have done so, without remembering it; for he retained no recollection of any thing that happened to himself at that moment. — LORD HOLLAND: *Diplomatic Recollections*, 1851. What he did remember was saying to the king as they were about to tie his hands, "Sire, it is still another sacrifice you have to make to complete your resemblance to your divine Model." Mlle. Edgeworth, in a letter written to a friend, Feb. 10, 1793, which was afterwards published, makes no mention of the words in question: "My friend," as she calls her brother, "received his [the king's] last sighs, and neither died nor fainted with grief: he even had strength to fall upon his knees, and remain in that attitude until his clothes were stained with the blood of that sacred head, which was carried about on the scaffold, to the cry of 'Vive la nation!'"

LOUIS XVIII.

[King of France, brother of Louis XVI.; born at Versailles, November, 1755; emigrated, 1791; ascended the throne on the fall of Napoleon, April, 1814; retired to Ghent on the return of the emperor from Elba, but was restored by the allied armies, July, 1815; sent an army to Spain, 1823; died September, 1824.]

Punctuality is the politeness of kings (*L'exactitude est la politesse des rois*).

The best known of the king's sayings. Louis XIV. was also punctual; though Fournier doubts whether he uttered the implied reproof, when, on one occasion, his carriage did not appear at the appointed moment: "I almost waited" (*J'ai failli attendre*). "Impatience and vivacity of temper," says this critic of royal *mots*, "hardly form part of the idea one forms of Louis XIV." Larousse, however, finds it the expression of the *hauteur* of one of the proudest of monarchs. — *Fleurs Historiques*. Neither *hauteur* nor vindictiveness formed part of the character of Louis XVIII. When urged to give his support to a plan to assassinate the Emperor Napoleon, he answered, "In my family we are murdered, but we never commit murder;" and he remarked of the returned *émigrés*, who "had learned nothing and forgotten nothing," "They are more royalist than royalty itself" (*plus royalistes que le roi*).

He said to his newly married nephew and niece, the Duc and Duchesse d'Angoulême, "Were my crown a crown of roses, how gladly would I give it to you: but it is a crown of thorns, and I keep it."

When Marshal Blücher wished to destroy the Pont de Jena in Paris, the name of which recalled Prussia's greatest disaster, the king dryly observed, "Better take the bridge with you, than throw it into the Seine." Another answer, "I will have myself carried on to it, and we will blow up together" (*Je m'y ferai porter, et nous sauterons ensemble*), was the invention of the Count Beugnot, who wrote for Charles X.: "There is only one Frenchman more" (v. p. 122). The count claimed it in his "Memoirs," 1866, 312, and says that "the king might have been at first a little frightened at the *mot* put into his mouth; but he soon accepted the renown it gave him, with a good grace. I have heard him complimented on this admirable evidence of courage, and he replied with perfect assurance."

A king should die standing.

Another aphorism which the king probably did not utter, — an imitation of Vespasian's, "An emperor ought to die stand-

ing" (*Decet imperatorem stantem mori*). — SÆTONIUS: *Life*. The emperor attended to the despatch of business in his last illness, and even received ambassadors in bed; but at last, feeling his strength failing, he made an effort to rise, and, causing himself to be dressed, expired in the arms of his officers. So Louis XVIII. continued to show himself in public, although daily losing strength. On the anniversary of St. Louis, Aug. 25, 1824, when advised not to hold his usual reception, he replied, "A king of France dies, but ought never to be ill" (*Un roi de France meurt, mais il ne doit pas être malade*). Distrust "last words," is Fournier's advice, who says that the old king's death was of the most silent character.

The French Ana, however, attribute to him a pun; for, when he saw by the faces of his attendants that there was no more hope, he said, alluding to his successor Charles, "*Allons, finissons-en, Charle attend* [charlatans!]. When Maria Theresa was asked, shortly before her death, to take a sleeping-potion, she replied, "I could sleep, but I must not: Death is too near; he must not steal upon me; these fifteen years [since her husband's death] I have been waiting for him; I will meet him awake." — CARLYLE: *Frederick the Great*, XXI. 8.

LOUIS PHILIPPE I.

[King of the French; son of Philip Égalité, Duc d'Orleans; born in Paris, Oct. 6, 1773; travelled in the United States, 1796; returned to France with the Bourbons; proclaimed king on the fall of that house, July, 1830; made conquests in Algeria; opposed electoral reform, which led to the revolution of 1848, when the king abdicated and retired to England, where he died, August, 1850.]

Le juste milieu.

In an address to the deputies of Gaillac, after his accession to the throne, Louis Philippe said, "We shall endeavor to maintain the proper mean (*le juste milieu*), equally removed from the abuse of royal power, and the excesses of popular power." This recalls the maxim of Cleobulus, one of the "Seven Wise Men," king of Lindus, in Rhodes, in the sixth century B.C.: "Keep the golden mean" (*ἄριστον μέτρον*); the *aurea mediocritas* of Horace: —

“ He that holds fast the golden mean,
 And lives contentedly between
 The little and the great,
 Feels not the wants that pinch the poor,
 Nor plagues that haunt the rich man’s door.”

Odes, II. 10, 5.

Although the phrase, *le juste milieu*, gave a name to the moderate and pacific policy of the “citizen king,” it did not originate with him, but first occurs in a letter of Voltaire to Count d’Ar gental, Nov. 28, 1765, and in Pascal, “Pensées,” 1692.

On being appointed lieutenant-general of the army, immediately before the revolution of July, the Duc d’Orleans issued a proclamation, which, referring to the source of disagreement between the French people and their rulers since the Restoration, that the charters granted by the kings were not observed by them, declared, “The charter shall henceforth be a verity” (*La charte sera désormais une vérité*). It was surreptitiously altered by the government, so as to read in general terms, “A charter shall henceforth be a verity.” Better known out of France are the words *entente cordiale*, which were used by Louis Philippe in a speech from the throne in January, 1843, to express the friendly relations existing between France and England during Guizot’s administration of foreign affairs, after his residence in England as ambassador in 1840.

LUCIUS LUCULLUS.

[A Roman general; born about 110 B.C.; consul, 74; defeated Mithridates, 73, and drove him from Pontus; defeated Tigranes, king of Armenia, 68; superseded by Pompey, 66; retired to private life, and spent his immense fortune in sumptuous entertainments and the patronage of the arts; died 57 or 56 B.C.]

Lucullus sups with Lucullus.

When he once happened to sup alone, and saw but one table and a very moderate provision, he called the servant who had the charge of these matters, and expressed his dissatisfaction. The servant said he thought, as nobody was invited, his master would not want an expensive supper. “What!” said the latter, “didst thou not know that this evening Lucullus sups with

Lucullus?" When this answer was talked of in Rome, Cicero and Pompey invited themselves to sup with him on condition that he should give them nothing but what was provided for himself. Lucullus, on his part, asked permission to tell one of his servants that he should sup that evening in the Apollo, one of his most magnificent rooms. The stated charge for an entertainment in the Apollo was fifty thousand drachmas; and the whole sum was laid out on that evening's repast, without further orders. — *PLUTARCH: Life.*

At another time he entertained some Greek travellers, who at length desired to be allowed to depart on account of the daily expense they brought upon their host. He smiled, and said, "It is true, my Grecian friends, some part of this provision is for you; but the greatest part is for Lucullus." — *Ibid.*

A bloodless victory.

When he found that he could cut off Mithridates, who had posted himself on Mount Adrastia, Lucullus told his army, which had intrenched itself in a village near by, "In a few days I shall gain you a victory which shall not cost one drop of blood."

During the war with Tigranes, his army appeared ridiculously small to the Armenian king, who said, "If the Romans come as ambassadors, there are too many of them; if as soldiers, too few." But Lucullus, when warned not to fight on that day, which had been an inauspicious one for Rome, as the anniversary of Cæpio's defeat by the Cimbri, Oct. 6, 105 B.C., replied, "I will make this day an auspicious one for Rome." Tigranes was defeated with the loss of one hundred thousand men, whom the Romans despised as slaves: Lucullus had but one man killed, and one hundred wounded. — *Ibid.*

MARTIN LUTHER.

[Born at Eisleben, Saxony, Nov. 10, 1483; studied at Erfurt, where he became an Augustinian monk; professor of philosophy at Wittenberg, 1508; visited Rome, 1510; opposed the sale and doctrine of indulgences, 1517; appeared before the Diet of Worms, April 17, 1521; concealed in the Wartburg until March, 1522; translated the Bible, 1522-1534; died Feb. 18, 1546.]

Were there as many devils in Worms as tiles upon the roofs of the houses, still would I enter (*Wenn so viel Teufel zu Worms wären als Ziegel auf den Dächern, so wollt' ich hinein*).

To the messenger of Spalatin, the secretary and confidential adviser of the Elector Frederick, Luther's protector, exhorting the reformer on no account to enter Worms, even with the emperor's safe-conduct. Luther wrote from Eisenach in 1521: "We shall enter Worms in spite of all the councils of hell, and all the powers of the air" (*Intrabimus WORMATIAM INVITIS OMNIBUS PORTIS INFERNIS ET POTESTATIBUS AËRIS*). He also wrote to the Elector Frederick after leaving the Wartburg, in 1522, that he would have entered Worms had there been as many devils as tiles on the roofs.

As Luther entered the Diet, his friend George von Freundsberg said to him, "My poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing."—"God will be my defence," was the monk's answer.

When asked in the Diet if he would not retract his opinions, he replied, "Here I stand; I cannot do otherwise: God help me." These words are inscribed upon the monument erected to him in Worms in 1868. His position before Charles V. was the same which he had taken in the year 1516, when he said of Tetzels method of attracting attention to his sale of indulgences, "I will make a hole in that drum."

He bore impatiently the friendly imprisonment to which he was subjected by the Elector of Saxony, saying, "I would rather be stretched on burning coals than stagnate here half dead" (*Mallem inter carbones vivos ardere, quam solus semivivus, atque utinam non mortuus, putere*).

I fear two things, epicurism and enthusiasm, two schisms yet to come.

Of the re-action and excesses of reform.

He exclaimed when Pope Clement VII. summoned the Council of Augsburg, in 1526, "O Pope, if I live I shall be a pestilence

to thee, and if I die I shall be thy death!" But he could also say, "When I am dead the papists will find out how temperate an adversary I have been to them;" and the Emperor Maximilian I. wrote to the Elector of Saxony: "Take care of the monk Luther, for a time may come when we may have need of him."

To pray well is the better half of study (*Fleißig gebet ist über die Hälfte studirt*).

This, and the following, are from Luther's "Table Talk."

To rise betimes, and to marry young, are what no man ever repents of doing.

It is no more possible to do without a wife than it is to dispense with eating and drinking. [Thales, being asked at what time a man should marry, replied, "Young men, not yet; old men, not at all."]

God knows all trades better than the most accomplished artisan here below.

If a man be not handsome at twenty, strong at thirty, learned at forty, and rich at fifty, he will never be. (A Spanish proverb.)

God made the priest: the Devil set about an imitation; but he made the tonsure too large, and produced a monk.

That little bird has chosen his shelter, and is quietly rocking himself to sleep without a care for to-morrow's lodging, calmly holding by his little twig, and leaving God to think for him.

The human heart is like a millstone in a mill: when you put wheat under it, it turns and grinds and bruises the wheat to flour. If you put no wheat, it still grinds on; but then 'tis itself it grinds and wears away.

An idle priest, instead of reciting his breviary, used to run over the alphabet, and then say, "O my God, take this alphabet, and put it together how you will."

There is no gown or garment that worse becomes a woman than when she will be wise.

HENRY LUTTRELL.

["A wit among lords and a lord among wits;" the friend of Rogers, Sydney Smith, Lord Holland, etc.; poet, wit, and author; born 1770; wrote "Memoirs of Tom Moore;" died 1851.]

I dislike monkeys: they always remind me of poor relations.

He also said, "Mr. —'s face always reminds me of boiled mutton and poor relations."

When asked if Mr. — was not on one occasion very disagreeable, he replied, "He was as disagreeable as the occasion would admit."

Tom Moore said of an acquaintance, that the dye of his old trade of a hatter had become ingrained in his face; "Darkness that may be *felt*," remarked Luttrell.

His illustration of English climate was, "On a fine day, looking up a chimney; on a rainy day, like looking down it." One foreigner remarked of London that "it has weather, but no climate;" and another, that it had "nine months winter, and bad weather the rest of the year."

Samuel Rogers said of Luttrell and Sydney Smith, "After Luttrell, you remember the good things he said; after Smith, you merely remember how much you laughed."

Of a female aéronaut, who, when last seen, was still ascending, Luttrell suggested, "Handed out by Enoch and Elijah."

When told that the Bishop of — would be present at a certain dinner-party to which he was himself invited, he objected: "I do not mix well with the dean, but I shall positively effervesce with the bishop."

He was told by Lady Holland to make room at table for a late comer: "Certainly," he replied, "it must be made, for it does not exist."

DUC DE LUXEMBOURG.

[François Henri de Montmorenci, a French general; born in Paris, 1628; served with his cousin Condé against France, 1653-59; pardoned by Louis XIV., he invaded Holland, 1672; marshal of France, 1675; defeated William III. at Steenkerke and Neerwinden, 1691-93; died January, 1695.]

He has never seen my back.

Luxembourg, like Prince Eugène, was not favored by nature for the great part he was to play. When he heard that his rival William III. of England, had called him a humpback, he replied,

"How can he know that, when he has never seen my back, although I have often seen his?"

LYCURGUS.

[The Spartan lawgiver; lived, according to Aristotle, more than 850 B.C.; refusing the crown he had inherited, he visited foreign countries, and returned to Sparta, making many radical changes in the social and political system; having imposed a strong aristocratic constitution, by which domestic affairs were regulated by the state, he obtained from the people an oath that they would not alter his laws during his absence; and went into exile, from which he never returned.]

Try it in your own households.

When some one recommended democracy to him, and advised him to establish it in Sparta. — PLUTARCH: *Life*.

To those who asked whether they should enclose Sparta in walls, he said, "That city is well fortified which has a wall of men instead of brick."

The Spartans let their hair grow long, because Lycurgus said, "A large head of hair makes the handsome more graceful, and the ugly more terrible." — *Ibid*.

LYSANDER.

[A Spartan general; gained a naval victory over the Athenians, 407 B.C.; and at Ægospotami, 405; captured Athens, and established the Thirty Tyrants, 404, killed in battle by the Thebans, 395 B.C.]

Where the lion's skin will not reach, it must be pieced out with the fox's.

When blamed for resorting to stratagem, unworthy a descendant of Hercules. — PLUTARCH: *Laconic Apothegms*.

Dionysius sent Lysander's daughters some rich Sicilian garments, which he refused, saying he was afraid "these fine clothes will make them look more homely;" but while on an embassy to Sicily, Dionysius offered him two vests, that he might give one to his daughter; upon which he said, "She will know better how to choose than I," and took them both. — PLUTARCH: *Life*.

LORD LYTTTELTON.

[George, first Baron Lyttelton, an English author and statesman; born 1709; entered Parliament, 1730; lord of the treasury, 1744; chancellor of the exchequer, 1756; died 1773.]

I am in the wrong box.

He was of so melancholy a disposition, that, whenever he went to the theatre, he said he was always in the wrong box to be happy. It is, however, an old proverb.

"That man," said Dr. Johnson of Lord Lyttelton, "sat down to write a book [*"Dialogues of the Dead"*], to tell the world what the world had all his life been telling him."

LORD LYTTON.

[Edward George Earle Lytton-Bulwer, first Lord Lytton, the English novelist; born in Norfolkshire, 1805; educated at Cambridge; published *"Falkland,"* 1827, and many popular romances until 1861; entered Parliament, 1831; colonial secretary, 1858; raised to the peerage, 1866; died Jan. 18, 1872.]

A reform is a correction of abuses: a revolution is a transfer of power.

In the House of Commons, on the Reform Bill of 1866. He said of Lord Palmerston's Reform Bill, in 1860, "Democracy is like the grave: it never gives back what it receives." Democratic institutions, in his opinion, were only fitted to the youth of nations, like colonies; and when any gentleman recommended the example of a colony to the ancient monarchy of England, "I can only say that he has not studied the horn-book of legislation." He referred to Athens, which was well aware that democracy could not long co-exist with great inequalities of wealth and power; "they therefore began by ostracising the powerful, to end by persecuting the wealthy."

LORD MACAULAY.

[Thomas Babington Macaulay; born Oct. 25, 1800; educated at Cambridge; entered Parliament, 1830; member of the Supreme Council of India, 1835-38; member for Edinburgh, and secretary at war, on his return; paymaster-general, 1846; published his *"History of England,"* 1848-55; raised to the peerage, 1857; died Dec. 28, 1859.]

Exeter Hall sets up its bray.

In a speech in the House of Commons, April, 1845, on the second reading of the Maynooth College bill, Macaulay described the indignation of the ultra-Protestants at Sir Robert Peel's proposal to endow a Roman-Catholic college. "The natural consequences," he said, "follow such a course. The Orangeman raises his war-whoop; Exeter Hall [the scene of 'May meetings,' particularly of the Evangelical party] sets up its bray. . . . But what did you expect? Did you think, when, to serve your turn, you called the Devil up, that it was as easy to lay him as to raise him?" The expression was remembered at the general election of 1847, and Macaulay lost his seat. The gain to the world was the "History of England."

It is not easy to make a simile go on all-fours.

A translation from Sir Edward Coke's "Institutes:" "*Nullum simile quatuor pedibus currit.*"

The remark of Sydney Smith on Macaulay is well known: "His enemies might perhaps have said before (though I never did so), that he talks rather too much; but now he has occasional flashes of silence, that make his conversation perfectly delightful;" and he said at another time, "To take Macaulay out of literature and society, and put him in the House of Commons, is like taking the chief physician out of London during a pestilence." On another occasion he called him "a book in breeches." Being asked, during a severe illness, what sort of a night he had passed, Sydney Smith replied, "Oh, horrid, horrid! I dreamt I was chained to a rock, and being talked to death by Harriet Martineau and Macaulay." William Windham once said, "I wish I was as sure of any thing as Macaulay is of every thing."

SIR JAMES MACKINTOSH.

[A British author and statesman; born near Inverness, Oct. 24, 1765; educated at Aberdeen, and studied medicine; answered Burke by the "*Vindiciæ Gallicæ*," 1791; abandoned medicine for the law, 1795; recorder of Bombay, 1804, and judge, 1806; entered Parliament, 1813; professor of law and politics in Haileybury College; died May, 1832, leaving unfinished his "History of the Revolution of 1688."]

Instead of quarrelling with our *views*, he should have said that he did not like our *prospects*.

To Lord John Russell, of the remark of Copley [Lord Lyndhurst] when solicitor-general, in a speech on the Blasphemous Libel Bill of 1819, that during his short parliamentary experience he had seen nothing in the views of the Whigs to induce him to join them. — JENNINGS: *Anecdotal History of Parliament*.

"How is it," Mackintosh was once asked, "I never hear a word about the blessings of liberty, and the glory of the British Constitution, in your debates?" — "Because we take all that for granted," was the reply. — *Ibid*.

You are the advance guard of liberty.

To the jury in the case of Peltier, a French emigrant, who was tried for a libel on Napoleon, defended with great forensic ability by Mackintosh, and acquitted.

Of Mackintosh's encyclopædic learning, the Rev. Robert Hall, his college companion and friend in later life, said, "I have been with Mackintosh this morning; but O sir, it was like the Euphrates pouring itself into a teacup."

MARSHAL MACMAHON.

[Marie Edme Patrice Maurice, Duc de Magenta; a French general of Irish extraction; born 1808; served in Algeria, 1830-50; in the Crimean War and the Italian campaign of 1859, when he was made marshal and duke; defeated by the Germans at Wörth, and wounded and taken prisoner at Sedan, 1870; President of the French Republic, 1875-79; died 1893.]

J'y suis, j'y reste.

After MacMahon had taken the Malakoff by assault, Sept. 8, 1855, during the siege of Sebastopol, Gen. Pélissier, the French commander-in-chief, sent him word to beware of an explosion which might follow the retreat of the Russians. His reply was, "I am here, I shall remain here." Victor Emmanuel used the same expression, of the occupation of Rome by the Italian army, and the removal of the seat of government from Florence to that city, September, 1870.

MADAME DE MAINTENON.

[Françoise d'Aubigné, Marquise de Maintenon; born of French Calvinist parents, 1635; married Scarron the poet, 1652; governess of the Duc de Maine, son of Louis XIV., 1670; was secretly married to the king, 1685, over whom she gained a complete ascendancy; founded a school for girls at St. Cyr; died 1719.]

I always send him away in sorrow, never in despair
(*Je le renvoie toujours affligé, et jamais désespéré*).

Of the suit of Louis XIV. The principle which governed her relations to the king is shown by her maxim, "Nothing is more adroit than irreproachable conduct" (*Rien n'est plus adroit qu'une conduite irréprochable*). "It was the web of Penelope," says Sainte-Beuve, "which was to last eleven years." Another of her maxims was, that "delicacy is to love what grace is to beauty."

When, however, she had attained the highest position her ambition could have envied, she showed by many remarks, — which she does not seem to have made in confidence, — how hollow was the grandeur of the unacknowledged wife of Louis XIV. On one occasion, after her social position had been improved by her appointment at court, she was told that the carp languished and died in the clear water of the fountains of Versailles. "They are like me," she said: "they regret their mud" (*Elles sont comme moi: elles regrettent leur bourbe*). At another time she compared her opulence at Versailles to her previous misery: "I do not find my bed better than my cradle" (*Je ne trouve pas mon lit meilleur que mon berceau*).

In a letter to her brother in 1684, the year before she succeeded in extorting a secret marriage from the king, she said, "Save those who fill the highest stations, I know of none more unfortunate than those who envy them."

"None think the great unhappy, but the great."

YOUNG: *Love of Fame*, Satire I. 238.

Mme. de Maintenon never forgot her origin, although her manner was marked by an extreme dignity. She once showed, however, signs of fatigue in her old age on a state occasion at St. Cyr, when it was remarked that she did not bear herself like

the great; she replied, "I am not great, but simply elevated" (*Je ne suis pas grande, je suis seulement élevée*). But at another time she refused to allow a screen to be placed before her as a protection from the cold, because the king would be offended at that lack of ceremonious appearance: "We must perish symmetrically," she said (*Il faut périr en symétrie*).

She may have found the *ennui* of the ceremonious ritual of court life less tolerable than the straitness of the house of Scarron, or the humiliation of a pensioner of Anne of Austria. The secret of many a life of gilded wretchedness is disclosed by such a remark as this of Mme. de Maintenon: "Philosophy may raise us above grandeur, but nothing can elevate us above the *ennui* which accompanies it." The task she had undertaken, when Louis XIV. had grown old and fretful, would have been impossible to one endowed with less tact and versatility. "I have seen her," said Mlle. d'Aumale, "divert the king by a thousand inventions for four hours together, without repetition, yawning, or slander." "But it is a sad task," Mme. de Maintenon once exclaimed to her brother, "to amuse a man who is no longer amusable!" (*quelle corvée d'avoir à amuser un homme qui n'est plus amusable!*) All the comfort she received from her complaint was the reply, "Did you promise to marry the Almighty?" (*Avez-vous donc promis d'épouser Dieu le Père?*)

MALESHERBES.

[Chrétien Guillaume de Lamoignon-Malesherbes, a French judge and philanthropist; born in Paris, 1721; president of the "Cour des Aides," 1750; censor of books, 1750-68; minister of the king's household and of police, 1775; resigned with Turgot; member of the Academy; counsel for Louis XVI.; executed April, 1794.]

Contempt of life.

When asked what made him so bold as to use the words "sire," and "your majesty," in addressing Louis XVI. on his trial, after the Convention had proscribed the use of such expressions, he replied, "Scorn of you, and contempt of life" (*Mon mépris de vous et de la vie*). He accepted the perilous service of defending the king with the words: "I was twice called to the council of him who was my master, when all the world coveted

the honor; and I owe him the same service now, when it has become one which many reckon dangerous."

When leaving prison for the Revolutionary Tribunal, where he was to receive sentence, he made a mis-step, and remarked, "It is a bad sign: a Roman would have turned back" (*C'est de mauvais augure: un romain serait rentré chez lui*). The sentence was death. Lockhart ("Life of Napoleon") puts the same words into the mouth of Napoleon, whose horse stumbled and threw him to the ground, as he was about to cross the Niemen, on the expedition to Russia, June 24, 1812.

MALHERBE.

[François de Malherbe, a French lyric poet; born at Caen, about 1555; served in the League; composed his first work, 1587; enjoyed the patronage of Henry IV.; died 1628.]

Improve your style, sir! You have disgusted me with the joys of heaven.

On his death-bed, to a priest who spoke with more earnestness than elegance. An hour before his death, he roused himself to correct his nurse's grammar.

The Marquis de Favras, a French officer who was executed on a charge of conspiracy, in 1790, said to the sheriff who showed him the sentence of death, "You have made three mistakes in spelling" (*Vous avez fait, monsieur, trois fautes d'autographe*). Victor Hugo quotes it verbatim in "Marion Delorme," V. 7, where Saverney corrects the mistakes, and signs his name to his own death-warrant.

Rameau, the French musical composer, fatigued with the long discourse with which the priest accompanied the last offices, found strength enough to ask, "What is all that you are singing to me out of tune?" (*Que diable venez-vous me chanter là? Vous avez la voix fausse!*) It was Rameau, who, in a visit to a *belle dame*, threw her lap-dog out of the window, because he barked out of tune.

Duclos, a witty French writer, dismissed a tiresome curé named Chapeau, with a pun on his name: "I came into the world without breeches: I can leave it without *chapeau*!" (*Je suis venu au monde sans culotte: je m'en irai bien sans chapeau!*)

MARIA MANCINI.

[A niece of Cardinal Mazarin; born in Rome, 1640; attracted the attention of Louis XIV., who wished to marry her, but was prevented by her uncle; after marrying Prince Colonna, she obtained a divorce from him, and became a nun; died about 1715.]

You weep, and you are the master!

This saying relates to an episode in the early life of Louis XIV., his love-affair with the beautiful niece of Cardinal Mazarin. There is no doubt of the sincere attachment of the king, who made serious proposals for her hand. For the moment Mazarin was dazzled by the prospect of an alliance of which history would have afforded no parallel. That moment passed, he sacrificed his personal interests to those of the kingdom, which demanded the alliance with Spain, by the marriage of Louis XIV. to Maria Theresa, daughter of Philip IV. Mazarin, therefore, compelled his niece to leave the court, and romance has embellished her departure. According to the accounts common to the contemporary memoirs, Maria, in her despair, turned to the king for the last time, and said, "You love me; you are king; and I go." In a romance of the period, "*Le Palais Royal*," 1680, Louis is seen throwing himself at the feet of the cardinal, crying, and calling him father; while the niece, turning back as she stepped into the carriage, says to her lover, who seems more dead than alive, with the first grief of his life: "You weep; you are king; and yet I am unhappy, and I go." The novel dryly adds, "The king really came near dying for grief at this separation; but he was young, and in the end consoled himself, according to all appearance." The memoirs of Mme. de Motteville reduce the scene to its correct limits: "Their parting was not without tears, his as well as hers; nor could he be indifferent to the words she could not refrain from uttering, as it is said: 'You weep, and you are the master!'" (*Vous pleurez, et vous êtes le maître!*)

Racine, composing by order the tragedy of "*Bérénice*" to celebrate the catastrophe of another affair of Louis XIV., thought it *à propos* to recall to the monarch his earliest passion; and inserted the famous phrase, at the expense, says Fournier, of a very bad line. Thus in Act IV., Scene 5, *Bérénice*, who repre-

sented both Maria Mancini and Henrietta of England, says to Titus, the Roman Louis, —

“Vous êtes empereur. Seigneur, et vous pleurez!”

LORD MANSFIELD.

[William Murray, Earl of Mansfield, a British lawyer and orator; born at Perth, Scotland, 1704; educated at Oxford; called to the bar, 1731; solicitor-general, 1743, and entered Parliament; attorney-general, 1754; chief-justice of the King's Bench for more than thirty years from 1756; raised to the peerage in that year; died 1793.]

The air of England has long been too pure for a slave, and every man is free who breathes it.

In the case of James Somersett, a negro, who was carried from Africa to Jamaica, and sold there. Being brought by his master to England, he claimed his freedom by a writ of *habeas corpus*: and, after a hearing before the lord chief justice, was discharged. “Every man,” said Mansfield, “who comes into England, is entitled to the protection of English law, whatever oppression he may heretofore have suffered, and whatever may be the color of his skin: —

“Quamvis ille niger, quamvis tu candidus.”

20 *State Trials*, 1.

Cowper versified the decision: —

“Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.”

The Task, II. 40.

Chief-Justice Taney, of the Supreme Court of the United States, giving the opinion of the court adverse to the petition of Dred Scott, a slave who had been carried by his master from Missouri into Illinois, thence to the Territory of Wisconsin, and back to Missouri, asserted that “for more than a century before the Declaration of Independence, the negroes had been regarded as beings of an inferior order, and altogether unfit to associate with the white race either in social or political relations, and so far inferior that they had no rights which the white man was bound to respect.”

The greater the truth, the greater the libel.

A maxim of the law in vogue at the time of the English trials for malicious libel, while Mansfield presided over the King's Bench, but not to be found *ipsissimis verbis* in any of his published decisions. Mr. Christian, in a note to "Blackstone's Commentaries," IV. 150, says, "The words of Lord Mansfield, 'The greater truth, the greater libel,' which his enemies wished with much eagerness to convert to the prejudice of that noble peer's reputation as a judge, were founded in principle and supported by very ancient authority." The maxim is said to have originated in the Star Chamber. Chancellor Kent, in *People v. Creswell*, 3 Johnson, 363, says, "The prohibition to the defendant, in criminal proceedings, to give the truth of an alleged libel in evidence, first received authoritative sanction in a court of common law by the *nisi prius* decision of Lord Raymond in 1731, in *Franclyn's case*, 17 State Trials, 626. The doctrine never extended in its scope beyond criminal cases." In the report of the *nisi prius* case of *The King v. Woodhull*, 20 State Trials, 902, Lord Mansfield said to the jury, "My brother Glynn has admitted that the truth or falsehood of a libel, whether public or private, however prosecuted, is out of the question." "At this assertion of Lord Mansfield," the report adds, "every man in court was shocked. Serjeant Glynn was astonished, and, on application made to him instantly by several of the counsel and his friends to contradict Lord Mansfield's assertion, Mr. Glynn, with that honest diffidence natural to him, asked them, 'Good God! did I admit any thing like what Lord Mansfield says? Did I, in any incorrectness in the expression, or by any mistake, use words that could be so misunderstood or misinterpreted?' " From the lord chief justice's words in this or in some other and unreported *nisi prius* case, the doctrine of that day may have become attached to his name, as a doggerel verse shows to have been the case:—

"old Mansfield, who writes like the Bible,
Says, 'The more 'tis a truth, sir, the more 'tis a libel.' "

Lord Campbell, in his "Life of Mansfield," reviewing the celebrated criminal libel trials of this time, says, "For half a century longer the maxim prevailed, 'The greater the truth, the

greater the libel,' until the passage of Campbell's Libel Bill, 1845, permitting the truth to be given in evidence, and referring it to the jury to decide whether the defendant was actuated by malice or not."

Justitia fiat, ruat cœlum.

In the case of John Wilkes, 1768, Lord Mansfield, reversing the sentence of outlawry passed upon Wilkes in his absence, for writing and publishing No. 45 of "The North Briton" in 1764, said, "The constitution does not allow reasons of state to influence our judgment. God forbid it should! We must not regard political consequences, however formidable they might be; if rebellion was the certain consequence, we are bound to say, '*Justitia fiat, ruat cœlum.*'" These words are placed in quotation-marks in the printed report of the case; but their origin is unknown. Wherever used, even before Mansfield's time, they appear without the sanction of a name. The Emperor Ferdinand I., brother and successor of Charles V., had a motto, the authorship of which contemporaries attributed to him,—" *Fiat justitia, pereat mundus*,"—which, like Mansfield's quotation, may be translated, "Let justice be done, though the heavens fall;" and Luther had a maxim, "Law must take its course, though the heavens fall" (*Das Recht muss seinen Gang haben, und sollte die Welt darüber zu Grunde gehen*). "Do well and right, and let the world sink," says George Herbert ("Country Parson," chap. xxix.). A line of Corneille has been already quoted (v. p. 35).—

"Tombe que moi le ciel," etc.

Joseph Jekyll, the witty barrister, declined an invitation to dine at Lansdowne House, because he was engaged to meet the judges. During dinner, part of the ceiling of the dining-room of Lansdowne House fell down: Jekyll, when explaining his absence, said, "I was asked to *ruat cœlum*, but dined instead with *fiat justitia*."—*Oddities of the Law*.

In the same case of *The King v. Wilkes*, Mansfield said, "But it is that popularity which follows, not that which is run after; it is that popularity which, sooner or later, never fails to do justice to the pursuit of noble ends by noble means."

Abaft the binnacle.

During the trial of a case of collision between two ships at sea, a sailor testified that at the time specified he was standing "abast the binnacle." Mansfield asked him where the binnacle was; at which the witness, who had been taking a large share of grog before coming into court, exclaimed, loud enough to be heard by all present, "A pretty fellow to be a judge, who does not know where abast the binnacle is!" Lord Mansfield replied, without threatening to commit him for contempt, "Well, my friend, fit me for my office by telling me where abast the binnacle is: you have already shown me the meaning of 'half-seas over.'" — CAMPBELL: *Life*.

When Sir Fletcher Norton, who was noted for his want of courtesy, said in a case before the Chief Justice, "My lord, I can illustrate the point in my own person: I myself have two little *manors*," "We all know that, Sir Fletcher," interrupted Mansfield.

He translated *numine salus*, which a quack had put upon his carriage, "God bless the patient."

To an army officer, appointed governor of a West India island, and obliged to administer justice, Lord Mansfield gave the following advice: "Decide promptly, but never give any reasons. Your decisions may be right, but your reasons are sure to be wrong."

Dr. Johnson said of Mansfield, that it was wonderful "with how little real superiority of mind men can make an eminent figure in public life." He accounted for the success of the polished Murray, who "drank champagne with the wits," to his English education (*v.* p. 294). Pope gives him a flattering line: —

"How sweet an Ovid, Murray was our boast!"

Dunciad, IV. 169.

JEAN PAUL MARAT.

[A Jacobin demagogue, born near Neuchâtel, 1744; practised medicine in Paris before the Revolution; member of the Convention, and formed with Danton and Robespierre the triumvirate of the Reign of Terror; was the most determined enemy of the Royalists and the Girondists; assassinated by Charlotte Corday, July, 1793.]

When Marat dies, Paris dies: when Paris dies, the republic will be no more (*Le jour où Marat mourra, il n'y aura plus de Paris; et le jour où Paris périra, il n'y aura plus de république*).

To some one who cried in the Convention, May, 1793, "Death to Marat!" The majority of the Convention ordered Marat's arrest for outrages committed against that assembly. He was, however, acquitted by the Revolutionary Tribunal, and escorted back to the Convention by the mob. He uttered a probably unconscious parody of the prophecy of the pilgrims to the Eternal City, recorded by the Venerable Bede, and expressed in Byron's familiar verse:—

" While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls — the world."

Childe Harold, IV. 145.

Give me two hundred Neapolitans armed with daggers, and only a muff on their left arms for a buckler, and with them I will overrun France, and accomplish the Revolution.

To Barbaroux (in 1791), who had been his pupil. "Were it not singular," asks Carlyle ("French Revolution"), "if this dirk-and-muff plan of his (with superficial modifications) should be precisely the plan adopted?"

Landed but yesterday on an unknown island, we must now burn the ship which brought us to it (*Abordés d'hier dans une île nouvelle, il faut brûler maintenant le vaisseau qui nous a conduits*).

Voting for the death of Louis XVI. The act of burning one's ships dates from ancient times. Agathocles, tyrant of Syracuse, whose expedition against Carthage, 310–307 B.C., gave rise to the expression, "To carry the war into Africa," destroyed the ships which had conveyed his army thither; Julian the Apostate fired his magazines and eleven hundred vessels in the Tigris, whence he began his march against Sapor, King of Persia, 363 B.C.; Robert Guiscard burned his fleet and baggage, and then defeated the Greek Emperor Alexius at Durazzo, A.D. 1084.

and Cortez gave a proverbial character to a similar action on the coast of Mexico in 1519.

MARIE ANTOINETTE.

[Daughter of the Emperor Francis I. and Maria Theresa; born in Vienna, 1755; married the Dauphin of France afterwards Louis XVI., 1770; volatile and fond of pleasure at the beginning of his reign, she displayed the greatest courage and dignity during the Revolution, until her execution, October, 1793.]

**'Tis the first beat of the drum, of ill omen for France:
this noblesse will ruin us.**

To Mme. Campan, "raising her eyes to heaven," when Louis XVI. summoned the States-General, Aug. 8, 1788, to meet in the following May.

That the queen felt no resentment towards the leaders of the revolution, certainly before the massacre of September, is shown by her reply to the judges of the Châtelet, who interrogated her concerning the outrages committed in her presence during the removal of the royal family by the mob from Versailles to Paris in 1790, such as holding up to the carriages the heads of generals slain in their service, etc. "I saw every thing, and have forgotten every thing" (*J'ai tout vu, et tout oublié*), was her reply. But to her brother, the Emperor Joseph II., she wrote in 1791, amid even darker scenes: "Is it fated that I, with the blood I am come of, with the sentiments I have, must live and die among such mortals?"

Her cry, "I appeal to all mothers!" when accused of unnatural crimes by her judges, was the indignant voice of nature at one of those calumnies "against which," said Napoleon, "even innocence loses courage."

When compelled by the galleries, which were filled with the frightful *tricoteuses* of the Revolution, to rise and stand during her trial in October, 1793, she exclaimed, "Will not the people soon be tired of my sufferings?" There was, however, no weakness in her nature, and it was unnecessary for the priest to tell her to arm herself with courage on the scaffold: "Courage!" she replied, "I have been so long apprenticed to it, that there is little probability of its failing me at this moment." Her last

words were, "Adieu, my children: I am going to join your father" (*Je vais rejoindre votre père*).

CAIUS MARIUS.

[A Roman general; born near Arpinum, 157 B.C.; consul, 107; defeated Jugurtha, and the Cimbri and Teutones, 102; driven from Rome by Sulla, 88, but returned the next year, and ordered a general massacre of his opponents; consul for the seventh time, 86, but died in that year.]

Go and tell him that thou hast seen the exile Marius sitting on the ruins of Carthage.

When the officer of Sextilius, governor of Africa, had carried his superior's order to Marius not to land at Carthage, and asked what answer he should take back. — PLUTARCH: *Life*. The Abbé Delille (1738–1813), in his poem "Les Jardins," Canto IV., speaks of "ancient Carthage seeing the ill-fated Marius seated upon her crumbling walls, and these two great ruins consoled one another" (*Et ces deux grands débris se consolaient entre eux*). This line was vigorously attacked and defended. It is certainly striking, but seems too forced to be sublime.

Although possessed of great fortitude, Marius would not permit a second operation to be performed on his legs, saying, "I see the cure is not worth the pain;" equivalent to, "The remedy is worse than the disease."

When Silo, an eminent officer of Sulla's army, said to him, "If you are a great general, Marius, come down and fight us," he answered, "If you are a great general, Silo, make me come down and fight."

The magistrates of Minturnæ took Marius prisoner before he sailed for Carthage, and determined that he should be put to death. A Gallic or Cimbrian soldier undertook to carry their sentence into effect, and entered the gloomy room in which he lay. A light glanced from the eyes of the captive; and a voice was heard to say, "Dost thou dare to kill Marius?" The soldier threw down his sword, and fled. Marius was allowed to depart. — *Ibid*.

Mirabeau said, "The mother of the Gracchi cast the dust of her murdered sons into the air, and out of it sprang Caius Marius."

Napoleon was thinking of the possibility of his own return to power, when he remarked during the Hundred Days, "If Marius had fallen on his sword amid the marshes of Minturnæ, he would never have enjoyed his seventh consulate." — LOCKHART: *Life*.

MASSILLON.

[Jean Baptiste Massillon, a celebrated French pulpit-orator; born in Provence, 1663; preached before Louis XIV at the court, 1699; bishop of Clermont, 1717; member of the Academy, 1719, died 1742.]

To that which I know best by heart.

When asked by Louis XIV. to what sermon he gave the preference, he replied, "*À celui que je sais le mieux.*" The effect which the preaching of Massillon had upon his hearers is illustrated by the compliment paid him by the king, perhaps the greatest ever given to a subject by his sovereign, and that sovereign the *Grand Monarque*. "Father, I have heard many great orators, and I have been satisfied with them; but as for you, whenever I hear you I am dissatisfied with myself" (*Mon père, j'ai entendu plusieurs grands orateurs, et j'en ai été fort content: pour vous, toutes les fois que je vous ai entendu, j'ai été très mécontent de moi-même*) Mme. de Maintenon likewise made the most favorable comparison in her power, when she said of Massillon's diction, "He is the Racine of prose" (*Il a la même diction dans la prose que Racine dans la poésie*), — Racine, who wrote his plays for the schoolgirls of St. Cyr to act in the presence of their benefactress. When one of his brethren was congratulating him upon the admirable manner in which he had preached on a certain occasion, Massillon interrupted him: "Stop, father! the Devil has already told it to me more eloquently than you" (*Le diable me l'a déjà dit plus éloquentement que vous*).

Voltaire said that Massillon's eloquence "savored of the courtier, the academician, the wit, and the philosopher."

MAUPERTUIS.

[Pierre Louis de Maupertuis, a French mathematician; born at St.-Malo, 1698; elected to the Academy of Sciences, 1723; Fellow of the Royal Society; president of the Academy of Sciences of Berlin, 1740; died 1759.]

I thought so yesterday.

Maupertuis, having been taken prisoner during the Seven Years' War, was presented at Vienna to Maria Theresa, who said to him, "Do you know the Queen of Sweden, sister of the King of Prussia?" On his replying in the affirmative, the empress added, "I am told that she is the most beautiful princess in the world."—"I thought so yesterday," was the gallant reply; or, more literally, "I thought so until to-day" (*Je l'avais cru jusqu' aujourd'hui*).

ABBÉ MAURY.

[Jean Siffrein Maury, known in history as the Abbé Maury, a French prelate; born in the Venaissin, 1746; acquired a reputation after coming to Paris, by his pulpit-oratory and writings; member of the States-General, where he was a prominent royalist; left Paris for Rome, and was made a cardinal; returned under Napoleon, and became Archbishop of Paris, but was deprived of the office at the Restoration; died in Rome, 1817.]

Silence those *sans-culottes* ! (*Faites taire ces sans-culottes !*)

According to Barrau ("History of the Revolution," 134), the abbé paused in a speech in the Constituent Assembly to ask the president to silence the *sans-culottes*, who were interrupting him from the gallery. The republicans were called *sans-culottes* because they had discarded knee-breeches (*culottes*) for pantaloons. Sainte-Beuve intimates that it was said of the women who filled the gallery of the club of the *Feuillants*, and the German Sherr ("Studien," II. 76) gives a similar origin to the words. Littré, the French lexicographer, accepts neither version.

The abbé had a happy gift at repartee, which on one occasion saved his life. Being recognized in the street, when the ultra-royalist opinions which he boldly advanced had made him odious to the mob, he was dragged to the nearest lantern, but managed to find a moment in which to ask, "When you have put me in place of the lantern, will you see better?" (*Eh bien ! quand vous m'auriez mis à la lanterne, y verrez-vous plus clair ?*) The crowd laughed, and allowed him to slip away.

When asked by Napoleon how he stood with regard to the Bourbons, Maury replied, "Sire, my respect for them is unalter-

able; but I have lost faith and hope, and there remains to me only charity."

Maury was proud without being conceited. To Regnault le St.-Jean d'Angely, who in a moment of pique said to him, "It seems you think much of yourself," he replied, "Very little by myself, but much by comparison" (*Très peu quand je me considère, beaucoup quand je me compare*).

He expressed his contempt of the liberal members of the *noblesse* in the National Assembly, who proposed the abolition of titles, by telling one of them, "Thy scorn of ostentation is itself an ostentation" (*Tu foutes à tes pieds le faste, mais avec plus de faste*). Thus Socrates said to Antisthenes, the Cynic philosopher, who made a display of his disregard of the ordinary usages of life, "I can see thy pride through the holes in thy robe." When Diogenes trampled upon a couch at dinner in Plato's house, saying, "I trample upon Plato's pride," the latter answered, "But with greater pride, Diogenes." Lord Chesterfield said in a letter to his son, Nov. 19, 1745, "Diogenes the Cynic was a wise man for despising them [social distinctions], but a fool for showing it."

"But when I tell him he hates flatterers,
He says he does, being then most flattered."

Julius Cæsar, II. 1.

SIR JOHN MAYNARD.

[An English lawyer; born in Devonshire, 1602; actively promoted the revolution of 1688; one of the lords commissioners of the Great Seal, 1689; died 1690.]

I have forgotten more law than you ever knew; but allow me to say, I have not forgotten much.

To the infamous Judge Jeffreys, who taunted him with having grown so old as to forget his law.

When the Prince of Orange, soon to be William III., remarked, on meeting Sir John, that he must have outlived all the lawyers of his time, the octogenarian replied, "If your Highness had not come over to our aid, I should have outlived the law itself." James II. had asked but a short time previously, "Do you not know that I am above the law?" (v. p. 286.)

CARDINAL MAZARIN.

[Giulio Mazarini, prime minister of France; born in Italy, 1602; nuncio to France, 1634, and attached by Richelieu to French interests; cardinal, 1641; recommended by Richelieu as his successor; sole adviser of the queen-regent after the death of Louis XIII., which position he maintained, interrupted by a short banishment during the troubles of the Fronde, until his death, March, 1661.]

They sing, they will pay.

His famous *mot*, "*Ils chantent, ils payeront*," which is quoted in different forms, — sometimes in that *patois*, half Italian, half French, says Fournier, which made him pronounce *union* "*ognion*," and write "*Rocofoco*" for *Rochejoucauld*, and which in this case was "*S'ils chantent la cansonette, ils pagurent*." The French received each new tax he laid upon them with satirical poems, hence called "Mazarinades." Calm under an opposition which exhausted itself in songs, he used to say, "Let them speak, let us act" (*Laissons parler et faisons*). Voltaire used the same form of expression in a letter to M. Hénin, Sept. 13, 1772: "Let them speak, and allow us to act" (*Laissons-les dire, et qu'ils nous laissent faire*).

It was in reference to this singular form of opposition to Mazarin that Chamfort, in his "Characters and Anecdotes," puts into the mouth of an anonymous wit the *mot*. "France is an absolute monarchy tempered by songs" (*La France est une monarchie absolue tempérée par des chansons*). Of the innumerable parodies of this saying, the best known is, "Russia is a despotism tempered by assassination."

Is he fortunate?

The caution of the Italian was shown in the question he always asked before admitting a new candidate to his confidence: "What does the world think of him? Is he fortunate? Has he luck on his side?" (*Est-il heureux?*)

Twice during his career he met with the reverses inseparable from an appeal to the chances of war. In 1649 he accompanied the queen-regent and the young Louis XIV. to the temporary exile into which the half-serious skirmishes of the Fronde sent them. Two years later he was himself banished to Cologne;

and having already, in 1648, closed the Thirty Years' War by the acquisition of Alsace, he could bitterly exclaim, "The kingdom, all of whose boundaries I have extended, contains no asylum for me" (*Il ne me reste pas un asile dans un royaume dont j'ai reculé toutes les frontières*).

On being told that he had but a short time to live, Mazarin walked feebly through the magnificent picture-gallery which formed part of the treasures he had collected during a long career marked by boundless avarice. He was heard to murmur, "Must I quit all these?" The words with which, at twenty years of age, he was presented to Cardinal Barberini by his patron, Cardinal Bentivoglio, he employed to recommend, on his death-bed, to Louis XIV. the future genius of finance, Colbert: "Monseigneur, I am under heavy obligations to your illustrious family; but I consider that I cancel them all by giving you this young man."

METTERNICH.

[Prince Clemens Wenzel von Metternich, an Austrian statesman; born at Coblenz, 1773; minister to Dresden 1801, to Berlin 1803, to Paris 1806; chancellor and minister of foreign affairs, 1809-1848, when he went into exile for three years; conducted the diplomatic events during the Napoleonic period, and managed foreign affairs in the interest of re-action; died 1859.]

The English have more common sense than any other nation, and they are fools (*Les Anglais ont plus de bon sens qu'aucune nation, et ils sont fous*).

Thus Talleyrand said of English education, "It is the best in Europe, and it is detestable" (*C'est la meilleure en Europe, et elle est détestable*). "It is good for the English," said Goethe, "that they are always for being practical in their dealing with things; but they are pedants."

He wishes you to respect his ambassador.

Before leaving Paris for the conquest of Spain, Napoleon wished, says Prince Metternich ("Memoirs," I. iv.), "to make a manifestation against Austria, who was preparing for war. With this aim, he chose the ceremonious audience he was in the

habit of giving on his *fête-day*, Aug. 15, 1808. Advancing to within two steps of me, Napoleon, after a moment's premeditation, asked this question in a loud voice, 'Well. *M. l'Ambassadeur*, what does the emperor your master wish?' (*Que veut l'empereur votre maître?*)" Metternich does not give his reply; but is said to have answered with dignity and in the same tone, "*Il veut que vous respectiez son ambassadeur.*" The conversation lasted half an hour, and made the sensation the emperor intended.

In Europe democracy is a falsehood.

George Ticknor records in his letters, under date of 1836 ("Memoirs," vol. II.), conversations with Prince Metternich on political subjects. While the veteran chancellor admitted the value to America of free institutions, he denied that they were practicable at home. "In Europe," he said, "democracy is a falsehood" (*c'est un mensonge*). But he had doubts of its permanence even in America: "I do not know where it will end, but it cannot end in a quiet old age." He foresaw, however, the coming storm: "Democracy is everywhere and always" (*partout et toujours*); but he had no sympathy with it: "It does not suit my character. I am by character and habit constructive." Acting on that principle, he claimed to be building for the future. "The present day," he said, "has no value for me, except as the eve of to-morrow (*Le jour qui court n'a aucune valeur pour moi excepté comme la veille du lendemain*); it is always with to-morrow that my spirit wrestles" (*C'est toujours avec le lendemain que mon esprit lutte*). When forced in 1848 to bow before the storm he had foreseen in 1836, but made light of, Metternich yielded to the weakness of his superiors, saying, "If emperors disappear, it is only when they have come to despair of themselves."

Napoleon said of Metternich, "He is almost a statesman: he lies well" (*Il est tout près d'être un homme d'état: il ment très bien*). Talleyrand made the following comparison between Mazarin and Metternich: "The cardinal deceived, but did not lie now, M. de Metternich always lies, but never deceives" (*Le cardinal trompait, mais il ne mentait pas, or, M. de Metternich ment toujours, et il ne trompe jamais*).

Prince Metternich once told Lord Dudley that the common

people in Vienna spoke better French than the educated men in London. "Your highness should recollect," cuttingly replied the Englishman, "that Bonaparte has not been twice in London to teach them."

MICHAEL ANGELO.

[Michelagnuolo Buonarotti, commonly called Michael Angelo; born in Tuscany, March 6, 1474; began his artistic career under the favor of Lorenzo de' Medici, 1490; decorated the Sistine Chapel at Rome at the invitation of Julius II.; erected fortifications in Florence, 1528; finished the "Last Judgment," 1541; appointed architect of St. Peter's, 1546, but did not live to complete it; built several palaces in Rome; published a volume of poems, 1538; died in Rome, February, 1563 or 1564.]

Like it, I will not build: better, I cannot.

When Michael Angelo was leaving Florence for Rome, he is said to have turned back for a last look at the dome of the cathedral, and to have expressed by a couplet his despair of rivalling the work of Brunelleschi: —

"Io farò la sorella,
Più grande già; ma non più bella."

HARFORD: *Life*, II 91.

Grimm, however, says that when told many years afterwards that he would make the lantern of the sacristy of San Lorenzo in Florence far better than the dome of the cathedral, Michael Angelo replied, "Different, certainly, but not better."

Worthy to be the gates of Paradise.

Said of the two bronze doors of the Baptistery of Florence, designed by Lorenzo Ghiberti, and finished, the first (after the labor of twenty years) April 19, 1424; and the second, June 16, 1452. They have been called the first important creation of Florentine art.

On seeing for the first time the antique bronze equestrian statue of the Emperor Marcus Aurelius in the square of the Capitol at Rome, struck by the wonderfully lifelike appearance of the horse, Michael Angelo uttered but one word: "*Cammina!*" (Move on!)

He said of Donatello's statue of St. Mark in Florence, "So noble a figure could indeed write a Gospel."

Of the intrigues of an architect named Nanni Bigio to supplant him as architect of St. Peter's, Michael Angelo said, with that scorn which was a marked feature of his character, "He who contends with the worthless gains little."

The people I painted on it were poor.

To Julius II., who told him to put a gilding around the ceiling of the Sistine Chapel, where the prophets and sibyls were painted, or it would look poor.

Biagio da Cesena, master of ceremonies, who had objected to the nudity of the figures in "The Last Judgment" on the wall of the Sistine Chapel, and whose likeness Michael Angelo had therefore painted in "The Inferno," besought Paul III. to compel the artist to erase it; to which the pontiff replied, "I can release souls from purgatory, but not from hell."

When Paul IV. criticised the nudity of the figures, Michael Angelo remarked, "Let him reform the world: that is much easier than correcting pictures." Daniele da Volterra was employed to clothe some of the figures, and was consequently called "the breeches-maker."

I criticise by creation, not by finding fault.

After drawing a large head upon the wall of a hall, to intimate that he considered the figures with which Raphael was decorating it too small.

Being childless, he said towards the end of his life, "My works are the children I shall leave; and if they are not worth much, they will at least live for some time."

Over the device of an old man sitting before an hour-glass he wrote: "I am still learning" (*Ancora imparo*). Seneca says in one of his Epistles, "It is never too late to learn;" and it was a saying of Solon, "I grow old learning many things." Goethe declares that "a man's activity should increase with age" (*Wenn man alt ist, muss man mehr thun, als da man jung war*). The last words of the Emperor Septimius Severus (A. D. 146-211) were, "Let us be doing" (*Laboremus*).

A sculptor should carry his compass in his eye.

Art is a jealous thing: it requires the whole and entire man.

When it was suggested that his constant labor for art must make him think of death with regret, Michael Angelo replied, "If life be a pleasure, yet, since death also is sent by the hand of the same master, neither should that displease us."

JOHN MILTON.

[Born in London, Dec. 9, 1608; educated at Cambridge; wrote his first poems, 1632-37; travelled on the Continent; Latin secretary to the Council of State, 1648-49; published "Paradise Lost," 1667; "Paradise Regained," 1671; died November, 1674.]

It is my way to suffer no impediment, no love of ease, no avocation whatever, to chill the ardor, to break the continuity, or to divert the completion, of my literary pursuits.

Letter to a friend, some years after leaving college; as in "Lycidas" he says,—

"Fame is the spur that the clear spirit doth raise
(That last infirmity of noble minds)
To scorn delights, and live laborious days."

Our country is wherever we are well off.

Letter to P. Heinbach, Aug. 15, 1666; a translation of the Latin, "*Patria est, ubicunque est bene*," quoted by Cicero ("Tusculan Disputations," V. 37) from the poet Pacuvius, 220 B. C. The words "*ubi bene, ibi patria*," serve as a refrain to Hückstädt's song, "*Ueberall bin ich zu Hause*." Aristophanes ("Plutus") and Euripides ("Fragmenta Incerta") express the idea in nearly similar terms. Philiskus said to Cicero ("Dion Cassius," i. 171), "Nowhere do countries confer fortune or misfortune: each man for himself makes his own country as well as his own fortune." Algernon Sidney's motto was, "Where liberty is, there is my country."

"Well may your hearts believe the truths I tell:
'Tis virtue makes the bliss, where'er we dwell."

COLLINS: *Eclogue* I. 5.

But compare Goldsmith : —

“ Such is the patriot’s boast, where’er we roam,
His first, best country ever is at home.”

Traveller, 73.

Voltaire said, “ Our country is the spot to which our affections cling.”

“ I do not call the sod under my feet my country,” said Coleridge ; “ but language, religion, laws, government, blood, — identity in these makes men of one country.”

Ovid, who bore with so little fortitude his banishment to Sarmatia, wrote during his exile (“ Fasti,” I. 501) : “ The whole earth is the brave man’s country ” (*Omne solum forti patria est*). Nature, however, uttered a truer cry when she forced from him the confession of the indescribable attraction of one’s native land, which no man can forget —

“ Nescio quâ natale solum dulcedine cunctos
Ducit, et immemores non sinit esse sui.”

One tongue is sufficient for a woman.

The answer attributed to Milton when asked if he would instruct his daughters in foreign languages.

MIRABEAU.

[Honoré Gabriel de Riquetti, Comte de Mirabeau, a French orator ; born near Nemours, March 9, 1749 : served in Corsica with Paoli ; imprisoned by the Parliament of Besançon ; sent by Calonne on a mission to Berlin, 1786 ; member of the States-General, 1789 ; became the master-spirit of the National Assembly, of which he was elected president, 1791 ; made a secret alliance with the court ; died April 2, 1791.]

We are here by the will of the people, and we shall retire only by force.

On the 23d of June, 1789, Louis XVI. convoked the States-General, which had not met since 1614, and which consisted of the three orders, or estates, of the realm, — the nobility, the clergy, and the commons (called the *Tiers État*, or Third Estate). Having made known his wishes in a manner in strong contrast with the usual benevolence of his character, he retired after commanding them to separate and assemble in their respective

chambers. The *noblesse* and the clergy obeyed; but the Third Estate, who wished that votes should be taken by the members of the three orders sitting together, remained motionless and silent. The Marquis de Dreux-Brézé, grand master of ceremonies, then entered the hall, and, addressing Bailly the president, said, "You know the king's wishes;" whereupon Mirabeau, springing to his feet, made the memorable answer, as given by Dumont, "Go tell your master that we are here by the will of the people, and that we shall retire only at the point of the bayonet" (*Allez dire à votre maître que nous sommes ici par la volonté du peuple, et que nous n'en sortirons que par la force des baionnettes*) — *Recollections of Mirabeau*.

This version of the *mot* was for a long time regarded as authentic; but during a discussion in the Chamber of Peers, March 10, 1833, upon a pension to be decreed to the persons engaged in the destruction of the Bastille in 1789, the son of the Marquis de Dreux-Brézé declared, on the authority of his father, that Mirabeau said, "We are assembled by the will of the people, we will leave only by force" (*Nous sommes assemblés par la volonté nationale, nous ne sortirons que par le force*). M. de Montlosier, who was present at the convocation of the States-General, corroborated the statement of the marquis. The "Memoirs" of Bailly give neither the common nor the corrected version of the *mot*, while the "Éphémérides" of Noël, June, 1803, substantiate the amended record.

The Abbé Sieyès added to the reply of Mirabeau, "We are the same to-day that we were yesterday: let us deliberate" (*Nous sommes aujourd'hui ce que nous étions hier: délibérons*); and Bailly used a word which Sieyès claimed later as his own: "The assembled nation has no orders to receive" (*La nation assemblée n'a point d'ordre à recevoir*).

Fournier contributes a curious note ("L'Esprit," 370, note) to the statement of the son of the Marquis de Dreux-Brézé, *à propos* of the word *baïonnette*, which he says is derived, not from Bayonne, the name of the city where it was first made, but from the Spanish diminutive *bayneta*, a small dagger. He adds a celebrated *mot* on the word, contained in a proclamation of Suwarrow to the Russian armies in 1790: "The ball is a fool, the bayonet is a hero" (*La balle est folle, la baïonnette est un héros*).

He is a clock that always goes too slow.

Of Necker, of whose financial schemes Mirabeau was the bitter opponent. He declared, "Malebranche saw every thing in God, but Necker sees every thing in Necker." Of the Genevan's financial policy he said, with prophetic eye to the event, if not to the road to it, "It is thus that kings are led to the scaffold." Necker, on the other hand, called Mirabeau "an aristocrat by inclination, a tribune by calculation."

When opposing Necker's financial proposal in the Constituent Assembly, — which was the name the Third Estate took after decreeing itself permanent, — Mirabeau uttered one of those apostrophes which were famous as *impromptus*, but which, like Sheridan's jokes, are now believed to have been carefully prepared, either by himself or by his *cher philosophe* Chamfort: "The other day some one exclaimed, 'Catiline is at the gates of Rome, and you deliberate!' but most assuredly there was neither Catiline, nor danger, nor Rome; and to-day hideous bankruptcy is here, threatening to consume you, your honor, your fortunes — and you deliberate!" To make the statement which Mirabeau quotes, Goupil de Préfeln had combined two Latin phrases: the first, "*Hannibal ad portas*" (Hannibal is at the gates), from Cicero's First Philippic, applied to any threatened danger; and "*dum Roma deliberat, Saguntum perit*" (while Rome deliberates, Saguntum perishes). From these the thought of Catiline suggested the French expression, "*Catiline est aux portes, et l'on délibère.*" Mirabeau said there was "neither Catiline, nor danger, nor Rome." Thus Boerne wittily remarked of the Holy Roman Empire, that it was "neither holy, nor Roman, nor an empire" (*das heilige römische Reich, — weder heilig, noch römisch, noch Reich*).

However much Mirabeau may have been "the pet of the Revolution" in its earlier days, he did not escape the hostility of those whom he exposed or ridiculed in the Assembly. On one occasion the Right, or royalist side, greeted his appearance in the Tribune with cries of "liar," "assassin," "scoundrel," etc.: coolly viewing his audience, he remarked, "I wait, gentlemen, until these amenities be exhausted." — DUMONT: *Recollections*.

As Berryer was once speaking from the tribune in the Corps

Législatif, he was grossly insulted by an exclamation from the floor. "Who said that?" he asked. "I!" replied Granier de Cassagnac. "Oh! then it is nothing" (*Alors, ce n'est rien*), coolly remarked the orator, and proceeded with his speech.

He would fain be a Grandison-Cromwell.

Of Lafayette, who was trying to reconcile his loyalty to the king with his duty to his country, appearing in the double character of the courtier and the revolutionist. That he did not maintain in France the reputation he brought from America, caused Mirabeau to say of him, "He has made a good leap, and fallen backwards."

Mirabeau's characterizations of the prominent people of the time were pointed and happy. Thus he appreciated the earnestness of Robespierre, then comparatively unknown, and predicted of him, "He will succeed, for he believes all he says."

He doubted the sincerity of the Duc d'Orléans (Philip Égalité), who was posing as a patriot from a dislike of the royal family: "It is doubtful," thought Mirabeau, "if Orleans himself belongs to Orleans' party." This resembles the frank confession of John Wilkes to George III., who asked him how his friend Serjeant Glynn was. "He is not a friend of mine," replied Wilkes: "he is a Wilkesite, which I never was."

When Louis XVI sent the Duc d'Orléans out of the country in 1789, Mirabeau exclaimed of the latter, "The coward! he has the appetite for crime, but not the courage to execute it." Talleyrand's opinion of the king's cousin was expressed even more strongly than Mirabeau's: "He is the slop-pail into which is thrown all the filth of the Revolution" (*le vase dans lequel on a jeté toutes les ordures de la révolution*). — DUMONT: *Recollections*.

Mirabeau painted the character of the king and his court with one stroke, in a letter written June 14, 1790: "Marie Antoinette is the only man whom his Majesty has around him" (*Le roi n'a qu'un homme: c'est sa femme*). The Duchesse d'Angoulême, daughter of Louis XVI., displayed such courage in opposing Napoleon's entry into France in 1815, on his return from Elba, as to extort from him the compliment, "She is the only man of her race."

He would be a man of wit and a scapegrace in any family but our own.

Of his brother, Vicomte de Mirabeau, who gave the marquis a Roland for his Oliver, when reproached by him for entering the Assembly in a state of intoxication, a condition so usual that his bloated figure gave him the nickname of Barrel (*Tonneau*) Mirabeau: "Of all the vices of our family," he replied, "that is the only one you have left me." Rivarol said of his own brother, "He would have been the wit of any other family: he was the fool of ours;" and he described Mirabeau as "capable of any thing for money, even of a good action."

When I shake my terrible locks, all France trembles.

In the Constituent Assembly; or, as given by Dumont of Mirabeau's position in that body, "When I shake my terrible locks, no one dares to interrupt me." Voltaire said, during his residence at Ferney, "When I shake my wig, I cover the republic [of Geneva] with the powder."

Mirabeau's picture of himself was not flattering: "Figure to yourself," he wrote to a lady who had never seen him, "a tiger who has had the small-pox." When he was one day dilating upon the qualities of the ideal ruler of France under a free constitution, — that he should be eloquent, progressive, noble, etc., Talleyrand slyly added, "And marked with the small-pox?" (*Et qu'il soit tracé de la petite-vérole, n'est-ce pas?*) John Wilkes was equally proud of his ugliness. "Give me," he said of his success with the sex, "but half an hour in advance of the handsomest man in Europe." — "You know not," remarked Mirabeau at another time, "all the power of my ugliness." — DUMONT: *Recollections*.

He was quite astonished to find himself, as he thought, a philosopher: "I was born to be an adventurer." Frederick the Great said, in reference to his love of fruit, "I have missed my vocation: I should have been an *espalier*."

"I know," Mirabeau remarked in 1789, when supporting the abolition of tithes, "but three ways of living in society: you must be a beggar, a robber, or a stipendiary." The liberal Duc de La Rochefoucauld supported the abolition; and when the

Archbishop of Aix called tithes "the voluntary offering of the devout faithful." the duke added, "concerning which there are now forty thousand lawsuits in the kingdom."

Titles as well as tithes fell before the levelling axe of the Assembly; and Mirabeau, stripped of his marquisate, found himself a mere enigma. Complaining that he was called in the official reports of the debates by his family name, he said, "With your Riquetti, you have puzzled all Europe."

When told, on appearing in the official world after the freaks of his youth, that he must ask pardon of society, which had closed its doors against him, he proudly answered, "I am come to be asked pardon, not to ask it."

Never mention that stupid word again!

To his secretary, who said that something was "impossible." (*Impossible! ne me dites jamais ce bête de mot!*) Wellington once exclaimed, "Impossible! is any thing impossible? read the newspapers!" Napoleon's *mot*, "'Impossible' is not a French word," is from Colin d'Harlay, "'Impossible' is a word I never use" (*Impossible est un mot que je ne dis jamais*). — *Malice pour Malice*, I. 8. Napoleon said at another time, "Genius is the art of accomplishing in spite of difficulties, and of overcoming the impossible." D'Auteroches, one of the heroes of Fontenoy, when told that Maëstricht was "impregnable," exclaimed, "*Imprenable* is not a French word!"

There was another word which Mirabeau wished expunged. During a discussion of religious toleration in the National Assembly, he exclaimed, "It is Intolerance to speak of Tolerance. Away with the word from the dictionary!" He did not believe in a religion authorized or guaranteed by the state. "Religion," he said, "is no more national than conscience."

He opposed an idea suggested by Jefferson, that the Constituent Assembly should publish a Declaration of Rights: "I can safely predict," he declared, "that any declaration of rights anterior to the constitution will prove but the almanac of a single year." — DUMONT: *Recollections*.

He said of the Assembly at a time when it was setting itself in fierce opposition to the court, "It has Hannibals enough: it only wants a Fabius." He recoiled from the excesses of the

radicals; and in a letter to the king during the secret negotiations which carried him over to the royalist party, Mirabeau asserted that he "would not wish to be always employed in the vast work of destruction." His illusions had been dispelled. "We have long been looking into a magic-lantern, but the glass is now broken." — DUMONT. He now looked upon the Revolution as a torrent which would prove irresistible: such a situation of affairs he expressed by the homely figure, "When a pond is full, a single mole, by piercing the bank, may cause an inundation." — *Ibid.* This was said a year after he had paid the magnificent tribute to the work of the National Assembly in 1790: "You all remember the saying of the ancient patriot who had neglected legal forms to save his country. Summoned by a factious opposition to answer for his infraction of the laws, he replied, 'I swear that I have saved my country!' Gentlemen, I swear that you have saved France." He referred to Scipio Africanus, who was accused, with his brother Lucius, of appropriating part of the money which had been paid by Antiochus the Great to the Romans after Scipio's victory over him. The successful prosecution of Lucius emboldened his enemies to bring the conqueror of Hannibal before the people. When the trial came on, and Africanus was summoned, he proudly reminded them that it was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Carried away by a defence which did not touch the merits of the case, his enemies abandoned the prosecution. "Scipio had triumphed that day, no longer over Hannibal and Syphax, but over the republic and the law."

Majesty has no feet.

During the brief moment when the Assembly forgot its struggles with the court by the king's acceptance of the constitution, and a deputy proposed that the homage of the nation should be borne to the feet of his Majesty as the restorer of French liberty, Mirabeau suggested the proximity of the ridiculous to the sublime, by suggesting "Majesty has no feet" (*La majesté n'a point de pieds*). The motion dropped.

I carry in my heart the death-dirge of the French monarchy.

In taking leave of Dumont, who left France for Switzerland in January, 1791, Mirabeau, then President of the Assembly, said, "I shall die at the stake; and we shall never, perhaps, meet again. That base faction whom I now overawe [the Jacobins] will again be let loose upon the country." Hearing the discharge of cannon during his last illness, he asked, "Have we the funeral of Achilles already?" The sun was shining brightly in at the window. "If that is not God," he said, "it is at least his cousin german" (*Si ce n'est pas là, Dieu, c'est du moins son cousin german*). Calling for pen and paper, he writes his demand for opium, to end his agonies. The doctor shakes his head: "To sleep with" (*Dormir*), writes the other. The next morning he was dead. — CARLYLE: *French Revolution*. The theatrical expressions attributed to Mirabeau by Alison ("History of Europe") are not given by Dumont, and are now discredited: "Remove from the bed all that sad apparatus. Instead of these useless precautions, surround me by the perfumes and the flowers of spring; dress my hair with care; let me fall asleep amid the sound of harmonious music."

MOHAMMED.

[Born at Mecca about 570 A.D.; began to preach his doctrines after his fortieth year; fled to Medina, July 16, 622; defended and then propagated his system by the sword; while fitting out a second expedition against Syria, died of a fever in the spring of 632.]

There is no God but God, and Mohammed is his prophet.

The watchword of his career. That it was his exclamation on entering the world, is not asserted in the earlier accounts of his life, "and is clearly the invention of a later age."

When advised by his uncle to abandon a cause so bitterly opposed by the Koreishites, the powerful tribe to which he belonged, Mohammed replied, "O uncle! I swear that if they put the sun on my right hand and the moon on my left, I will not renounce the career I have entered upon until God gives me success, or I perish."

During a harangue to his followers, he called upon a neighboring mountain to advance, in token of the authority of his words. It remained motionless; and Mohammed exclaimed, "If the mountain will not come to Mohammed, Mohammed will go to the mountain." All the people followed him, and the majestic tone of his voice supplied the place of a miracle.

His last words were: "Yes, I come; among the glorious associates of paradise!"

MOLIÈRE.

[Originally Jean Baptiste Poquelin, a French actor and dramatist; born in Paris, Jan. 15, 1622; adopted the stage, with a change of name, 1644; opened a theatre in Paris under royal patronage, 1658; produced "Les Précieuses Ridicules," 1659; "Tartuffe," 1667; "Le Malade Imaginaire," 1673, in which year he died.]

I recover my property wherever I find it.

A translation of the principle of the civil law, *Ubi rem meam invenio, ibi vindico*. Molière applied it to the case of the appropriation by his early friend, Cyrano de Bergerac, of a scene which was confidentially communicated to him, and which he incorporated, during Molière's absence in the provinces, in the "Pédant Joué," II. 4. It contains the celebrated question, "*Que diable allait-il faire dans cette galère?*" (What the devil was he doing in that galley?) asked of the result of any incautious manœuvre. Molière, on his return to Paris, took possession of his stolen property, in writing "Les Fourberies de Scapin," where Geronte asks several times the question just quoted. To justify his action Molière said, "*Je reprends mon bien où je le trouve.*" Emerson ("Letters and Social Aims") refers the *mot* to Marmontel, and quoting it, "I pounce on what is mine, wherever I find it," argues in favor of the assimilation by authors of the literary ideas of other people. The word *prends* (take) has sometimes been used for *reprends* (recover). Goethe says, "My work is an aggregation of beings taken from the whole of nature. it bears the name of Goethe." But Molière, instead of giving a right of conquest of others' property, which would easily become a right of pillage, cried, in effect, "Stop thief!" when he used the expression so singularly transformed by dropping a syllable

One of Voltaire's literary maxims was, "Originality is nothing but judicious imitation."

We chat together: he gives me his prescriptions; I never follow them, and so I get well.

When asked what use he had of a physician, since he was an habitual valetudinarian, who relied on the temperance of his diet. Being asked by his doctor if he had followed his prescription, "Beau" Nash replied, "If I had, I should have broken my neck; for I threw it out of the second-story window." When Molière had been sick for some days, his servant announced the visit of a physician: "Tell him," answered the dramatist, "that I am ill, and see no one."

Because it is more difficult to rule a wife than a kingdom.

In answer to the question, why in some kingdoms the king was of age at fourteen years, but could not marry until eighteen.

MOLTKE.

[Helmuth, Count von Moltke, a Prussian general and strategist; born in Mecklenburg, 1800; as chief of staff planned the campaign against Austria, 1866, and the operations of the German armies in the war against France, 1870; died 1891.]

The Prussian schoolmaster won the battle of Sadowa (*Der preussische Schulmeister hat die Schlacht bei Sadowa gewonnen*).

Moltke made the remark in the session of the German Reichstag of Feb. 16, 1874: "It is said the schoolmaster has won our battles." Lehnert, under-secretary of state, declared in the Prussian House of Delegates, Jan. 25, 1868: "The Prussian school-system has been brought to such perfection that it was admitted on all sides after Sadowa, that not merely the needle-gun, but the schools, had won the battle." The expression occurs for the first time, however, in an article by the late Privy Councillor, Peschel, in No. 29 of "Ausland," July 17, 1866, on the "Lesson of the Last Campaign," where the author proposes to prove that "the victory of the Prussians over the Austrians was a victory of the Prussian over the Austrian schoolmaster."

MONTESQUIEU.

[Charles de Secondat, Baron de la Brède et de Montesquieu; a French author; born near Bordeaux, Jan. 18, 1689; president of the Parliament of Bordeaux, 1716; admitted to the Academy, 1728; published "The Spirit of Laws," 1748; died in Paris, February, 1755.]

He has too much wit to understand me (*Il a trop d'esprit pour m'entendre*).

A paradox *à la française*, said of Voltaire and "The Spirit of Laws" (*L'Esprit des Lois*), where the pun is upon the word *esprit*.

When a tedious speaker cried to Montesquieu during a debate, "I will bet my head that you are wrong,"—"I accept it," was the answer: "the smallest trifle has its value among friends."

Being asked on his death-bed if he were conscious of the greatness of God; "Yes, and of the littleness of man," he replied (*Oui, et combien les hommes sont petits*). — MARTIN: *History of France*, XV. Bk. 95. Queen Sophia Charlotte of Prussia, the grandmother of Frederick the Great, once wrote: "Leibnitz talked to me of the infinitely little, *mon Dieu!* as if I did not know enough of that!" — CARLYLE: *Frederick the Great*, I. 4. Leibnitz said of his philosophical discussions with her, that "she always wanted to know the *why* of the *why*;" and on her death-bed she said she was going to satisfy herself on many points on which Leibnitz could tell her nothing. Luther would have called her eagerness as a pupil dangerous: "That same *why* has done a great deal of harm. It was the cause of Adam's destruction."

THOMAS MOORE.

[An Irish poet; born in Dublin, 1779; translated the Odes of Anacreon, 1801; visited the United States, 1804; published "Lalla Rookh," 1812; "The Life of Byron," 1830; died 1852.]

Because it shoots from the eyes.

When asked at dinner why love was like a potato. Byron's answer was, "Because it becomes less by pairing."

When told that Byron's friend, Lady Caroline Lamb, had knocked down a page in a fit of passion, Moore remarked,

"Nothing is more natural than for a literary lady to double down a page."

SIR THOMAS MORE.

[An English philosopher and statesman; born in London, 1480; educated at Oxford; elected to Parliament, 1504; wrote "Utopia," 1516; lord chancellor, 1529-32; committed to the Tower for refusing to acknowledge the validity of the king's marriage to Anne Boleyn; beheaded for treason, July 6, 1535.]

If my head would win him a castle in France, it should not fail to go.

Of Henry VIII., at the time of More's highest favor at court.

Being appointed on an embassy to Francis I. by Henry, he feared that the French king might order him to be beheaded, if the message did not suit him. "If he does that," said Henry, "I will make every Frenchman in my realm a head shorter." — "But I am afraid," rejoined More, "that none of those heads would fit my shoulders."

On meeting Erasmus for the first time, who said to him, "*Aut tu es Morus aut nullus*" (You are More or nobody), More replied, "*Aut tu es Erasmus aut Diabolus*" (You are Erasmus or the Devil.)

"To aim at honor in this world," he was wont to say, "is to set a coat-of-arms over a prison-gate."

When a man asked for a long day in which to pay a just debt to a widow, More, then lord chancellor, replied, "Monday next is St. Bartholomew's Day, which is the longest in the year. Pay it on that day, or you shall kiss the Fleet."

A woman, who had a suit at court, presented him with a pair of gloves containing £40. He took the gloves, and returned the money, saying, "I prefer my gloves without lining."

I pray God to spare my friends from a similar clemency.

When told that the king, to show his clemency, had changed the sentence of death pronounced upon More to simple decapitation.

More gave a curious example of his wit at his own execution.

"The scaffold had been awkwardly erected," says Froude, "and shook as he placed his foot upon the ladder. 'See me safe up,' he said to Kingston: 'for my coming down I can shift for myself.' . . . The fatal stroke was about to fall, when he signed for a moment's delay, while he moved aside his beard. 'Pity that should be cut,' he murmured, 'that has not committed treason.' With which strange words,—the strangest, perhaps, ever uttered at such a time—the lips most famous through Europe for eloquence and wisdom closed forever."—*History of England*, chap. ix.

When the Emperor Charles V. heard of More's execution, he exclaimed, "I would rather have lost the best city in my dominions, than so worthy a counsellor."

Erasmus said that with More, "You might imagine yourself in the Academy of Plato."

BISHOP MOUNTAIN.

[George J. Mountain; born at Quebec about 1789; became first bishop of Quebec about 1837; died 1863.]

If your Majesty had faith, there would be no difficulty.

William IV. expressed a doubt, in the presence of Dr. Mountain, whom he should appoint to the new see of Quebec. "If your Majesty had faith, there would be no difficulty." suggested the quick-witted divine; "because you would say to this Mountain, 'Be thou removed into that see,' and it would be done." The witticism won him the appointment.

NAPOLEON I.

[Napoleon Bonaparte; born at Ajaccio, Corsica, Aug. 15, 1769; educated in France, and entered the Army of the Republic; took Toulon, 1793; commander-in-chief, 1795; campaign of Italy, 1796; expedition to Egypt, 1798; First Consul, 1799; second campaign in Italy, 1800; Emperor of the French, 1804; crushed Austria 1805, Prussia 1806; occupied Spain, 1807; invaded Russia, 1812; campaign in Germany and "War of Liberation," 1813; occupation of Paris by the Allies, March 13, 1814; abdicated and retired to Elba; returned to France, March 1, 1815; battle of Waterloo, June 18, 1815; abdicated again, June 22; banished to St. Helena, where he died May 5, 1821.]

Let that woman be removed, who brings into this place the license of a camp.

When the janitor's wife at the military school at Brienne was clamoring for admission to a school-play.

He witnessed the insurrection of June 20, 1792, and, following the mob, saw them break into the Tuileries: when Louis XVI. appeared on the balcony, and, in obedience to the popular demand, put on the liberty-cap [*bonnet rouge*], Bonaparte, then a captain of artillery, exclaimed, "The wretches! They should have swept down five hundred with grape-shot, and the rest would have fled."

At his confirmation, the Archbishop of Paris remarked that there was no St. Napoleon in the calendar, it being customary to name a child from some saint: "There are a crowd of saints in paradise," replied Bonaparte, "and only three hundred and sixty-five days in a year."

During the siege of Toulon, then in possession of the Spanish and English, he said, "Those should possess knowledge, who aspire to assume the command over others."

When asked how he could fire upon his own countrymen, during the "Day of Sections," when he suppressed by artillery the insurrection against the Directory, Oct. 4, 1794, he replied, "A soldier is only a machine to obey orders. This is my *seal*, which I have impressed upon Paris." He made use of the same figure during the empire: "I am the signet, which marks the page where the Revolution has been stopped; but when I die it will turn the page, and resume its course."

From the summit of the Pyramids forty centuries look down upon you!

Before the battle of the Pyramids, July 21, 1798, Bonaparte addressed his soldiers, telling them that they were about to engage with the conquerors of Egypt, the Mamelukes, and their Arabian auxiliaries; and added, "*Songez que du haut de ces monuments quarante siècles vous contemplent!*"

Before setting out on this expedition, he said of Washington, to some Americans, "Posterity will talk of him with reverence as the founder of a great empire, when my name shall be lost in the vortex of revolutions."

La grande nation.

Bonaparte first used the expression, *la grande nation*, in a proclamation to the Italians, 1797. — LANFREY: *Napoleon I.*, I. 10. He repeated it the same year in replying at the Luxembourg to an address of Talleyrand: "It has fallen to you to organize the great nation, whose province is only limited by laws which Nature herself has set." He addressed his troops on passing the Rhine (1805), as "the vanguard of *la grande nation*;" and at St. Helena (Las Cases, "Memorial," Oct. 31, 1816) he claimed the authorship of the phrase; it was reiterated by Napoleon III., April 12, 1869, on the occasion of the pensioning of the old soldiers of the First Empire. Goethe and Schiller caught up the words, and used them: Goethe in the "Unterhaltungen deutscher Ausgewanderter," and Schiller in a letter to Goethe, Oct. 5, 1798.

Bonaparte's addresses to his army were always brief, pointed, and stirring. Thus he said to his troops on entering Milan, 1796: "Then you will return to your homes; and your fellow-citizens will say of each of you in passing, 'He was a soldier in the army of Italy!'"

It is not written on high that I am to perish by the hands of the Arabs.

After an escape in Egypt from Arab horsemen.

Bonaparte's belief in his star, in fate, and destiny, was often expressed. Thus he said once to an officer, "My friend, if that ball were destined for you, it would be sure to find you, though you were to burrow a hundred feet under ground." When a lady advised Lord Nelson not to expose himself in battle as recklessly as he was in the habit of doing, he replied, "The bullet which kills me will have on it, 'Horatio Nelson, his with speed.'" Longfellow incorporates the idea in the ballad of "Victor Galbraith:" —

" Victor Galbraith

Falls to the ground, but he is not dead;

His name was not stamped on those balls of lead."

Mme. de Sévigné wrote: "Who can doubt that the cannon-ball which could distinguish M. de Turenne among a dozen was

loaded for that purpose from all eternity?" Napoleon refused to retire from an exposed position at Montereau, in 1814, with the words, "Courage, my friends: the ball which is to kill me is not yet cast." Of Sir Sidney Smith and the repulse he himself received at Acre, he said, "That man made me miss my destiny." When O'Meara asked him at St. Helena, November, 1816, if he were a predestinarian, he replied, "When destiny wills, it must be obeyed" (*Quando lo vuole il destino, bisogna ubbidire*). As the sun broke through the clouds on the morning of Sept. 7, 1812, Napoleon exclaimed, "*Voilà le soleil d'Austerlitz!*" (Behold the sun of Austerlitz!) He said later, "Death overtakes the coward, but never the brave man till his hour is come."

I found him a dwarf, and left him a giant.

Of Lannes, who entered the army a volunteer, and died marshal of France, being mortally wounded at Aspern, May 22, 1809. "He was," said Napoleon, "the Roland of the army." The last words attributed to Lannes, "I die with the conviction and the glory of having been your best friend" (*Sire, je meurs avec la conviction et la gloire d'avoir été votre meilleur ami*), were, says Fournier (378, note), inserted in the "Moniteur" instead of those really uttered: "In the name of God, sire, make peace for France: as for me, I am dying" (*Au nom de Dieu, sire, faites la paix pour la France: moi, je meurs*). This was a cry for peace from one who had tasted the glory of war; the other words, loaned for the occasion to a faithful friend, were, in reality, a protest of Napoleon against the withdrawal of certain friendships. — *Revue des Deux-Mondes*, 1857, 904.

There is another world.

Before going into action at Reichenbach, Prussia, May 22, 1813, Napoleon said to his favorite general, Duroc, "Fortune is resolved to have one of us to-day." The duke was soon afterwards mortally wounded; and the emperor said to him as he pressed his hand, "Duroc, there is another world, where we shall meet again."

Seeing on the field of Wagram, July, 1809, the body of a colonel who had displeased him, Napoleon said, "I regret not having told him before the battle that I had forgotten every thing."

Carnot has organized victory.

In 1793 Bonaparte said of Carnot, a member of the Committee of Public Safety, who fulfilled the duties of a secretary of war, "Carnot has organized victory;" and years afterwards, when Waterloo had shattered his last armies, he bitterly exclaimed, "Carnot, I knew you too late!" (*je vous ai connu trop tard!*) "Truly," says Brougham, "tyrants, and they who play the tyrant's part, are the last to make acquaintance with the worth of such men as Carnot."

Napoleon said to Rapp, of the Duchess Louisa of Saxe-Weimar, one of Germany's crowned heroines, after the battle of Jena in 1806: "There is a woman whom even your two hundred cannon have not frightened!" (*Voilà une femme à laquelle même vos deux cent canons n'ont pu faire peur!*) To an even greater Louisa, the heroic wife of Frederick William III. of Prussia, Napoleon offered an orange at a banquet after the peace of Tilsit in 1807: "Yes—but with Magdeburg," she said; that city not having been ceded to Prussia, but handed over to the kingdom of Westphalia. "It is for me to give, you to receive," replied the emperor.

He advised Talma to conceal the tyrant in playing Nero, saying, "No man admits his wickedness, either to others or to himself." The great actor received many favors from Napoleon, who wrote to him in 1808: "Come and act at Erfurt: you shall play before a pit-full of kings."

From the sublime to the ridiculous there is but a step.

On his return from the disastrous campaign of Russia, 1812, Napoleon repeated many times, in an interview with the Abbé du Pradt, his minister or agent at Warsaw, the *mot* which he made famous, if he did not invent it: "*Du sublime au ridicule il n'y a qu'un pas.*" Thomas Paine, who published his "Age of Reason" in Paris, 1795, says, in a note at the end of Part II., "One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again." Napoleon varied the expression when he said, "The fate of war is to be exalted in the morning, and low enough at night: there is but one step from triumph to ruin." — LOCKHART: *Life*. Deslandes

(1690–1757) in “Reflections sur les Grands Hommes qui sont morts en plaisantant,” says, “I distrust those sentiments that are too far removed from nature, and whose sublimity is blended with ridicule; which two are as near one another as extreme wisdom and folly.” — A correspondent of “Notes and Queries,” 2d s. III. 66, quotes from a manuscript commonplace-book of Edward Lord Oxford [about 1725], “*Le magnifique et le ridicule sont si voisins qu’ils touchent*” (The magnificent and the ridiculous are so near neighbors that they touch each other). Coleridge speaks in his “Table-Talk” of a passage being “the sublime dashed to pieces by cutting too close with the fiery four-in-hand round the corner of nonsense.” The original of this saying may be found in a work, *Περὶ ὑψηλῶς*, 3, attributed to Longinus. For Mirabeau’s variation of the phrase, see p. 90. Wieland (“Abderiten,” III. ch. 12) gives a German version of the proverb.

Napoleon said to the Abbé du Pradt, when giving him instructions as to the course he was to pursue in his attempt at Warsaw to gain over Poland, in 1806, “Set a good table, and cultivate the women” (*Tenez bonne table, et soignez les femmes.*) Goethe says, “Diplomacy is hospitable.”

I have not succeeded Louis XIV., but Charlemagne
(*Je n’ai pas succédé à Louis Quatorze, mais à Charlemagne.*)

That is: I am not merely extending an empire, I am founding one; I am reviving the Holy Roman Empire; my son, the heir-apparent of the Holy Roman emperor, is “King of Rome.” In putting upon his own head at his coronation as King of Italy in 1805, the iron crown of Charlemagne, he uttered the old challenge of the Lombard kings, which became the motto of his Order of the Iron Crown, “*Dio me la diede: guai a chi la tocca!*” (God gave it to me: woe to him who touches it!) This crown of gold and precious stones, enclosing a thin ring of iron said to have been forged from a nail of the Cross, was made by order of Theolinda for her husband Arnulf, king of the Lombards, in 591. She committed it to the care of the church of Monza. Charlemagne, and all the German emperors who were kings of Lombardy, were crowned with it. It was carried to Mantua by the Austrians in 1859, but after the peace of Vienna in 1866 was given back to Victor Emmanuel at Turin.

Charles XII. of Sweden wrote on a plan of the city of Riga. "The Lord gave it me: the Devil shall not take it from me."

Napoleon said of the crown of France, in presence of Mme. de Rémusat, "I found it on the ground, and I picked it up with the point of my sword" (*J'ai trouvé la couronne de France par terre, et je l'ai ramassée avec la pointe de mon épée*). — *Memoirs*, chap. vii. At the same time he was the embodiment of the Revolution: "I am the French Revolution." — *Ibid.*, chap. v. He made a similar assertion at Grenoble, on his return from Elba in 1815: "I am the Revolution crowned!"

The centuries are not for us.

When advising his brother Joseph, King of Naples, in 1806, to erect fortresses, etc., at once, as no one knew what might happen in two or three years, he said, "*Les siècles ne sont pas à nous*." — THIERS: *Consulate and Empire*, Bk. XXV. When Joseph was about to take possession of the throne of Spain, his brother said to him, "I have only one counsel for you, — Be master:" and of his own invasion of that country, "I shall find the Pillars of Hercules in Spain: I shall not find there the limits of my power" (*Je trouverai en Espagne les colonnes d'Hercule: je n'y trouverai pas les bornes de ma puissance*). Not only was this prophecy unfulfilled, but "the beginning of the end" of Napoleon's career dates from his unjustifiable attack upon a neighboring power.

Off! off with these confounded trappings!

Of his coronation-robes, which he threw off with disgust at the end of the ceremony, Dec. 2, 1804. Louis XVI. said of his crown on a similar occasion, "It bothers me" (*Elle me gêne*).

Another saying of this time has remained for history to record. The venerable pontiff Pius VII., who, against his will, was brought to Paris for the emperor's coronation, was accustomed to bless the people every morning in the gallery of the Louvre. Seeing there one day a man who wished his opinions to be understood by remaining in the background, so as to avoid the papal benediction, Pius approached him with the mildly spoken words, "Why avoid me, sir? Can an old man's blessing harm you?" (*La bénédiction d'un vieillard, a-t-elle quelque danger?*) — MME. DE RÉMUSAT: *Memoirs*, chap. x.

I conquer provinces, but Josephine wins hearts.

Of the popularity of the empress. Napoleon said at another time, "The first applause of the French people sounded to my ear as sweet as the voice of Josephine."

His sisters were continually demanding honors which they considered due to their relationship to the emperor. He rebuked them once by saying, "One would think from your pretensions, ladies, that we had inherited the crown from our father" (*En vérité à voir vos prétentions, mesdames, on croirait que nous tenons la couronne des mains du feu roi notre père*). — MME. DE RÉMUSAT: *Memoirs*, vii. He replied at another time to the complaints of his sisters at what they considered a scanty allowance, "I had not so much when I had the honor to be sub-lieutenant" (*Je n'avais pas ça, quand j'avais l'honneur d'être sous-lieutenant*).

Napoleon judged of a man's superiority by his dexterity in falsehood, and used to recall with pleasure that one of his uncles predicted that he would rule the world, from his habit of lying. In the unflattering picture which Mme. de Rémusat draws of him, he admits that he would not be ashamed to commit a base action: "I am base myself," he declared, "inherently base" (*Je suis lâche, moi, essentiellement lâche*). — *Ibid.*

He hated repose for himself and others to such a degree, that he asserted that the man truly happy was he who succeeded best in avoiding him; adding, "When I die the world will heave a great 'ugh!'" (*un grand ouf!*) — *Ibid.*

If he were alive, I would make him a prince (*S'il vivait, je te ferais prince*).

Of Corneille. — BOURRIENNE: *Recollections*, II. 2. Goethe quotes this remark, and adds, "Yet he never read him." He therefore accounted for Napoleon's high opinion of the French poet by the fact that "the personal character of the writer influences the public rather than his talents as an artist." — *Conversations with Eckermann*.

Napoleon also said of Corneille, "Great men are truer to life in his works than in history" (*Les grands hommes y sont plus vrais que dans l'histoire*).

Her who has borne the most children.

Las Cases records the celebrated encounter of Bonaparte with Mme. de Staël, who had at first sought to gain his favor, thrusting herself upon his notice, even at inopportune moments. Thus she replied to the chamberlain who told her that she could not see the First Consul, who was then taking a bath, "Genius has no sex" (*Le génie n'a pas de sexe*). On the occasion above referred to, she carried her desire for a compliment to the extreme of asking Bonaparte whom he considered the greatest woman in the world: "Her who has borne the most children," was the ungallant reply. Unwilling to leave the field, she retorted, "You are not thought to like women;" to which Bonaparte rejoined, "Madame, I am very fond of my wife," and the "incident" was closed. Napoleon once confessed that he was not amiable: "I am not amiable, I never have been, but I am just;" and he said at another time, "Friendship is but a name, I love no one."

The English are a nation of shopkeepers.

This *mot* will cling to Napoleon in the absence of any authority. It may have been suggested by a remark in an oration of Samuel Adams delivered in Philadelphia, Aug. 1, 1776, and published in London. Like the comparison between "the sublime and the ridiculous," the expression is a not uncommon one. Barère, in a speech in the Convention, June 16, 1794, in defence of the Committee of Safety, said, "Let Pitt, then, boast to his shop-keeping nation" (*sa nation boutiquière*). The Emperor Francis II. said to Napoleon in 1805, "The English are a nation of merchants. To secure for themselves the commerce of the world, they are willing to set the Continent in flames." Scott, in his "Life of Napoleon," and the English press, fixed the remark upon the emperor. Tucker, Dean of Gloucester (1711-1799), wrote: "What is true of a shopkeeper is true of a shop-keeping nation." — *Tract*, 1766.

My riches consist in glory and celebrity.

Napoleon said that it was not until after the terrible passage of the Bridge of Lodi, May 10, 1796, "that the idea entered my

mind that I might become a decisive actor in the political arena." He spoke in a letter on the Poor Laws, to the Minister of the Interior, of not living in vain, "that we may leave some impress of our lives on the sands of time."

" And, departing, leave behind us
Footprints on the sands of time."

LONGFELLOW: *A Psalm of Life.*

This saying is also attributed to Napoleon: "It would be better for a man never to have lived, than not to leave behind him traces of his existence;" and again: "Better never to have been born than to live without glory."

He said to the ambassador of Alexander I., whose liberal ideas he held in but little esteem, "Teach your master that great states are governed by the head, not by the heart."

"Victory," he declared, "belongs to the most persevering."

When filling the great offices of state, where eloquence was more common than practical ideas, he said, "I want more head, and less tongue."

He defined his politics to be, "I will and I won't!" (*Je ne veux pas, ou je veux, voilà ma politique!*)

"I fear three newspapers," he once remarked, "more than a hundred thousand bayonets." Wendell Phillips has said, "The penny-papers of New York do more to govern this country than the White House at Washington;" and again, "We live under a government of men and morning newspapers."

When meditating an expedition to the East, to strike a blow at England through her Indian possessions, Napoleon said, "The Persians have blocked up the route of Tamerlane: I will discover another."

Gentlemen, will you have the goodness to fire!

When reproached with not making war according to old-fashioned methods, Napoleon referred to the famous incident of the battle of Fontenoy, May 11, 1745, by saying, "The time has passed in which enemies are mutually to appoint the place of combat, advance hat in hand, and say, 'Gentlemen, will you have the goodness to fire!'" Lord Charles Hay, according to the tradition of this battle, at the head of a massed triangular

battalion of infantry, raised his hat when at fifty paces from the French, and said, "Gentlemen of the French guard, fire first." Their commander, Comte d'Auteroches, advancing on his side, replied, "After you, *MM. les Anglais*: we never fire first!" (*Nous ne tirons jamais les premiers!*) This courtesy cost the French dear, a terrible discharge from the English carrying away the whole of their front line. Carlyle, who tells the story ("French Revolution," XV. 8.), adds, "Is not this a bit of modern chivalry! A supreme politeness in that sniffing *pocourante* kind." He mentions, however, a letter dictated by the wounded Hay three weeks after the battle, who writes that he advanced before his regiment, drank to the French from his pocket-flask, told them he commanded the English guards, and hoped they would stand firm until he came up to them, turned to his regiment and made them huzza; at which d'Auteroches came out, and tried to make his men huzza, which they did in a feeble manner. The Marquis de Valfons, an eye-witness, tells the story, however, as it is generally understood. — *Souvenirs*, Paris, 1860, 143; *v. Revue des Deux Mondes*, Feb. 10, 1851.

Imagination rules the world.

One of the principles upon which Napoleon acted through life. — BOURRIENNE, II. 2. France, in his opinion, needed to be constantly dazzled by brilliant successes. He said of the Directory at the outset of his career: "They cannot long retain their position: they do not know how to do any thing for the imagination of the nation."

The maxim that "Knowledge is power," he transformed into "Intelligence has rights before force. Force without intelligence is nothing."

He once gave his own horse to a messenger, saying, "Nothing is too good for a French soldier."

He refused to be present at a celebration of the death of Louis XVI, because, in his opinion, "to celebrate the anniversary of a man's death is an act unworthy of a government."

Sieyès once alluded to the late king as a tyrant. Bonaparte at once corrected him, "If he had been a tyrant, I should not be here, and you would be saying mass." Mme Elisabeth, the king's sister, said on her trial, "You call my brother a tyrant."

If he had been what you say, you would not be where you are, nor I before you."

Napoleon once said of the Austrian Archduke Charles, "He is a good man, which includes every thing when said of a prince." Michelet, in his "History of France," quotes the saying of old France, *à propos* of Jeanne Darc, "Great hearts alone understand how much glory there is in being good."

One of Napoleon's most fortunate personal characteristics was his ability to sleep when he wished, and to make but little suffice. "Two or three hours' sleep," he used to say, "is enough for any man." At another time he said, "Different matters are arranged in my head as in drawers: I open one drawer, and close another, as I wish. If I desire repose, I shut up all the drawers, and sleep."

France needs nothing so much, to promote her regeneration, as good mothers.

The French, so brave in the field, have no civic courage.

A man is not a soldier.

In the instructions to his ministers at the time of the Walcheren expedition, meaning that discipline was every thing. — THIERS: *Consulate and Empire*, Bk. 36. At another time he said, "The worse the man, the better the soldier; if soldiers be not corrupt, they must be made so." The maxim of Tilly, who remorselessly ravaged the Palatinate during the Thirty Years' War, was, "A bright musket, but a ragged soldier."

In resigning myself to life, I accept nameless tortures. No matter: I will endure them.

After his first abdication, in 1814. He said at this time, "The love of country is the love of one's self, of one's position, of one's personal interest."

He had already expressed the following opinion of suicide: "To give one's self up to grief without resistance, to kill one's self to escape it, is to leave the field of battle without gaining the day" (*S'abandonner au chagrin sans y résister, se tuer pour s'y soustraire, c'est abandonner le champ de bataille sans avoir vaincu*).

In the affecting scene of his separation from the Old Guard, he kissed the eagle of France, exclaiming, "Dear eagle, may this last embrace vibrate forever in the hearts of all my faithful soldiers!"

On his return from Elba, in March, 1815, he said to the soldiers who were sent to oppose his march to Paris, "I am your emperor: fire on me if you wish; fire on your father: here is my bosom!"

It was during the Hundred Days that he compared himself to the throne: "The throne is but a piece of gilded wood covered with velvet (*Le trône en lui-même n'est qu'un assemblage de quelques pièces de bois recouvertes de velours*), the throne is a man, and I am that man, with my indomitable will, my inflexible temper, and my wide-spread fame" (*le trône, c'est un homme, et cet homme, c'est moi avec ma volonté, mon caractère, et ma renommée*) — THIERS: *Consulate and Empire*, Bk. 51.

Speaking of his intended reforms at this time, he said, "I have dwelt a year in Elba; and there, as in a tomb, I have heard the voice of posterity" (*Je viens de demeurer une année à l'île d'Elbe; et là, comme dans un tombeau, j'ai pu entendre la voix de la postérité*).

Visiting Malmaison, after Maria Louisa had abandoned his fortunes, and Josephine was no more, the inconstancy of the former impressed him so strongly as to cause him to revert to the first object of his affections, with the words, "*She* would not have deserted me!" Josephine had lived long enough to witness his first abdication. "If he had but listened to *me*!" was the only reproach she uttered.

You have the fidelity of cats, who never leave the house.

He replied to M. de Ségur and others whom he met at the Tuileries, after his return from Elba, and who assured him of their fidelity, "There are two kinds of fidelity, — that of dogs and that of cats: you, gentlemen, have the fidelity of cats, who never leave the house." When told that Fox still loved France after the dethronement of the royal family, Burke remarked, "He is like a cat: he is fond of the house, though the family is gone."

Napoleon bade adieu to the coast of France from the deck of the "Northumberland," with the words, "Land of the brave, I salute thee! Farewell, France, farewell!"

The death of Christ is the death of a God.

Rousseau said, "Socrates died like a philosopher, Jesus Christ like a God."

Napoleon conversed frequently on religious subjects at St. Helena. The following remarks are recorded by O'Meara, "Napoleon in Exile:"—

What a solace Christianity must be to one who has an undoubted conviction of its truth!

I know man, and I tell you that Jesus Christ is not a man. The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind.

Alexander, Cæsar, Charlemagne, and myself have founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded *his* empire upon love, and at this moment millions of men would die for him.

There is between Christianity and all other religions whatever the distance of infinity.

The Christian religion is neither ideology nor metaphysics; but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. If Christianity is not a true religion, one is very excusable in being deceived; for every thing in it is grand, and worthy of God.

Religion is the dominion of the soul. It is the hope of life, the anchor of safety, the deliverance of the soul.

The religion of Jesus [Napoleon said during the expedition to Egypt] is a threat, that of Mohammed is a promise.

The gospel alone has shown a full and complete assemblage of the principles of morality stripped of all absurdity.

During the voyage to St. Helena, he interrupted some officers who were expressing atheistical sentiments, by pointing to the starry sky, and saying, "Gentlemen, your arguments are very fine; but who made all those worlds beaming so gloriously upon us?"

A man cannot become an atheist by merely wishing it (*n'est pas athée qui veut*).

The problems of Providence are insoluble.

Europe republican or Cossack.

In a conversation at St. Helena, reported by Las Cases under date of April 8, 1816, Napoleon said, "In the present state of things, all Europe can become in ten years Cossack or republican" (*toute en républiques* ; commonly quoted "in fifty years").

Most of the following sayings are quoted from O'Meara's "Napoleon in Exile," or from the emperor's "Table-Talk : " — People grow quickly on fields of battle.

In revolutions every thing is forgotten. The benefits you confer to-day are forgotten to-morrow. To O'Meara, July 25, 1816.

Nothing is so insulting as to add irony to injury (*Ibid.*, of Sir Hudson Lowe's treatment of him.) The pages of O'Meara are filled with the emperor's complaints of the English governor. "The duty of a spy," he said in November, 1816. "agrees with him much better than that of representing a great nation" (*Le métier d'un espion lui convient beaucoup mieux que celui de représentant d'une grande nation*); and again, "He would dissimulate in saying 'Good-morning'" (*Il mettrait de l'astuce à dire bon jour*). In April, 1817, he joined Lowe and old France in the same condemnation : "He has the appearance of a sub-lieutenant of the old régime" (*Il a l'air d'un sous-lieutenant de l'ancien régime*).

I ought to have died at Waterloo (*J'aurais dû mourir à Waterloo*).

To O'Meara, April, 1817 At another time he said, "The blow I received at Waterloo is mortal." Necker, witnessing the enthusiasm of his recall to power, July 21, 1789, observed, "Now is the moment that I should die!"

Occupation is the scythe of time. (Resolving to write his memoirs during his captivity.)

Tragedy warms the soul, elevates the heart, can and ought to create heroes. And again, "High tragedy is the school of great men."

How many superior men are children more than once in a day!

A man like me is always a god or a devil, *un dio* or *un diavolo*. (Of public opinion.)

There is more courage in supporting an existence like mine, than in abandoning it. — *Ibid.*, Nov. 9, 1816.

Truth alone wounds (*La vérité seule blesse*). — *Ibid.*, March 14, 1817.

Falsehood passes, truth remains (*Les mensonges passent, la vérité reste*). — *Ibid.*

Experience, experience, is every thing. — *Ibid.*, April 15, 1817.

I spring from the populace myself (*Je sors de la canaille, moi-même*).

Respect the burden, madam.

(To an English lady, who told some slaves, toiling up a hill with a burden, to step out of Napoleon's path.)

If St. Helena were France, I should love even this frightful rock.

My fall has elevated me prodigiously. Every succeeding day divests me of some portion of my *tyrant's skin*.

I, too, am forgotten. The name of a conqueror and an emperor is a college theme.

No man's loss is irreparable. No man is necessary, nor I, nor Cæsar, nor Alexander. The world must go on.

The only encouragement of literature is to give the poet a position in the state.

Rome is undoubtedly the capital which one day the Italians will select.

(At St. Helena.)

Europe is but a mole-hill: there have never existed mighty empires, there have never occurred great revolutions, save in the East, where live six hundred millions of men, — the cradle of all religions, the birthplace of all metaphysics.

All great reputations come from the East.

I intended the Mediterranean to be a French lake.

The only victory over love is flight.

“Then fly betimes, for only they
Conquer love, that run away.”

CAREW: *Conquest by Flight.*

Love does more harm than good.

Love should be a pleasure, not a torment. (Of the "Nouvelle Héloïse.")

Love should be the occupation of the idle man, the distraction of the warrior, the rock of the sovereign.

"Love seldom haunts the breast where learning lies,
And Venus sets ere Mercury can rise."

POPE: *The Wife of Bath.*

All the women in the world would not make me lose an hour.

He who is unmoved by tears has no heart.

Passionate people always deny their anger, and cowards often boast of their ignorance of fear.

Great ambition is the passion of a great character.

Flatterers and learned men do not agree together.

When a man is determined to hold a place [under government], he has already sold himself to it. (Pompey, when landing on the coast of Egypt, where he was murdered after Pharsalia, repeated two lines of Sophocles:—

"Whoever comes within a tyrant's door
Becomes his slave, though he were free before."

Samuel Rogers expressed the same idea: "Places are given away by government as often for the sake of silencing animosity as in the hope of assistance from the parties benefited.")

Men are led by trifles.

Public instruction should be the first object of government.

Public esteem is the reward of honest men.

There are two levers for moving men, — interest and fear.

A sect cannot be destroyed by cannon-balls.

Courage may defend a crown, but infamy never.

A faithful friend is the true image of Deity.

My principle was, the career open to talents (*La carrière ouverte aux talents, voilà mon principe*).

To O'Meara. It was the maxim which he expressed in other words by saying, "Every French soldier carries in his knapsack the bâton of a marshal of France" (*Tout soldat français porte dans sa giberne le bâton de maréchal de France*). Appius Claudius

said, "Every man is the architect of his own fortune" (*Faber est suæ quisque fortunæ*); as the French proverb expresses it, "*Un homme est le fils de ses œuvres*" (A man is the child of his works), which is, however, derived from the Spanish ("Don Quixote," I. iv. 20).

I have always gone with the opinion of great masses and with events (*J'ai toujours marché avec l'opinion des grandes masses et les évènements*). To O'Meara, March 3, 1817.

Before my reign, the oath taken by the French kings was, to exterminate all heretics. At my coronation I swore to protect all worships. — *Ibid.*, April 3, 1817.

An aristocracy is the true, the only support of a monarchy. Without it the state is a vessel without a rudder, — a balloon in the air.

Of the elaborate system of jurisprudence with which he endowed France, he said, "I shall go down to posterity with the Code in my hand."

I failed : therefore, according to all justice, I was wrong.

Posterity will do me justice. (To O'Meara, March 3, 1817.)

When firmness is sufficient, rashness is unnecessary.

I have always thought that sovereignty resides in the people. The empire, as I organized it, was but a great republic. Again he said, "Great things can only be done in France by having the support of the mass of the people."

Tête d'armée ! France ! France !

Napoleon's last words, May 5, 1821. In a codicil to his will, dated April 16 of that year, he said, "I wish my ashes to repose on the banks of the Seine, in the midst of the French people I have loved so well!" (*Je désire que mes cendres reposent sur les bords de la Seine, au milieu de ce peuple français que j'ai tant aimé!*)

In 1842 the Prince de Joinville, son of Louis Philippe, conveyed the remains of Napoleon to France in a man-of-war. Littré said of the rejoicing in Paris when the emperor was buried under the dome of the *Invalides*, "Could he have returned to life, he would certainly have slept that night in the Tuileries."

NAPOLEON III.

[Charles Louis Napoleon Bonaparte, son of Louis Bonaparte and Hortense de Beauharnais; born in Paris, April 20, 1808; registered at the head of the family in preference to the children of the older brothers of Napoleon I.; educated in Switzerland; attempt on Strasbourg, 1836; banished to the United States; returned to Europe, 1837; arrested at Boulogne, 1840; escaped from Ham, 1846; member of the French Assembly, 1848; elected President of the Republic, December of that year; effected the *coup d'état*, Dec. 2, 1851; Emperor of the French, November, 1852; declared war against Russia, March, 1854; against Austria, May, 1859; against Mexico, 1862; against Prussia, July, 1870; surrendered at Sedan; removed to Cassel, and thence to England, where he died Jan. 9, 1873.]

I believe that I have a mission to fulfil: I shall know how to act my part until the end (*Je saurais garder mon rôle jusqu'à la fin*).

In his defence, November, 1836, after the unsuccessful attempt to proclaim himself emperor, and take possession of the citadel of Strasbourg. This is the "Napoleonic idea" which supported him for years in exile or unsuccessful conspiracy. Thus when addressing the court at Paris, April 5, 1840, after his arrest at Boulogne, he said, "I represent before you a principle, a cause, and a defeat: the principle is the sovereignty of the people; the cause is the empire; the defeat is Waterloo: you have recognized the principle, you have served the cause, you will avenge the defeat!" On departing for the fortress of Ham, to which he was sentenced, he consoled himself with the thought, "With the name I bear, I must have either the obscurity of the dungeon, or the light of power" (*il me faut l'ombre d'un cachot ou la lumière du pouvoir*).

L'empire, c'est la paix.

While preparing the *coup d'état*, he uttered many remarks tending to pacify or mislead the public. At his entrance into public life in France, he said to the President of the National Assembly, June 14, 1848, while awaiting admission to that body, "If the people repose duties upon me, I shall know how to perform them." Endeavoring to crown himself with the laurels of the first empire, he declared, "My name is the symbol of order,

nationality, and glory." He made a very strong statement a short time before the *coup d'état*: "I should regard that man as the enemy of my country, who should attempt to change by force what is established by law" (*Je verrais un ennemi de mon pays dans quiconque voudrait changer par la force ce qui est établi par la loi*). To the officers of regiments lately arrived in Paris, he said, Nov. 9, 1851, "If ever the day of danger should arise, I would not do like the governments that have preceded me: I would not say, 'March, I follow you,' but, 'I march, follow me.'"

After the overthrow of the republic had been confirmed by the *plébiscite*, or popular vote of 7,800,000 in favor of the empire, the emperor said to the Corps Législatif: "France has comprehended that I went outside the law to enter into justice." Victor Hugo ("L'Histoire d'un Crime") attributes a personal motive to him, in quoting his severe reply to a lady who besought his clemency towards one of the prisoners of the *coup d'état*: "Madame, I excuse your gallantries, excuse my hatreds" (*Je vous passe vos amours, passez-moi mes haines*).

The emperor's son, the late Prince Imperial, is said to have remarked during the exile which followed the overthrow of the empire, "I will not drag at my heel the ball of the *coup d'état*," referring to the ball and chain worn by galley-slaves.

Louis Napoleon made an address to the Chamber of Commerce of Bordeaux, Oct. 9, 1852, after the *coup d'état*, but while he was still prince-president, in which occurred the famous expression, "The empire is peace," in contradiction to those who feared that the approaching empire meant war. Büchmann quotes the parody of "Kladderadatch," Nov. 8, 1862, "*L'empire, c'est l'épée*" (a sword).

Italy, free from the Alps to the Adriatic.

In his proclamation on leaving Paris for the Italian war of 1859, he said, "Austria has brought things to such a pass that she must lord it up to the Alps, or else Italy must be free up to the Adriatic." Victor Emmanuel caught up the antithesis in an address to the people of Italy, June 9, 1859, after the victory of Magenta had opened to him the gates of Milan: "Napoleon, putting himself at the head of the heroic army of the great nation, wishes to liberate Italy from the Alps to the Adriatic."

No one felt more keenly the abrupt termination of the war, which deceived the hopes of liberal Italy, than the patriot Ricasoli, who exclaimed, "After [the peace of] Villa Franca, I spat upon my life" (*Dopo Villa Franca ho sputato sulla mia vita*).

Napoleon III. adopted an expression attributed to Sieyès in 1793, in speaking of the Rhine as the "natural boundary" of France. Büchmann refers it, however, to a proclamation of the Dauphin, afterwards Louis XI., as early as 1444. On the conclusion of peace between Germany and France, during the minority of Louis XIV., the "Gazette de France" announced, "The French army may henceforward fearlessly water their horses in the Rhine."

The only *jeu d'esprit* which can be assigned to the emperor was his question how under the circumstances it was supposed the government could be carried on: "The empress is legitimist, Morny Orleanist, my cousin Napoleon republican, I am something of a socialist, the only Bonapartist is Persigny, and he is a fool!"

Louis has just received his baptism of fire.

In a despatch to the empress after the affair of Saarbrück, Aug. 10, 1870, in which the Prince Imperial was exposed to the enemy's fire. Napoleon I. said at St. Helena, Aug. 2, 1817, "I love a brave soldier who has undergone the baptism of fire (*le baptême de feu*), to whatever nation he may belong."

When, in his childhood, the Prince Imperial asked the meaning of the word "exile," the emperor replied, prophetically it would seem, "That will be explained to you when you are older."

The words with which Napoleon III. passed off the stage of action were addressed to the King of Prussia, in his letter of surrender, Sept. 1, 1870: "Not being able to die at the head of my troops, it only remains for me to place my sword in the hands of your Majesty" (*N'ayant pas pu mourir à la tête de mes troupes, il ne me reste plus qu'à remettre mon épée entre les mains de votre Majesté*). Gambetta had by this time dubbed him "the Man of Sedan."

Jules Simon, one of the handful of Liberals in the Corps Législatif of 1867, summed up the character of the second

empire in the words, "Cæsarism is democracy without liberty" (*Le césarisme, c'est la démocratie sans la liberté*). — TAXILE DELORD: *L'Histoire du Second Empire*.

Lamennais declared of the emperor when prince-president, "That man has no sentiment of good or evil, — only the sentiment of self" (*Cet homme n'a pas le sentiment ni du bien ni du mal : il n'a pas le sentiment que de soi-même*).

LORD NELSON.

[Horatio Nelson; born in Norfolk, England, Sept. 29, 1758; went to sea at the age of thirteen; served in the East Indies, and in the American war; obtained a ship, 1793; rear-admiral after the victory of St. Vincent, 1797; lost his right arm in an attack on Teneriffe; gained the battle of the Nile against the French, 1798, and created Baron Nelson of the Nile; won the battle of the Baltic, 1801, and made Viscount Nelson and Brontë; took command of the Mediterranean fleet, 1803; mortally wounded at the battle of Trafalgar, Oct. 21, 1805.]

I'll have a gazette of my own.

The English besieged the town of Calvi in Corsica, June 12, 1794, which surrendered after fifty-nine days. Nelson's services were overlooked in the official report; and his name was not even mentioned in the list of wounded, though he lost an eye. Writing to Lord Hood, he said, "They have not done me justice, but never mind, I'll have a gazette of my own." — SOUTHEY: *Life*. His bravery and energy enabled him to say of himself, "If I am in the field of glory I cannot be kept out of sight." — *Ibid*.

After the battle of the Nile, Aug. 1, 1798, being unable to pursue the enemy for want of means, he exclaimed, "Were I to die at this moment, *want of frigates* would be found stamped on my heart;" in imitation of Queen Mary's bitter regret for the loss of the last English possession in France: "When I die, 'Calais' will be found written on my heart."

When rising from table on the eve of the battle, Nelson said, "Before this time to-morrow I shall have gained a peerage or Westminster Abbey."

On being apprised of a signal to stop firing at the battle of the Baltic, March 3, 1801, where he was second in command, Nelson

put his blind eye to the glass, saying, "I really do not see the signal. I have only one eye: I have a right to be blind sometimes." The firing continued, and resulted in a victory. "He had won the day," says Southey, his biographer, "by disobeying orders."

England expects every man to do his duty.

Nelson's signal to the fleet before the battle of Trafalgar, Oct. 21, 1805. The narrative of Capt. Pasco, Nelson's flag-lieutenant on "The Victory," is as follows: "His lordship came to me on the poop, and, after ordering certain signals, about a quarter to noon, said: 'Mr. Pasco, I wish to say to the fleet, "England confides that every man will do his duty;"' and he added, 'You must be quick: for I have one more to make, which is for close action.' I replied, 'If your lordship will permit me to substitute "*expects*" for "*confides*," the signal will soon be completed; because the word "*expects*" is in the vocabulary, whereas the word "*confides*" must be spelled.' His lordship was satisfied with the change." Capt. Blackwood, who commanded "The Euryalus" in the battle, says that the correction suggested by the signal-officer was from "Nelson expects" to "England expects;" but Capt. Pasco's account is preferred.

In honor I gained them, and in honor I will die with them.

Of his decorations in the battle of Trafalgar. Some writers have asserted that Nelson put on a full-dress uniform, the stars and orders of which were so brilliant as to attract the enemy's musketeers; but Dr. Scott, his friend and chaplain, in whose arms he died, says that the admiral wore the same undress coat as on the previous day; that four stars were embroidered on it in the form of a diamond, and not fixed temporarily with clasps as is now the custom. This coat passed into the hands of a curiosity-dealer, but was purchased by the late Prince Consort, and given to Greenwich Hospital. No sword was worn at Trafalgar, the only action in which Nelson appeared without it. It had been left on his table, and was never called for.

Having been struck through the left epaulet, at a quarter after one in the afternoon, Nelson soon perceived that his wound

was mortal, and gave his last orders and requests. After asking Capt. Hardy to kiss him, he said, "Now I am satisfied. Thank God, I have done my duty." These words he repeatedly pronounced, and they were the last which he uttered.

NERO.

[Lucius Domitius Ænobarbus, called Nero after his mother's marriage to the Emperor Claudius, by whom he was adopted; born Dec. 15, A.D. 37; proclaimed emperor, 54; his first years of rule were marked by kindness and justice; his last, by a series of atrocities, which led to a conspiracy, on the discovery of which and the defection of the prætorian guards, Nero killed himself, A.D. 68.]

I wish I had never learned to read and write! (*Quam vellem ne scire litteras!*)

When called upon, early in his reign, to subscribe the sentence, according to custom, of a criminal condemned to die. — SÆTONIUS: *Life*. Racine, in his "Britannicus," puts the early clemency of the emperor into the mouth of Burrhus, pleading for the life of Britannicus: —

"Votre cœur s'accusait de trop de cruauté,
Et plaignant les malheurs attachés à l'empire
Je voudrais, disiez-vous, ne savoir pas écrire."

Thus Shakespeare makes Caliban say ("Tempest," I. 2), —

"You taught me language, and my profit on't
Is, I know how to curse; the red plague rid you
For learning me your language!"

This was during the good years of Nero's reign, when he replied to the senate's thanks for his mild government, "It will be time enough to do so when I shall have deserved it." — *Ibid*.

Upon the dedication of his "Golden House," which extended from the Palatine to the Esquiline Hills, the porch of which was so high that there stood in it a colossal statue of himself, a hundred and twenty feet in height; and the space included in it was so ample, that it had triple porticos a mile in length, and a lake like a sea; the chief banqueting-room of which was circular, and revolved perpetually day and night, in imitation of the motions of the heavenly bodies, — his only comment was, "Now I am lodged like a man" (*quasi homo*).

Let him kill me, but let him reign!

The words of Nero's mother Agrippina, when warned by soothsayers that her son would become emperor and then kill her. Both events came to pass; for, after depriving her of all honor and power, he was terrified by her menaces and high spirit, and commanded her to be killed, when a scheme to drown her at sea had failed. From that time he destroyed all whom his caprice selected for death; declaring that "no prince before me ever knew the extent of his power."

When making preparations for his own death and for the funeral pile, at the country-house of his freedman Phaon, four miles from Rome, after the conspiracy of Galba and Vindex had compelled him to escape from the capital, he was heard to murmur, weeping all the time, "What an artist is now about to perish!" (*Qualis artifex pereo!*)

Hearing the approach of horses, he drove a dagger into his throat, and said to the centurion, who, bursting in as he was half dead, applied his cloak to the wound, "Is this your fidelity?" (*Hæc est fides?*) — *Ibid.*

SIR ISAAC NEWTON.

[A celebrated English philosopher; born in Lincolnshire, 1642; educated at Cambridge; discovered the theory of fluxions and the law of gravitation, 1665; professor of mathematics at Cambridge, 1669; wrote "The Principia," 1685-86; master of the mint, 1699; elected to Parliament, and President of the Royal Society, 1703; knighted, 1705; died March 20, 1727, and was buried in Westminster Abbey.]

I cannot calculate the madness of the people.

When asked how high he thought South Sea stock would rise.

Being asked his opinion of poetry, he replied, "I'll give you that of Barrow: he said it was a kind of ingenious nonsense."

His biographer, Sir David Brewster, gives but does not vouch for the following illustration of Newton's absence of mind: "His friend Dr Stukely was one day shown into Sir Isaac's dining-room, where dinner had for some time been served. After waiting until he became impatient, he removed the cover from a chicken, which he ate, replacing the bones under the cover. In

a short time Sir Isaac entered the room, and sat down to dinner, but, removing the cover and seeing nothing but bones, remarked, "How absent we philosophers are! I really thought I had not dined." — *Life*.

Brewster denies the story of Newton's little dog Diamond overturning a lighted taper upon some paper containing the results of certain optical experiments, and being rebuked by the philosopher with the words, "O Diamond, Diamond, little do you know the mischief you have done me!" "He never," says Brewster, "had any communion with dogs or cats." Herein he differed from the French Maupertuis, who, being asked by a lady how he, loving cats, could use them for purposes of vivisection, replied, "Madame, one has under-cats for experiments of that nature;" what Shakespeare ("Merchant of Venice," IV. 1) would call "a harmless, necessary cat."

Towards the close of his life, Newton said, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now or then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." (v. "Paradise Regained," IV. 330.)

MARSHAL NEY.

[Michael Ney, Duc d'Elchingen, Prince de la Moskova; born at Saar-Louis, France, January, 1769; entered the army as a private; became a general of brigade, 1796; served with distinction in Switzerland and Germany; marshal of France, 1804; commanded an army in Spain 1809, and the rear-guard in the retreat from Moscow 1812; submitted to Louis XVIII., 1814, but deserted to Napoleon; tried for treason after Waterloo, and shot, Dec. 7, 1815.]

A marshal of France never surrenders.

When summoned to surrender before a line of Russian batteries, after leaving Smolensko, on the retreat from Moscow, November, 1812. — LOCKHART: *Life of Napoleon*. No one now believes that Gen. Cambronne uttered at Waterloo the words which have been engraved upon his monument at Nantes, "The guard dies, but does not surrender" (*La garde meurt et ne se rend pas*). He denied it himself: first, because he did not die; and

secondly, because he did surrender. He simply asked for a surgeon to dress his wounds, and gave up his sword to Col. Halkett ("Edinburgh Review," XCIII. 160). He disavowed the *mot* at a banquet in Nantes, his native place, in 1835; while a grénadier asserted, as late as 1862, before the prefect of the Department of the Nord, that he heard him say it *twice*. The same soldier also claimed to have heard Poniatowski cry at Leipsic, when plunging into the Elster, from whose waters he never rose, "God has confided Poland's honor to me: I will remit it only to God!" (*Dieu m'a confié l'honneur des Polonais : je ne le remettrai qu'à Dieu!*) He probably uttered it as truly as his compatriot Kosciuszko exclaimed, "*Finis Polonie!*" (This is the end of Poland!) at the rout of Macejowice, October, 1794, which he denied in a letter written Nov. 12, 1803.

Cambronne's *mot* was the after-thought of Rougemont, a professional *bel-esprit*, who, on the evening of Waterloo, anticipating the war-correspondents of more modern times, invented the phrase for an account of the battle which he wrote for the next day's "Indépendant." For Victor Hugo's version of Cambronne's answer, which he calls the "finest word, perhaps, that a Frenchman ever uttered," *vide* "Les Misérables," Cosette, XIV.

Glory is not to be divided.

When ordered to await Lannes, in storming the heights above Ulm, Oct. 15, 1805, Ney exclaimed, "Glory is not to be divided!" Continuing his march, he overcame all obstacles, and joined Lannes. — THIERS: *Consulate and Empire*, Bk. xvi.

When asked if he never felt fear in battle, he replied, "I never had time."

As the balls whistled around him at Quatre Bras, June 17, 1815, he exclaimed, "Would they were all in my body!" (*Ces boulets, je les voudrais tous avoir dans le ventre!*)

Ney was sent by Louis XVIII. to meet and oppose Napoleon on his return from Elba. "Sire, I will bring back Bonaparte in an iron cage," was a promise he only fulfilled in part, — the cage was wanting. Albert of Brandenburg was more modest. When urged to capture the Emperor Charles V., who had declined the battle offered him in 1547 by the Protestant chiefs,

and who was thought to be surrounded in the Tyrol, he answered, "Capture him! I have no cage big enough for such a bird!"

Having been condemned to death on the second return of the Bourbons, Marshal Ney interrupted the officer who was reading the titles enumerated in the sentence of death, with the words: "Say Michael Ney, and ere long but a little dust!" To an officer who proposed to bandage his eyes before the execution of the sentence, he replied, "Are you ignorant that for twenty-five years I have been accustomed to face both ball and bullet?" He then took off his hat, raised it above his head, and said, with a firm voice, "I declare before God and man, that I have never betrayed my country. May my death render her happy! *Vive la France!*" Turning to the men, and striking his other hand on his heart, he gave the word, "Soldiers, fire!" or, as is often given, "Aim at my heart!"

Murat's personal vanity prompted his last words, "Save my face, aim at my heart!"

NICHOLAS I.

[Emperor of Russia; born July, 1796; succeeded Alexander I., 1825, by the voluntary renunciation of his elder brother, Constantine, and suppressed a military revolt; took the province of Erivan from Persia, 1827; declared war against Turkey, 1828, by which he gained territory on the Black Sea; suppressed the Polish insurrection, 1830; intervened against the Hungarians, 1849; demanded the protectorate of subjects of the Porte professing the Greek faith, and on refusal declared war against Turkey and her allies, October, 1853; died March 2, 1855.]

One law, one tongue, one faith.

The maxim upon which was built his theory of government, a theory which to-day is called Pan-Slavism (*Une seule loi, une seule langue, une seule croyance*). Daniel Webster gave as a toast, at a banquet in New York, 1837, "One country, one constitution, one destiny."

Nicholas suppressed the insurrection which followed his proclamation as emperor, with merciless rigor. The exhibition of power was necessary to its preservation. "If I am an emperor only for an hour," he said, "I will show that I am worthy of it."

The sick man of Europe.

When in England in 1844, the emperor conversed with the Duke of Wellington and Lord Aberdeen respecting the prospective dissolution of the Turkish empire. On his return home he embodied his views in a memorandum drawn up by Count Nesselrode, which was transmitted to London, but kept secret until March, 1853. In January and February of that year he had conversations on the subject with the English ambassador at St. Petersburg, Sir George Hamilton Seymour, in which he used words like the following: "We have on our hands a sick man, — a very sick man. It will be a great misfortune if, one of these days, he should slip away from us before the necessary arrangements have been made." — *Blue Book*, 1854. He accordingly made proposals to both England and France concerning a division of the sick man's estate, which were, however, declined; Lord John Russell replying that the dissolution of the patient might be postponed a hundred years.

Montesquieu, in the "Persian Letters," l. 19, saw with astonishment the weakness of the Ottoman power, "whose sick body was not supported by a mild and regular diet, but by a powerful treatment, which continually exhausted it."

In the correspondence between Catherine II. and Voltaire, the latter said, "Your Majesty may think me an impatient sick man, and that the Turks are even sicker." — *Rundschau*, April, 1878.

Sir Thomas Roe, ambassador of James II. to Constantinople, reported, in a letter quoted by Büchmann, 375, the Ottoman empire to have "the body of a sick old man, who tried to appear healthy, although his end was near."

LORD NORBURY.

[John Toler, an Irish judge, celebrated for his power of repartee; born in Tipperary, 1745; solicitor-general, 1789; attorney-general, 1798; chief justice of the common pleas, 1800; raised to the Irish peerage; died 1831.]

Only a shilling to bury an attorney? Here's a guinea: go and bury one and twenty of them.

When asked to contribute a shilling to bury a poor attorney. During the trial of the Irish rebels, among whom was Em-

met, Norbury gained the *soubriquet* of the "hanging judge," from the celerity with which he tried and condemned prisoners to be hanged. When told that he was going on swimmingly, he replied, "Yes, seven knots an hour." Curran made this reputation of Norbury for judicial severity the occasion of a famous pun. One day at dinner the judge said to Curran, that if that was hung beef before him, he would try it; to which the witty advocate rejoined, "If you try it, my lord, it is sure to be hung."

When Daniel O'Connell said, during the trial of a case, that he feared the chief justice did not apprehend him, Norbury replied by alluding to the report that the Agitator had surrendered himself to avoid fighting a duel: "No one is more easily apprehended than Mr. O'Connell — whenever he wishes to be apprehended."

Sir Jonah Barrington says of the judge, in his "Recollections," "Lord Norbury had a hand for everybody, and a heart for nobody."

LORD NORTH.

[Frederick North, second Earl of Guildford, an English statesman; born 1733; lord of the treasury, 1763; chancellor of the exchequer, and leader of the House of Commons, 1769; prime minister, 1770, and during the war of American independence; secretary of state in the Coalition from March to December, 1783; died 1792.]

Sir, his Majesty has thought proper to order a new commission of the treasury to be made out, in which I do not see your name.

In a note dismissing Fox from the commission of the treasury, 1773.

When taunted by an opposition member with his habit of sleeping in the House, "Even now, in the midst of these perils, the noble lord is asleep," — "I wish to God I were," interrupted the secretary. Burke once observed him asleep, and remarked, "The government, if not defunct, nods: brother Lazarus is not dead, only sleepeth." Col. Barré was once making a tedious speech in the House on the navy, and had only reached the battle of La Hogue, fought between the combined English and Dutch fleets against the French in 1692, when some one waked

North, who exclaimed, "O my dear friend, you have waked me a century too soon!"

North called the barking of a dog while he was speaking, "the interruption of a new member." The dog was put out, but returned, and began barking again; at which North only observed, "Spoke once." — JENNINGS: *Anecdotal History of Parliament*.

A member named Martin proposed to have a starling placed near the speaker's chair, and taught to say, "Infamous Coalition." Lord North, the leader of the Coalition, submitted that "this House is in possession of a Martin, who will serve the purpose as well." — RUSSELL: *Life of Fox*.

During the American war Lord North, having at a City dinner announced the receipt of news of a victory over the "rebels," and being taken to task by Fox and Barré for applying such language to "fellow-subjects in America," replied, "Well, then, to please you, I will call them the gentlemen in opposition on the other side of the water."

When the Dutch say "We maritime powers," it reminds one, said Lord North, "of the cobbler who lived next door to the lord mayor, and used to say 'My neighbor and I.'"

JAMES NORTHCOTE.

[An English portrait and historical painter; born at Plymouth, 1746; member of the Royal Academy; published a "Life of Sir Joshua Reynolds," and treatises on art; died 1831.]

Learned men are the cisterns of knowledge, not the fountain-heads.

It is not that women are not often very clever (cleverer than many men), but there is a point of excellence which they never reach.

Admiration is a forced tribute, and to extort it from mankind (envious and ignorant as they are), they must be taken unawares.

The world can only keep in view the principal and perfect productions of human ingenuity.

"Table-Talk." Of West's picture of the Death of Gen. Wolfe, Northcote said, "West thought it was he who had immortalized Wolfe, and not Wolfe who had immortalized him."

When a pedantic coxcomb was crying up Raphael to the skies, Northcote could not help saying, "If there is nothing in Raphael but what *you* could see, we should not now have been talking of him." — *Autobiography*.

DANIEL O'CONNELL.

[The Irish orator and agitator; born in Kerry, August, 1775; elected to Parliament, 1828, and refused to take the oath; after the passage of the Catholic Emancipation Bill, represented Dublin in the House of Commons; agitated the repeal of the Union; tried and sentenced for sedition, but judgment reversed; died at Genoa, May, 1847.]

I can drive a coach and six through any act of Parliament.

Alluding to the loose construction of Parliamentary enactments.

Of his liberalism in religion, he declared, "I am a Catholic, but not a Papist."

Once when O'Connell was rudely interrupted during the debate on the Irish Registration Bill, he used the expression "beastly bellowings." "Then arose," says Macaulay in his journal, June 11, 1840, "such an uproar as no O. P. mob at Covent Garden, no crowd of Chartists in front of the hustings, ever equalled. A short and most amusing scene passed between O'Connell and Lord Maidstone, who was so ill-mannered that I hope he was drunk. 'If,' said Lord Maidstone, 'the word "beastly" is retracted, I shall be satisfied. If not, I shall not be satisfied.' — 'I do not care whether the noble lord be satisfied or not.' — 'I wish you would give me satisfaction.' — 'I advise the noble lord to carry his liquor meekly.'" — JENNINGS: 256.

Tom Moore said of one of O'Connell's characteristics, "The faculty of thinking on his legs is a tremendous engine in the hands of any man."

OMAR I.

[The second caliph or successor of Mohammed; converted to Islamism, A. D. 615; succeeded Abou-Bekr, 634; took Damascus, 635; Jerusalem, 638; conquered Syria and Persia, 638; subdued Egypt by his general Amru, 640-641; assassinated at Medina, 644.]

As to the books you have mentioned, if they contain what is agreeable with the book of God, in the book of God is sufficient without them; and if they contain what is contrary to the book of God, there is no need of them.

To his lieutenant Amru, who, after the capture of Alexandria, asked what should be done with the library. The librarian, a Christian, had asked for the books, of which no account had been made in the inventory of capture. On Omar's answer the books fed the five thousand baths of Alexandria for six months. This is doubted by Gibbon; and denied by Fournier for two reasons, — first, because the caliph was never in Alexandria; and secondly, because the library had ceased to exist two and a half centuries before.

DUC D'ORLÉANS.

[Regent of France during the minority of Louis XV.: born at St. Cloud, 1674; served in the army of Italy and Spain; regent from 1715–1723, a period of general profligacy, of which he gave the example; died December, 1723.]

Tell your master that France has always been the asylum of unhappy princes.

To an ambassador who remonstrated with him, when regent, for harboring the exiled king of Poland, father of the future wife of Louis XV.

When the prime minister Dubois, the infamous preceptor of the regent, was dying, the latter wrote to one of his companions, whom the cardinal had banished, inviting him to return: using the simple formula, "Dead dogs do not bite."

On the marriage of two poor persons, he said. "Hunger has wed Thirst" (*La faim a épousé le soif*).

He insisted, when regent, on the power of pardon being intrusted to him, saying, "I have no objection to having my hands tied from doing harm, but I will have them free to do good." The last words of Charles V. of France, called "the Wise" (1337–1380), were, "I find that kings are happy but in this, that they have the power of doing good."

DUC D'ORLÉANS (Égalité).

[Louis Philippe Joseph, Duc d'Orléans, surnamed Égalité; cousin of Louis XVI., and first prince of the blood; born at St. Cloud, 1747; served in the navy; elected to the States-General, 1789, and joined the *Tiers État*, being repulsed by the court, united himself with Danton, and voted for the king's death; imprisoned at Marseilles, 1793, and executed at Paris in November of that year.]

They used to applaud me.

Notwithstanding the professions of democracy which the duke made, — perhaps in revenge for cold treatment by the court party, — his popularity waned, until, for no particular cause, he was arrested and carried to execution, the people hissing and cursing him on the way to the guillotine.

As the executioner was about to draw off the duke's boots, the latter coolly remarked, "They will come off better *after*: let us have done" (*dépêchons-nous*). — CARLYLE: *French Revolution*, II. 7, 2.

OXENSTIERN.

[Axel, Count Oxenstiern, chancellor of Sweden; born in Upland, June, 1583; educated at Jena and Wittenberg; prime minister, 1611; continued Sweden's connection with the Thirty Years' War after the death of Gustavus Adolphus, and governed the kingdom during the minority of Queen Christina; died August, 1654.]

Dost thou not know, my son, with how little wisdom the world is governed?

When his son hesitated at accepting the representation of Sweden at the Peace Congress of Westphalia, at the conclusion of the Thirty Years' War, in 1648, alleging his ignorance and inexperience, the chancellor said to him, "*An nescis, mi fili, quantillâ prudentiâ mundus regatur?*" These words were attributed to Pope Julius III. (1550–1555), when a Portuguese monk pitied him, to have the weight of the world upon his shoulders: "You would be surprised if you knew with how little expense of understanding the world is ruled." It was a maxim of Turgot, "Do not govern the world too much." Selden, Oxenstiern's contemporary, expressed the same thought, "Thou little thinkest what a little foolery governs the world."

LORD PALMERSTON.

[Henry John Temple, an English statesman; born in Hampshire, Oct. 20, 1784; educated at Cambridge; became Viscount Palmerston in the Irish peerage, 1802; entered Parliament, 1807; secretary at war from 1812; for foreign affairs, 1830-34, 1835-41, 1846-51; for the home department, 1852; prime minister, 1855-58, 1859-65, in which year, Oct. 18, he died; represented Tiverton from 1835 until his death.]

You may call it the accidental and fortuitous concourse of atoms.

Of the combination of parties led by Mr. Disraeli and Mr. Gladstone, which defeated the Government on the Chinese war, March 5, 1857. (First used in *Quart. Rev.*, 1835, vol. liii. 270.)

When congratulated on persuading the Sultan to liberate Kossuth in 1851, he said, "A good deal of judicious bottle-holding was obliged to be brought into play."

When asked if he would favor a return to protection, he replied, "The Exe cannot be made to flow back to its source."

Lord Palmerston's good humor was a strong element of his character, and contributed materially to his success. It did not desert him during his last illness when his physician mentioned death: "Die, my dear doctor!" he exclaimed, "that's the *last* thing I shall do."

During the attacks of the opposition, against which Lord Palmerston, then secretary for war, kept silence, Canning exclaimed, "What would I give to get that three-decker, Palmers-ton, to bear down upon them!"

DR. PARR.

[Samuel Parr, an English scholar and critic; born at Harrow-on-the-Hill, 1747; left Cambridge without a degree; master of different schools; prebendary of St. Paul's; died 1825.]

No man can be a good critic who is not well versed in human nature.

All human knowledge here is but methodized ignorance.

Goethe says, "The highest art lies in the knowledge of limitation, and in the power of self-isolation." It was a saying of

Socrates, when told by the Delphic oracle that he was the wisest man in all Greece, "'Tis because that I alone of all the Greeks know that I know nothing." Horace Walpole wrote: "In all sciences the errors precede the truths, and it is better they should, first than last."

Of the contest over the personality of Homer, Dr. Parr remarked with the enthusiasm of the literary partisan, "I for one would stick to Homer, even if he never existed."

Dr. Parr prided himself on his Latin epitaphs, and said he meant to write Erskine's; as he was an older man than the lord chancellor, the latter replied with a manner intended to be very complimentary, "It is a temptation to commit suicide."

LUCIUS ÆMILIUS PAULUS.

[A distinguished member of the Roman aristocracy; born about 230 B.C.; defeated the Lusitani in Spain, 191; took prisoner Perseus, the last king of Macedonia; twice consul; died 160.]

None of you know where the shoe pinches.

He divorced his wife Papiria, the mother of many fine children, among them Scipio and Fabius Maximus; and when his friends remonstrated, and asked him, "Was she not chaste? was she not fair?" he held out his shoe, and said, "Is it not handsome? is it not new? And yet none of you know where it pinches, but he that wears it." — PLUTARCH: *Life*.

I require the same genius to draw up an army and order an entertainment.

SIR ROBERT PEEL.

[A distinguished English statesman; born in Lancashire, Feb. 5, 1788; educated at Oxford; entered Parliament, 1809; secretary for Ireland, 1812; for the home department, 1822; first lord of the treasury, 1834-35, 1841-46; supported the repeal of the Corn-Laws; died by a fall from his horse, June 29, 1850.]

I will not stand at the helm during the tempestuous night, if that helm is not allowed freely to traverse.

During the agitation for the repeal of the Corn-Laws.

Of the different departments of government he said in 1846,

"It is no easy task to insure the harmonious and united action of an ancient monarchy, a proud aristocracy, and a reformed House of Commons."

When Shiel had learned by heart, but forgotten, the exordium of a speech beginning with the word "Necessity," which he repeated three times, Peel added, "is not *always* the mother of invention." — JENNINGS: *Anecdotal History of Parl.*, 248.

Feergus O'Connor denied the charge of being a republican, and said he did not care whether the Queen or the Devil was on the throne. Peel observed, "When the honorable gentleman sees the sovereign of his choice on the throne of these realms, I hope he'll enjoy, and I'm sure he'll deserve, the confidence of the crown."

WILLIAM PENN.

[The founder of Pennsylvania: born in London, Oct. 14, 1644; educated at Oxford; joined the Quakers; obtained a grant of land in America in payment of a claim against government; sailed 1682, and made a treaty with the Indians on the site of Philadelphia; returned 1684, and obtained relief for Quakers from James II.; tried for treason, but acquitted; visited America, 1699; died 1718.]

The Tower is to me the worst argument in the world.

When threatened with imprisonment for joining the Quakers. Of their preachers he said, "Poor mechanics are wont to be God's great ambassadors to mankind."

When asked why he, an "ingenious" gentleman, joined the "simple" Quakers, he replied, "I prefer the honestly simple to the ingeniously wicked."

The maxim on which he preached religious toleration in Pennsylvania was, "Whoever is right, the persecutor must be wrong."

PERICLES.

[An Athenian author and statesman; entered public life, 470 B.C., as a leader of the democratic party; directed the government after 444; commanded in the Samian war, 440; patronized the arts, and discouraged foreign conquest; involved in the Peloponnesian war, during which he was deprived of his command; died 429 B.C.]

The whole earth is the monument of great characters.

In the oration pronounced over the Athenians killed in the first year of the Peloponnesian war, 431-30 B.C. He was accustomed to say, when putting on his war-cloak, "Remember, Pericles, that you govern freemen, Grecians, Athenians." — *PLUTARCH: Apothegms.*

To a friend who wished him to bear false witness in a lawsuit, and to bind himself with an oath, he replied, "I am a friend only as far as the altar." — *Ibid.*

He consoled himself on his death-bed with the thought, "No Athenian ever went into mourning on my account." — *Ibid.* So when Chares, the orator, observed, to the merriment of the Athenians, what terrible brows Phocion had, the latter rejoined, "This brow of mine never gave one of you an hour of sorrow, but the laughter of those sneerers has cost the country many a tear." — *Life.*

COUNT PESTEL.

[Paul, Count Pestel; born in Russia, 1794; author of "Pestel's Hymn;" became the leader of a secret society formed to introduce by force liberal institutions; executed 1826.]

Stupid country, where they do not even know how to hang!

When the rope broke by which he was to be hanged.

PETER THE GREAT.

[Peter I., Czar of Russia; born at Moscow, June 10, 1672; ascended the throne, 1682; visited Western Europe, and worked as a ship-carpenter in Holland, 1697; introduced reforms into Russia on his return; defeated Charles XII., 1700; founded St. Petersburg, 1703; engaged in war with Turkey; visited European countries, 1716; died 1725.]

I built St. Petersburg as a window to let in the light of Europe.

Charles XII. of Sweden said of Peter's new capital, "Let him build his wooden houses: we will soon come and burn them."

Peter exclaimed before Richelieu's monument, during his visit

to Paris in 1717, "Ah, great man! if thou wert still alive, I would give thee one half of my kingdom to teach me to govern the other!" A Frenchman standing by remarked, that if Richelieu had the one half, he would take and keep the other.

While in London, he attended a meeting of Quakers, and observed at the close of the service, "How happy must be a community instituted on their principles!"

During his visit to Westminster Hall, he asked who the busy people in black gowns and wigs were; and, being told they were lawyers, exclaimed, "Lawyers! I have but two in my dominions, and I believe that I shall hang one of them the moment I get home!"

Having violently assailed, in a fit of passion, Le Fort, his friend and the author of many administrative reforms, Peter bitterly exclaimed, "It is my great desire to reform my subjects, and yet I am ashamed to confess that I am unable to reform myself."

When asked why he built ships when he had no ports, he replied, "My ships shall make ports for themselves."

Seeing in Paris a courtier dressed every day in a different suit of clothes, he remarked, "That gentleman seems to be much dissatisfied with his tailor."

His opinion of his great enemy, Charles XII. of Sweden, may be inferred from his saying, "One word from my brother Charles is worth a hundred treaties."

PHILIP OF MACEDON.

[Philip II., king of Macedonia; born 382 B.C.; succeeded his brother, 359; gained victories over Athens in the Social and subsequent wars, until the battle of Chæronea, 338, made him master of Greece; appointed commander-in-chief of the Greek armies against Persia, but was assassinated while making preparations, 336.]

O Fortune, for all these so great kindnesses, do me some small mischief!

When news was brought to him of divers and eminent successes in one day. — PLUTARCH: *Apothegms*.

When advised to put garrisons in Greek cities which he conquered, he replied, "I had rather be called merciful a great while, than lord a little while." — *Ibid*.

Being told that a certain city was impregnable: "Is there not a pathway to it," he asked, "wide enough for an ass laden with gold?" — *Ibid.*

Men that call a spade a spade.

When Lasthenes the Olynthian, and his friends, complained to Philip that some of his retinue called them traitors: "These Macedonians," replied the king, "are a rude and clownish people, that call a spade a spade." — *Ibid.* Philip Melanchthon in a letter to Cranmer, May 1, 1548, said, "*In ecclesia rectius scapham, scapham dicere.*"

Having made a man a judge, on Antipater's recommendation, and perceiving afterwards that his hair and beard were dyed, he removed him, saying, "I could not think one that was faithless in his hair could be trusty in his deeds." — *Ibid.*

Aster, an expert marksman, offered his services to Philip during the siege of Methone, asserting that he could shoot birds in their flight. The king declined the offer, saying, "I will take you into my service when I make war upon starlings;" whereupon Aster shot an arrow from the city, inscribed, "To Philip's right eye," and put it out. The king sent back the arrow with the message that if he took the city he would hang Aster, which he did. Philip could never thereafter bear to hear the Cyclops, or one-eyed men, mentioned.

Philip, remember that thou art mortal.

The words he had a servant repeat in the audience-room. Augustus once received a more pointed hint; for, when condemning men in a passion, Mæcenas threw his tablets to him, on which he had written, "Rise, butcher!" (*Surge, carnifex!*)

He complimented his prime minister by saying, when reproached with devoting so many hours to sleep, "I sleep, but Antipater wakes." — PLUTARCH: *Apothegms.*

When suffering from a wound in the throat, his surgeon daily importuned him with some new request. "Take what thou wilt," Philip at last exclaimed, "for thou hast me by the throat."

He refused to banish a defamer, preferring "that he speak where we are both known, than both unknown."

I advise you to take a journey to Anticyra.

To Menecrates, who had written an arrogant letter to Philip. As hellebore was found there, it was an insinuation that he was mad, for which that herb was a specific. Lord Beaconsfield said, on his return from the Berlin Congress in 1878, in replying to a criticism of Mr. Gladstone, that the convention of Constantinople was an "insane convention:" "I will not say to the right honorable gentleman, what I had occasion to say in the House of Lords this year, *Naviget Anticyram*; but I would put this issue to an intelligent English jury: Which do you believe most likely to enter into an insane convention, a body of English gentlemen, honored by the favor of their sovereign and the confidence of their fellow-subjects, managing their own affairs for five years, I hope with prudence and not altogether without success, or a sophistical rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign his opponents and to glorify himself?"

PHILIP II.

[King of Spain; son of Charles V.; born at Valladolid, May 21, 1527; married Mary Tudor of England, 1554; received the Netherlands from his father, 1555, and Spain and the Indies in the same year; endeavored, for several years from 1566, to subdue the religious and political insurrection of the Netherlands; sent against England the "Invincible Armada," 1588; died Sept. 13, 1598.]

The sun never sets upon my empire.

Used by Schiller:—

"Die Sonne geht in meinem Staat nicht unter."

Don Carlos, I. 6.

Napoleon said during the Spanish campaign, "The sun never sets on the immense empire of Charles V." The expression is, however, first found in the "Pastor Fido" of Guarini, brought out in Turin in 1585, on the marriage of the Duke of Savoy with Catherine of Austria, who is addressed as the proud daughter of the monarch upon whose dominions the sun never sets:—

" Altera figlia
Di quel Monarca, a cui
Nè anco, quando annotta, il Sol tramonta."

Büchmann quotes the remark of Balthasar Schupp, " Abgenö-
tigte Ehrenrettung," 1660: "The king of Spain is a great poten-
tate, who stands with one foot in the east and the other in the
west; and the sun never sets that it does not shine on some of
his dominions." Tibullus says of Rome,—

" Et qua fluitantibus undis
Solis anhelantes abluit amnis equos."

Elegies.

Camoens also repeats it of Portugal in the "Lusiad."

It gave to Daniel Webster one of his finest figures, in a speech
in the Senate, on the President's Protest, May 7, 1834: that the
American Colonies raised their flag against a power "which has
dotted over the surface of the whole globe with her possessions
and military posts, whose morning drum-beat, following the sun
and keeping company with the hours, circles the earth with one
continuous and unbroken strain of the martial airs of England."

I sent my ships against men, not against the seas.

His only remark when told of the loss of the "Invincible
Armada."

When Carlos de Sessa, on his way to the stake at Valladolid,
asked the king how he could permit him to be burned, Philip
replied, "I would carry the wood to burn my own son with, were
he as wicked as you."

WENDELL PHILLIPS.

An American orator and reformer; born in Boston, Nov. 29, 1811;
educated at Harvard College; abandoned the profession of the law,
being unwilling to act under an oath to support the Constitution of
the United States; president for many years of the American Anti-
Slavery Society; after the Civil War, devoted himself to other social
reforms; died Feb. 2, 1884.]

**Every step of progress the world has made has been
from scaffold to scaffold, and from stake to stake.**

Speech for woman's rights, at Worcester, Mass., Oct. 15, 1851.

What the Puritans gave the world was not thought, but action.

Speech at the dinner of the Pilgrim Society at Plymouth, Mass., Dec. 21, 1855. He also said on the same occasion, "Neither do I acknowledge the right of Plymouth to the whole rock. No, the rock underlies all America: it only crops out here." And again: "There is a class among us so conservative that they are afraid the roof will come down if you sweep off the cobwebs." Also: "There is a pedigree of the body, and a pedigree of the mind." He said in New York, Jan. 21, 1863, "Give it only the fulcrum of Plymouth Rock, an idea will upheave the continent."

Revolutions are not made, they come.

Speech to the Anti-Slavery Society, Boston, Jan. 28, 1852. He also said in this speech, "There is no Canaan in politics."

Our self-made men are the glory of our institutions.

Speech in Boston, Dec. 21, 1860.

You can always get the truth from an American statesman after he has turned seventy, or given up all hope of the Presidency.

Speech on the election of Lincoln, Nov. 7, 1860.

Civilization dwarfs political machinery.

Ibid.

When Infinite Wisdom established the rules of right and honesty, he saw to it that justice should be always the highest expediency.

Difference of religion breeds more quarrels than difference of politics. — *Ibid.*

You must stand afar off to judge St. Peter's.

Speech in Boston, Feb. 17, 1861. Northcote once said, "Great objects can only be seen at a distance." Phillips also said in this speech, "All that is valuable in the United States Constitution is one thousand years old;" and again, "Revolutions never go backward."

"War and Niagara thunder to a music of their own." (In Boston, April 21, 1861.)

One, on God's side, is a majority.

Speech in Brooklyn, on John Brown, Nov. 1, 1859, in which he said, "Insurrection of thought always precedes insurrection of arms;" and again, "Every man meets his Waterloo at last," or, as elsewhere, "Every man has his Moscow."

Whether in chains or in laurels, liberty knows nothing but victories.

Ibid.

He said in a speech in Boston, Oct. 4, 1859, "Give to the masses nothing to do, and they will topple down thrones, and cut throats: give them the government here, and they will make pulpits useless, and colleges an impertinence;" and again, "Books, churches, governments, are what we make them."

PHOCION.

[An Athenian general and statesman, born about 402 B.C.; contributed to the victory of Naxos, 376; opposed Demosthenes on the question of war against Philip of Macedon, and was the leader of the conservative party; condemned on an unjust charge of treason, and put to death 317 B.C.]

Have I inadvertently let some bad thing slip from me?

When in a public debate his opinion happened to be received with universal applause. — PLUTARCH: *Life*. Gensonné, a leader of the Girondists, asked Vergniaud one day, why he appeared sad; and the great orator replied, "I had the misfortune yesterday to be praised by Marat" (*Il m'arrive un grand malheur: hier Marat a dit du bien de moi*).

Demosthenes, the leader of the democratic party, said on one occasion to Phocion, "The Athenians will certainly kill thee, some day or other:" to which Phocion replied, "They may kill me, if they are mad; but it will be *you*, if they are in their senses," or, "when they return to their senses." — PLUTARCH: *Life*.

The good have no need of an advocate.

When his friends found fault with him for appearing in behalf of a man who did not deserve it. — *PLUTARCH: Life.*

He would not suffer any sacrifices or rejoicings to be made on the receipt of the news of Philip's death. "Nothing," he said, "can show greater meanness of spirit than expressions of joy on the death of an enemy."

The Senate asked Phocion's opinion whether they should grant Alexander's request for a supply of ships: "I am of opinion," he replied, "that you should either have the sharpest sword, or keep upon good terms with those who have."

When news was brought of the death of Alexander the Great, Demades advised the people to give no credit to it, "For," said he, "if Alexander were dead, the whole world would smell the carcass;" but Phocion told them, "If Alexander is dead to-day, he will be so to-morrow and the day following: so we may deliberate in that event at our leisure, and take our measures with safety."

And dost thou think it nothing for the Athenians to be buried in the sepulchres of their ancestors?

When Leosthenes sneeringly asked him what good he had done during the many years he had been general. Phocion compared the speeches of Leosthenes to cypress-trees: "They are tall and comely, but bear no fruit."

Antipater wished him to do something inconsistent with his probity, but he refused in these terms: "Antipater cannot have me both for a friend and a flatterer."

Seeing Theudippus, who was condemned to die with him lamenting the hard fortune which consigned him to an unjust death, Phocion asked him, "Dost thou not think it an honor to die with Phocion?"

When the hemlock gave out, and the jailer demanded money to buy more, Phocion commanded it to be given him, observing, "One cannot even die for nothing in Athens."

CHARLES COTESWORTH PINCKNEY.

[An American statesman; born at Charleston, S.C., 1746; minister to France, 1796, but refused recognition; returned later with Marshall and Gerry; died 1825.]

Millions for defence, not a cent for tribute!

The treaty made by John Jay with England threatening to involve the United States in a war with France, the Directory refused to receive the American minister, but threw out hints that money paid by the United States might have a favorable effect; to which Pinckney made a reply which became a watch-word.

ALEXIS PIRON.

[A French dramatist and poet, called an "epigrammatic machine;" born at Dijon, 1689; wrote comedies, and a drama entitled "*La Métromanie*," considered his masterpiece; chosen a member of the Academy, 1753, but rejected by the king; died 1773.]

Write your own eulogy.

To an author who said he would like to compose a work upon a subject no one had ever touched, or would ever, Piron said, "*Faites votre éloge*" (as we might say, "Write your own obituary"); the *éloge* being the laudatory notice of a deceased member of the French Academy, made by his successor.

Piron's own attempt to enter the circle of the "Immortals" is an amusing chapter of French literary history. He had spoken too slightly of them to command their suffrages, calling them on one occasion "the invalids of wit" (*les invalides du bel esprit*); and he said of them, "They are forty with the wit of four" (*Ils sont à quarante, qui ont de l'esprit comme quatre*). Pushing his way one day into a public sitting of the Academy, he exclaimed, "It is harder to enter here than to be received" (*Il est plus difficile d'entrer ici que d'y être reçu*); "to be received" being the technical expression for the formal introduction after an election.

When asked what he should say, if elected to a vacancy in 1750, he replied, "Oh! this will be enough: 'Gentlemen, I thank you for the honor:' and all will answer, 'It is not worth mentioning'" (*il n'y a pas de quoi*). Piron was not elected. He said of his failure, "I could not make thirty-nine people think as I do, and I could less think as thirty-nine do." Three years afterwards he was successful; but Louis XV., under the influence of M^{me}. de Pompadour, annulled the election, giving him instead a

pension of a thousand louis. Shortly afterwards, Piron sent his testament to the Academy with the well-known epitaph inscribed upon it, —

“Ci gît Piron, qui ne fut rien,
Pas même académicien.”

(Here lies Piron, who was nothing, not even an Academician.)

The entire Academy was invited to his funeral, but not a member attended it; which the wits considered a compliment to Piron, even of whose ghost “the Forty” stood in awe. Sainte-Beuve notices that the epitaph was not strictly true, as its subject was a member of the Academy of Dijon; but Dr. Johnson could have told him that “in lapidary inscriptions a man is not upon oath.”

Humanity may be allowed to stagger when divinity succumbs.

On being reproached with drinking a glass of wine on Good Friday, he replied, “You are wrong: *le jour où la divinité succombe, l’humanité peut bien chanceler.*”

When some one asked why a bridge they were crossing had no railings (*garde-fous*, literally “fool-protectors”), Piron answered, “Because they did not think that *we* should ever cross it!” (*C’est qu’on ne savait pas que nous y passerions!*)

He slyly reproved the love of notoriety of the poet Rousseau (Jean Baptiste, 1670–1741), who fell on his knees at the sound of the *Angelus*, as they were walking over a deserted plain: “It is unnecessary, God alone sees us” (*Cela est inutile, il n’y a que Dieu qui nous voit.*)

When a supercilious host said one day to a guest who hesitated to pass in to dinner before Piron, whom he did not know, “Don’t be ceremonious, marquis, this gentleman is only a poet:” the poet stepped quickly in front, saying, “Since our titles are recognized, I pass first!” (*Eh bien, puisque les qualités sont reconnues, je passe le premier!*)

The Abbé Des Fontaines, whose morals were any thing but severe, and who had resigned his benefice to devote himself to literature, exclaimed one day in the Café Procope, of Piron’s magnificent attire, “What a coat for such a man!” (*Quel habit pour un tel homme!*) Piron took hold of the abbé’s *soutane*, say-

ing, "What a man for such a coat!" (*Quel homme pour un tel habit!*)

Voltaire asked Piron's opinion of his "Narcisse," first produced June 16, 1749, saying, "I think you would have been very glad, had Piron written it." — "Why?" — "Because it was not hissed," was Voltaire's reason. "Can we hiss when we are yawning?" (*Peut-on siffler, quand on baille?*) asked Piron.

The Archbishop of Paris asked Piron with the affected nonchalance of vanity, "Well, Piron, have you read my charge?" — "No, monseigneur: have you?" was the cool reply.

WILLIAM PITT.

[The celebrated English statesman, second son of the Earl of Chatham; born in Kent, 1759; educated at Cambridge; entered Parliament, 1781; chancellor of the exchequer, 1782; prime minister, 1783; involved England in a war with the French Republic, 1793, which was continued after the rise of Napoleon; resigned 1801; prime minister again in 1804 until his death, Jan. 23, 1806.]

I am glad I am not the eldest son. I want to speak in the House of Commons, like papa.

Young Pitt showed that "the child is father of the man" by his exclamation at seven years of age, August, 1766, when told that his father had been made Earl of Chatham.

Jennings quotes an entry in Horner's journal, 1805, that during some conversation concerning the sports and exercises of the common people, and the impolicy of suppressing innocent amusements, Pitt's name was mentioned among those whose opinion on that subject might be of importance; and Windham exclaimed, "Oh, Pitt never was a boy!"

And, if this inauspicious union be not already consummated, in the name of my country I forbid the banns.

The figure with which he closed what Brougham pronounced the finest of his speeches. It was upon the unpopular coalition between Fox and Lord North, and the peace of Amiens, which Sheridan said "all men were glad of, but no man was proud of." The war which followed the rupture of the peace, Pitt called "a conflict of armed opinions."

Stopping in a speech in 1781, to allow Mr. Welbore Ellis to whisper to Lord North and Lord George Germaine, Pitt remarked, "I will wait until the Nestor of the treasury has reconciled the difference between the Agamemnon and the Achilles of the American war."

During the war with France in 1805, Pitt called together some country gentlemen, says Jennings, to consider his Additional Force Bill. One of them objected to calling out the force "except in case of actual invasion," to which Pitt objected that it would then be too late. When considering another clause to render the force more disposable, the same gentleman objected again, and insisted that he would never consent to its being sent out of England, — "except in case of actual invasion," suggested Pitt. — *Anecdotal History of Parliament*.

When the Duchess of Gordon said upon her return to London, "Have you been talking as much nonsense as usual, Mr. Pitt?" he replied, "I am not so sure about that, but I think that since I saw your grace I have not *heard* so much."

He said in 1780, on the India Bill, "Necessity is the argument of tyrants and the creed of slaves."

Fold up the map of Europe!

On entering his house at Putney, on his return from Bath, where he had unsuccessfully sought a return to health, Pitt observed a map of Europe, which had been drawn down from the wall: he thereupon turned to his niece, and mournfully said, "Roll up the map: it will not be wanted these ten years." — STANHOPE: *Life*, chap. 43. This was immediately after the battle of Austerlitz, Dec. 2, 1805, by which the Austrian and Russian armies were crushed, and the coalition of those powers with England against Napoleon destroyed. Only a month before, Pitt had said, in reply to a toast to his health at Guildhall, "England has saved herself by her own exertions, and will, as I trust, save Europe by her example."

The Hon. James H. Stanhope, who was present at the death of Pitt, his relative, and made a statement of his last moments, says that the dying statesman uttered these words in a clearer voice than usual: "Oh, my country! how I love my country!" and never spoke again. — *Ibid.* (V. Addenda.)

Wilberforce said of him, "Mr. Pitt preferred power to principle;" but of his resistance to Jacobinical principles, "He stood between the living and the dead, and the plague was stayed."

Fox said of his rival's speech on the renewal of the war with France, in 1803, "He has spoken with an eloquence which Demosthenes would have admired, perhaps have envied."

Burke was moved even to tears by Pitt's first speech, and exclaimed, "It is not a chip of the old block: it is the old block itself." "Pitt will be one of the first men in Parliament," said a member of the opposition, to Fox. "He is so already," answered Fox.

When Pitt was laid in the grave of Chatham, in Westminster Abbey, the Duke of Wellington asked, "What grave contains such a father and such a son? What sepulchre embosoms the remains of so much human excellence and glory?"

PLATO.

[Born at Athens or in Ægina, about 429 B.C.; attended the school of Socrates; was sold as a slave in Sicily, but released; on his return to Athens opened the Academy, which he conducted for more than twenty years; died 347 B.C.]

Good Xenocrates, sacrifice to the Graces!

To a morose and unpolished philosopher. The advice was repeated by Lord Chesterfield to his son, whose manners were reported to him to be ungraceful. — *Letters*, March 9, 1748. Voltaire, when asked his opinion of Milton's genius, said of the character of Satan, considered the strongest-drawn figure of "Paradise Lost," "The ancients recommended us to sacrifice to the Graces, but Milton sacrificed to the Devil." Dr. Young, after Voltaire had ridiculed Milton's personification of Death, Sin, and Satan, in "Paradise Lost," produced the following impromptu upon the French poet: —

"Thou art so witty, wicked, and so thin,
Thou art at once the Devil, Death, and Sin."

Power and fortune must concur with prudence and justice, to effect any thing great in a political capacity.

PLUTARCH: *Life of Dion*.

Great parts produce great vices, as well as virtues.

The man who would be truly happy should not study to enlarge his estate, but to contract his desires.

Haughtiness lives under the same roof with solitude.

From Plato's fourth letter to Dion, warning him against those forbidding manners which were so ill adapted to social and political intercourse. The advice is preceded by a political precept that "the complaisance which produces popularity is the source of the greatest operations in government."

As Plato was about to leave Sicily, Dionysius, to palliate his conduct to him, gave him several entertainments, and at one of them remarked, "I suppose, Plato, that, when you return to your companions in the Academy, my faults will often be the subject of your conversation;" to which the philosopher replied, "I hope we shall never be so much at a loss for subjects in the Academy, as to talk of you."

LORD PLUNKET.

[William Conyngham Plunket, first Lord Plunket; an eminent Irish orator and judge; born at Enniskillen, July, 1764; educated at Trinity College, Dublin; member of the Irish Parliament; solicitor-general, 1803; attorney-general, 1805, in which year he was elected to the British House of Commons; lord chief justice of the common pleas for Ireland, 1827-30; lord chancellor, 1830-41; died 1854.]

Stop, and you shall have something more to take down!

When some one in the Irish House of Commons called out to take down Plunket's words, which interruption enabled the orator to draw a still stronger picture of the misfortunes of his country. When some one remarked how sick of his promotion a storm must have made Lord Campbell in crossing the Irish Channel, to succeed Plunket as Irish Chancellor; "Yes," said the latter, "but it won't make him throw up the seals."

When asked by a judge, during the trial of a cause, the meaning of the word "kites," a slang term for bills of exchange, Plunket replied, "In England the wind raises the kites, but in Ireland the kites raise the wind."

MADAME DE POMPADOUR.

[Jeanne Antoinette Poisson; born in Paris, 1721; married M. d'Étiolles, a tax-gatherer; attracted the favor of Louis XV., who gave her the title of Marquise de Pompadour, 1745; retained a dominant influence over him till her death in 1764, among other things forming the coalition of France and Austria against Frederick the Great.]

Après nous le déluge.

The nonchalant *mot*, "After us the deluge," which paints the character of the reign of Louis XV., is now conceded to the mistress of the king, on the authority of the "Memoirs" of Mme. de Hausset, 1824, p. 19. La Tour, painter to Louis XV., states in his correspondence, that, when engaged in painting the Pompadour's portrait, the king entered the room in a state of great dejection, consequent upon the loss of the battle of Rossbach, in which Frederick the Great gained an important victory over the combined French and Austrians, Nov. 5, 1757. The marquise told him he must not lose his spirits, because he would fall ill, and, moreover, it is no matter: *après nous le déluge*. La Tour remembered the remark, and when the king was gone told the marquise it was better the king fell sick, rather than that his heart should be hardened.

Sainte-Beuve says that "in the midst of the contemptible deceptions and frivolities of the court, a vague and sinister foreboding haunted the king, like anticipated remorse. 'After us the deluge,' said the marquise. 'Things will last our time,' rejoined the careless king."

Of the wretched woman whose senseless counsels lost France some of her fairest colonies, Douglas Jerrold says that it may reasonably be doubted that her brain originated the *mot* in question, "for it was not an order of brain that packs wisdom in few syllables." Larousse ("Fleurs Historiques"), who attributes it to the king, alludes to the state of France towards the end of the reign of Louis XV., when the spirit of inquiry had shaken the foundations of the social structure, and the excesses of the court had tarnished the prestige of royalty. No one saw the drift of events more clearly than the king. His better instincts, however, were stifled by his indolence and egotism, until the remon-

stances of the clergy and the bar at the corruption of the times made him exclaim one day to Mme. de Pompadour, "I am wearied by the quarrels of priests and lawyers: they will end by destroying the state; they are assemblies of republicans. However, things will last my time. Berri [afterwards Louis XVI.] may extricate himself as best he may: *après moi le déluge*."

Whoever may have said it, the original form of the expression comes to us but little altered from the line of an unknown Greek poet, which was often quoted by the misanthropic Tiberius, "After my death, perish the world by fire!" which Nero altered to "Nay, in my lifetime!" and laid half Rome in ashes.

However clearly Louis XV. may have seen the coming storm (and Fournier quotes a letter of the king to Mme. du Barry, in which he expresses his fears of the "republican people"), he evidently did not sympathize with humanitarian views; for he once gave his grandson a box on the ear for uttering such sentiments, adding, with involuntary prophecy, "You will lose your crown one day or other, if you talk at this rate."

On the day of Mme. de Pompadour's death, after the last sacraments had been administered to her as she lay on a state-bed, dressed in silk, and with painted cheeks, she stopped the curé of the Madeleine by saying, "Wait a moment, sir, and we will leave together" (*Attendez un moment, M. le Curé, nous en irons ensemble*).

Nothing is better authenticated than the indifferent remark with which the king perceived that it was raining hard on the day when her remains were to be taken from Versailles to Paris: "The marquise has a very unpleasant day for her journey" (*Mme. la Marquise n'aura pas beau temps pour son voyage*). — *Nouvelle Biog. Univ.* In comparison with the cruel observation attributed to Louis XIII. concerning his friend Cinq-Mars (v. p. 337), Sainte-Beuve finds the *mot* of Louis XV. of a sensibility almost touching. — *Causeries du Lundi*, II. 471.

ALEXANDER POPE.

[A celebrated English poet; born in London, May 22, 1688; wrote pastorals at sixteen; "The Essay on Criticism," 1710; translated Homer's *Iliad*, 1713-20; published "The Dunciad," 1728; "The Essay on Man," 1733; died May, 1744.]

Party spirit is the madness of many for the gain of a few.

In the original, a letter to Blount, Aug. 27, 1714, "Party spirit, which at least is but the madness," etc. This has been attributed to Swift, and was inserted by Motte and Bathurst in his "Thoughts on Various Subjects," 1736, without any signature or the identifying marks of his other sayings.

When Pope and Warburton failed through envy to take the honorary degrees intended for them, Pope remarked, "We shall take our degrees together in fame, whatever we do at the university."

Pope said of the victories of Prince Eugene, "He takes cities like snuff."

The following are from Pope's "Table-Talk : " —

The great secret of writing well is to know thoroughly what one writes about, and not to be affected.

Arts are taken from nature, and after a thousand vain efforts for improvements are best when they return to their first simplicity.

A tree is a nobler object than a prince in his coronation-robcs.

It is vanity that makes the rake at twenty, the worldly man at forty, and the retired man at sixty. We are apt to think that best in general for which we find ourselves best fitted in particular.

True politeness consists in being easy one's self, and in making every one about one as easy as one can.

One misfortune of extraordinary geniuses is, that their very friends are more apt to admire than to love them.

When a man is much above the rank of men, whom can he have to converse with ?

Self-love would be a necessary principle in every one, if it were only to serve as a scale for his love to his neighbor.

If I were to begin the world again, and knew just what I know now, I would never write a verse.

There is nothing that is meritorious but virtue and friendship ; and, indeed, friendship is only a part of virtue.

His last words. — JOHNSON : *Life*.

DR. PORSON.

[Richard Porson, an eminent Greek scholar; born in Norwich, England, Dec. 25, 1759; Greek professor at Cambridge, 1790 or 1792; died September, 1808.]

In some places he draws the thread of his verbosity finer than the staple of his argument.

From "Love's Labor's Lost," V. 1; quoted in the "Letters to Travis," of Gibbon's "Decline and Fall of the Roman Empire."

Wit is in general the finest sense in the world. I had lived long before I discovered that wit was truth.

When smoking began to go out of fashion, learning began to go out of fashion also.

WATSON: *Life*. He was very irregular in his habits of eating, dining one day heartily, and fasting the three following. Thus, when asked by a friend to stay to dinner, "Thank you, sir," he replied, "I dined yesterday."

He once offered to make a rhyme on any subject, and the Latin gerund was suggested. He immediately responded to the challenge:—

"When Dido found Æneas would not come,
She mourned in silence, and was *di-do-dum*."

If I had a son, I should endeavor to make him familiar with French and German authors, rather than with the classics. Greek and Latin are only luxuries.

Mr. Southey is a wonderful writer. His works will be read when Homer and Virgil are forgotten.

"And only then," unnecessarily added Byron. — *Ibid*.

Of a volume of poems not remarkable for originality or elegance, he said, "They have much of Horace, and much of Virgil, but nothing Horatian and nothing Virgilian." — *Ibid*.

A man once said to Porson, "My opinion of you is most contemptible."—"I never knew an opinion of yours," he retorted, "that was not contemptible." — *Ibid*.

If I had a carriage, and met a well-dressed person on the road, I would always invite him in, and learn from him what I could.

PORUS.

[A king of India, who opposed Alexander's invasion, 326 B. C., and was taken prisoner, but restored to his kingdom; killed 317 B. C.]

Like a king.

When brought before Alexander, and asked by him how he would be treated, Porus replied, "Like a king;" adding, when asked if that were all, "Every thing is included in that word king." — PLUTARCH: *Life of Alexander*.

JOHN PYM.

[An English statesman; born in Somersetshire, 1584; educated at Oxford; entered Parliament, 1614; opposed the court during the reign of James I. and Charles I.; accuser for Parliament at the trial of Strafford; presented to the House the Grand Remonstrance, 1641; lieutenant-general of the ordnance, 1643; died in December of that year.]

A word spoken in season is like an apple of silver, and actions are more precious than words.

In a debate on a message from Charles I., asking for supplies, 1628. Compare Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver."

When Sir Thomas Wentworth was raised to the peerage as Earl of Strafford, Pym remarked to him, "You are going to leave us, but I will never leave you while your head is upon your shoulders." They had been friends before Wentworth deserted the popular party; but when Pym attacked him at the opening of the Long Parliament in 1640, the House immediately impeached the author of "Thorough," and Pym conducted the trial, which resulted in Strafford's conviction and execution.

Lord Bristol said of Strafford, "The malignity of his practices was hugely aggravated by his vast talents, whereof God hath given the use, but the Devil the application."

When the House of Commons was asked, in 1628, if they would rely on the king's word, Pym replied, "We have his Majesty's coronation oath to maintain the laws of England: what need we, then, take his word?"

PYRRHUS.

[King of Epirus; born about 318 B. C.; succeeded to the throne, 295; invaded Italy, 280; Sicily, 278; Macedonia, 274; killed in a war against Sparta, 272 B. C.]

Another such victory, and we are undone !

After the battle near Heraclea, on the river Siris, in Italy, when the long and hotly contested encounter with the Romans was decided by the advance of the Macedonian elephants. A large number of his officers and best troops had fallen; and as he viewed the field of battle he exclaimed, "Another such victory, and I must return to Epirus alone."—PLUTARCH: *Apothegms*. He therefore proposed terms of peace, which were rejected by the Roman senate. When he asked his ambassador Cineas how the senate looked, he replied, "Like an assembly of kings." Daniel Webster said of Calhoun, "He looked a Roman senator in the days when Rome survived."

Pyrrhus valued so highly his friend's persuasive powers, that he was wont to say, "The words of Cineas have won more cities than my own arms."

His soldiers called Pyrrhus "the Eagle." "May I deserve the title," said he, "while I am borne upon the wings of your arms."

PYTHAGORAS.

[The celebrated philosopher; born in Samos, about 600 B. C.; visited foreign countries, and settled in Crotona, Italy, where he founded his brotherhood, which soon became the controlling power in the state; according to some accounts, he perished during an attack upon one of his meetings, or else died at Metapontum after his sect had been expelled from Crotona.]

Nil admirari.

The caution against undue enthusiasm, which is contained in the "Epistles" of Horace, I. 6, 1, and is attributed by Plutarch to Pythagoras; called by Dr. Arnold "the Devil's favorite text."

As soon as laws are necessary for men, they are no longer fit for freedom.

"When men are pure," says Disraeli, "laws are useless: when men are corrupt, laws are broken."—*Contarini Fleming*.

Friendship — one soul in two bodies.

“True friendship between man and man,” says Plato, “is infinite and immortal.”

Poke not the fire with a sword.**SIR WALTER RALEIGH.**

[Written also Raleigh. Born in Devonshire, England, 1552; studied at Oxford, enjoyed the favor of Queen Elizabeth; obtained a royal patent to colonize and govern territory in North America; settled Virginia, 1585-87; accused of complicity in Lord Cobham's conspiracy, 1602; confined in the Tower thirteen years; conducted a fleet to Guiana, 1617; beheaded on his former sentence, October, 1618.]

By seizing the Isthmus of Darien you will wrest the keys of the world from Spain.

The advice Raleigh gave Queen Elizabeth shows his appreciation of the value of the isthmus from a military and commercial point of view.

When asked by the queen, wearied by his importunities, when he would cease to be a beggar, he replied, “When, madam, you cease to be a benefactress.” It was a more courtly answer than that of Sir Edward Ratcliffe, who had been a suitor for some grants which had been promised, but which he had never received. He was asked by the queen one day what a man thought of when he thought of nothing: “Madam, he thinks of a woman's promises,” was the bitter reply. “Anger,” said Lord Bacon, “makes dull men witty, but keeps them poor.”

The tradition that Raleigh won the queen's favor by the sacrifice of his mantle is unsupported: but there is no doubt that his ambition found expression in the line scratched on a pane of glass, “Fain would I climb, yet fear I to fall;” to which Elizabeth replied, “If thy heart fails thee, climb not at all.” — FULLER: *Worthies*. She was thinking perhaps of the *aut non tentaris, aut perfcie*, of Ovid.

The world itself is but a large prison, out of which some are daily led to execution.

When returning to prison from his trial, where he had encountered the brutality of Coke, who called him a traitor; to which

Raleigh replied, "I am no traitor. Whether I live or die, I can stand as true a subject as ever the king had."

Raleigh's humor at his execution reminds one of Sir Thomas More. To a servant who asked him how he liked a cup of sack he had just given him, he replied, "I will answer you as did the fellow who drank of Sir Giles's bowl, as he went to Tyburn: 'Tis a good drink if a man might but tarry by it.'"

To his wife, who obtained the favor of disposing of his body after execution, he said, "It is well, Bess, that thou mayst have the disposing of that dead, of which thou didst not always have the disposing when it was alive."

He dryly remarked to a friend who promised to be present at the execution, "I do not know if you will get a place: for my part, I am sure of one."

Kissing the axe, he said, "This gives me no fear. It is a sharp and fair medicine to cure me of all my troubles."

The executioner asked him on which side he preferred to lay his head on the block. "So the heart be right," replied Raleigh, "it is no matter which way the head lies;" and, when the executioner hesitated at the last moment, "What dost thou fear?" asked Raleigh: "strike, man! strike!"

SIR JOSHUA REYNOLDS.

[A distinguished English portrait-painter; born in Devonshire, July 16, 1723; settled in London, 1746; president of the Royal Academy, 1768, and delivered a course of lectures on painting; died February, 1792.]

The human face is my landscape.

Saying that he did not enjoy the scenery of Richmond.

Polite behavior and a refined address, like good pictures, make the least show to ordinary eyes.

But Queen Isabella of Spain said, "Whosoever hath a good presence and a good position carries continual letters of recommendation."

Grandeur is composed of straight lines; gentleness and elegance, of serpentine lines.

Simplicity is an exact medium between too little and too much.

I thank you, sir, for bringing me off with flying colors.

To a gentleman who had said, "Reynolds's tints are admirable, but his colors fly." Joseph Vernet, a distinguished French painter, replied to Voltaire's praise of his colors as brilliant and durable, "My colors are not so durable as your ink."

RICHARD I.

[Called *Cœur de Lion*, or the Lion-hearted; king of England; son of Henry II.; born at Oxford, July 16, 1157; revolted from his father, and allied himself with Philip of France; ascended the throne, 1189; joined the Third Crusade, 1190; captured Acre, July, 1191; made a truce with Saladin, and started homewards, but was wrecked on the coast of Istria, and imprisoned by the Duke of Austria; ransomed, 1194; engaged in wars with Philip of France, in one of which he was mortally wounded, March, 1199.]

Those who are unwilling to rescue, are unworthy to view, the sepulchre of Christ.

Or, "Those who are not worthy to win the Holy City are not worthy to behold it." Of the jealousies of the crusaders, which prevented a combined attack upon the Saracens, so that Richard veiled his face when one of his retainers, as they ascended the brow of a hill, exclaimed, "This way, my lord, and you will see Jerusalem."

During his absence his brother John endeavored to seize the kingdom by reporting that Richard had perished; but took the significant hint of his friend, Philip Augustus of France, "Take care of thyself, the Devil is loose!"

John was treated with great magnanimity by Richard, who knew his brother well enough to remark, "I hope I shall as easily forget his ingratitude as he will my forbearance."

Richard said to some of his counsellors, on declining to join the Fourth Crusade, "You advise me to dismiss my three daughters,—pride, avarice, and incontinence. I bequeath them to the most deserving,—my pride to the Knights Templar, my avarice to the monks of Citeaux, and my incontinence to the prelates."

CARDINAL RICHELIEU.

[Armand Jean du Plessis, a French ecclesiastic and statesman; born Sept. 5, 1585; Bishop of Luçon, 1607; secretary of state, 1616; cardinal, 1622; admitted to the royal council, 1624, which he continued to direct for nearly twenty years; founded the French Academy, 1635; supported the Protestants against Austria in the Thirty Years' War, and Holland against Spain; died Dec. 4, 1642.]

Show me six lines written by the most honest man in the world, and I will find enough therein to hang him (*Qu'on me donne six lignes de la main du plus honnête homme, j'y trouverai de quoi le faire pendre*).

Fournier says that the cardinal did not descend to these details of an executioner in search of victims. The story is told, that, when the cardinal made this remark to his secretaries, one of them, thinking to catch him, wrote upon a card, "One and two are three."—"Blasphemy against the Holy Trinity," cried Richelieu, as he read it: "One and two make one!"

Fournier, however, admits the authenticity of the cardinal's maxim, "*Tout par raison*" (Every thing by reason), which Voltaire in a letter to M. de Taulès, March 21, 1768, calls trivial. "The policy of Henry IV.," says Fournier, "seemed to Richelieu to be the reasonable one for France; he took it well into account, and gave himself no other task than to continue it. Henry IV. had said, 'I wish the Spanish language to be heard only in Spain, the German only in Germany; but wherever French is spoken ought to belong to me' (*mais toute la françoise doit être à moi*). Such were to be the real boundaries of France. So Richelieu said in his turn, 'The aim of my ministry has been this: to re-establish the natural limits of Gaul, to identify Gaul with France, and wherever ancient Gaul extended to establish a new one.'" — *L'Esprit dans l'Histoire*, 257.

Michelet discredits Richelieu's alleged comparison between the blood of his victims and the color of his cardinal's robe: "When I have once made up my mind, I go straight to the point. I overturn every thing, I mow down every thing, and then I cover every thing with my red cassock" (*Quand une fois j'ai pris ma résolution, je vais droit à mon but, je renverse tout, je fauche tout, et ensuite je couvre tout de ma soutane rouge*). "They

are words," says Michelet, "which make one shudder." — *Précis de l'Histoire de France*, 237. Fournier, however, thinks that by the omission of the words, "I mow down every thing" (*Je fauche tout*), it becomes merely the expression of the cardinal's indomitable will. He is more likely to have used a maxim like Grant's injunction, "Let no guilty man escape;" which is thus attributed to him, "Let no fault go unpunished."

The father of De Thou had criticised in his History of France a great-uncle of the cardinal; who said, when ordering the high-minded and virtuous companion of Cinq-Mars to execution, "Thy father put me in his history, I will put the son in mine" (*Ton père m'a mis dans son histoire, je mettrai le fils dans la mienne*).

On receiving the last sacraments, Dec. 4, 1642, he said, "I pray God to condemn me if ever I meant aught save the welfare of religion and the state." The curé asked him if he forgave his enemies: "I have never had any," he replied, "but those of the state" (*Je n'en ai jamais eu d'autres que ceux de l'état*). Fournier says the remark was true. Even the execution of Cinq-Mars and De Thou was no exception, although romance has thrown its glamour over the fate of these conspirators. The rigor which Richelieu showed on this occasion, and which was certainly pitiless, checked other plots, and saved France from dangers within, conspiring with threats from without (*v. L'Esprit*, 252, and note). Louis XIII. had given him full powers to administer the state; and passed voluntarily into the second rank, to allow his minister to take the first place. It was a generous abnegation of a power he felt himself unable to wield. Fournier calls it ruling by partnership, — the king furnished the power, the minister employed it, and both prepared the way for the prince (Louis XIV.) who was to govern as well as to reign. What contributed to the duration and success of this partnership between royal prerogative and ministerial efficiency was the fact that the man of genius, to whom the administration of power was confided, took pains to avoid any expression or action which might excite his sovereign's jealousy. Only one incident exhibits any such feeling. At the close of a ball, when piqued at the amount of attention the cardinal received, the king ostentatiously made way for him to pass before himself. Richelieu seized a torch, as if he were a lackey, exclaiming, "Only thus can I precede your Majesty!"

ANTOINE RIVAROL.

[Called also Comte de Rivarol; a witty French writer, denominated by Voltaire "the Frenchman *par excellence*;" born in Languedoc, 1753; translated Dante's "Inferno;" gained distinction as a journalist; emigrated 1792; died in Berlin, 1801.]

It is an immense advantage to have done nothing, but one should not abuse it (*C'est un terrible avantage que de n'avoir rien fait, mais il ne faut pas en abuser.*)

When resolving to support himself with his pen, which he called "that miserable *accoucheuse* of wit, with its long, sharp, and screeching beak." — *Nouvelle Biographie Universelle*.

He said he translated "The Inferno" because he found his ancestors in it (*J'ai traduit l'Enfer de Dante, parce que j'y retrouvais mes ancêtres.*)

To a gentleman who asked him what he thought of his last book, "I do like you, sir," he replied: "I do not think."

He called Buffon's dissipated son "the worst chapter in his father's Natural History."

He could say nothing worse of his life than to compare it to Mercier, an eccentric dramatist: "My life is so tiresome a drama, that I think Mercier must have written it" (*Ma vie est un drame si ennuyeux, que c'est Mercier, je crois, qui l'a fait.*)

He remarked of Beauzée, a celebrated grammarian of the period, "He is a very honest man, who has passed his life between the supine and the gerundive" (*C'est un bien honnête homme, qui a passé sa vie entre le supin et le gérondif*). When obliged by his bookseller to write a treatise on grammar, Rivarol, whom Burke called "the Tacitus of the Revolution," exclaimed, "I am like a lover obliged to dissect his mistress" (*Je ressemble à un amant obligé de dissequer sa maîtresse*).

He congratulated a stupid man who boasted of knowing four languages: "You have four words for one idea" (*Jc vous en félicite: vous avez quatre mots contre une idée*).

Mme. de Staël showed him her foot at a masked ball, as a sufficient means of recognition; knowing that she was exceedingly vain of it, more than of her face, which was unmistakably plain, he exclaimed, "What an ugly pedestal!" (*Quel vilain piédestal! — pied de Staël!*)

The passions are the orators of great assemblies.

Rivarol said of modern philosophy, that "it is nothing but passions armed with principles" (*La philosophie moderne n'est rien autre chose que les passions armées de principes*). He pronounced, in 1789, an accurate judgment of the course of the French Revolution: "The vices of the court commenced the Revolution: the vices of the people will finish it" (*Les vices de la cour ont commencé la révolution: les vices du peuple l'acheveront*); but he wittily said of the nobles, "They take their recollections for rights" (*Ils prennent leurs souvenirs pour des droits*). He called the "Declaration of the Rights of Man," "the criminal preface of an impossible book" (*la préface criminelle d'un livre impossible*).

He remarked of the notoriously uncleanly Chevalier de P——, "He would make a black spot in mud" (*Il fait tache dans la boue*).

There is nothing so unready as readiness of wit.

Rivarol sarcastically remarked to Florian, the fabulist, who passed before him in the Palais Royal with a manuscript sticking out of his pocket, "If you were not known, how you would be robbed!"

Impiety is the greatest of indiscretions.

Talleyrand approved of the demand of the Duchesse de Dino for the last sacraments during a severe illness, by saying, "There is no feeling less aristocratic than incredulity."

When one gave Rivarol a rose on his death-bed, he said, "It is going to change to a poppy: I see the great shadow of Eternity advance." He had already said of Chamfort's election to the French Academy, that "it is like grafting a lily-of-the-valley upon poppies" (*C'est une branche de muguet entée sur des pavots*).

Rivarol was attended during his last illness, at Berlin, by the physician of the Queen of Prussia, Dr. Formiez. The day before his death, Rivarol asked him if there was any hope. The doctor replied, that the patient's strong constitution, assisted by the means employed, ought to weather the storm. "Ah, my dear Formiez, I am afraid, for all that," exclaimed the dying wit, with an untranslatable pun, — "*je crains bien, avec tout cela, que vous ne me dé-formiez.*"

MAXIMILIEN ROBESPIERRE.

[Born at Arras, May 6, 1758; educated at Paris; member of the States-General and of the Convention; became chief of the Jacobins and of the "Mountain;" obtained the destruction of the king, of the Girondists, and of the Dantonists; president of the Committee of Public Safety in the Reign of Terror; denounced finally, and guillotined, July 28, 1794.]

Louis must die that the country may live (*Louis doit mourir, parce qu'il faut que la patrie vive*).

The truth which Robespierre said he pronounced with regret, Dec. 2, 1792, — a sentence as inexorable as the signal to an executioner. Neither regrets nor friendships could save the victims of the "sea-green Incorruptible," as Carlyle calls him; the closest relations had bound him to Danton, but he declared, "If my friend is culpable, I will sacrifice him to the Republic." Danton followed Louis. Nevertheless, Robespierre endeavored to remove an impression of cruelty. On the morning of the terrible massacre of September, 1792, he said, "I have had the weakness not to close my eyes; but Danton — *he has slept*." Government was not for him. "I was not made to rule," he said: "I was made to combat the enemies of the people." Remorse is not supposed to have pursued him, yet such words as these are attributed to him: "What a memory I shall leave behind me if this lasts!"

The moderate men of the dominant faction, Barras, Tallien, etc., finally determined to stop the carnage of the Terror. When threatened in the Convention, and told that he had declared all his enemies guilty, Robespierre denied it; "And the proof is that you live," he added, with a consciousness of the power he had wielded. Even in their death the Revolutionists compared themselves to the Greek and Roman patriots. "I am ready," exclaimed Robespierre, "if necessary, to drink the cup of Socrates." His words found an echo in his friend David, the ferocious painter of the Revolution: "I will drink the hemlock with thee!" (*Je boirai la cigue avec toi!*) When Garnier de l'Aube reproached the wounded Robespierre, who could only speak with a stifled voice, with being choked with the blood of Danton, he whispered, "Is it, then, Danton you regret? Cow-

ards! why did you not defend him?" These were his last words in public.

That Robespierre attempted suicide is considered by Fournier as definitely settled in the negative, notwithstanding the sanction given to the opposite theory by Thiers' "History of the French Revolution." The report of the surgeons who dressed the wound showed that the ball which fractured the lower jaw took a course from left to right, and from above downwards. The pistol must, therefore, have been discharged by another person; and its testimony supports *quoad hoc* the assertion of the *gendarme* Méda, that he wounded the dictator. — *L'Esprit*, 402, note.

Among Robespierre's notes was found this question: "When will the interests of governments be amalgamated with those of the people? Never!"

SIR BOYLE ROCHE.

[An Irish soldier and politician; entered the army, and served with distinction in America; resigning his commission, obtained a seat in the Irish Parliament, "where, through his pleasant interference, the most angry debates were frequently concluded with peals of laughter;" was master of ceremonies at Dublin Castle; died 1807.]

I would gladly sacrifice, Mr. Speaker, not only a part of the Constitution, but the whole of it, to preserve the remainder.

Arguing in favor of the Habeas Corpus Suspension Bill in Ireland. Büchmann quotes Deputy Kell in the Saxon Parliament: "I am indeed ignorant of the government's reasons, but I disapprove of them" (*Ich kenne zwar die Gründe der Regierung nicht, aber ich misbillige sie*). President Taylor's message as originally written congratulated Congress that "the United States are at peace with all the world, and sustain amicable relations with the rest of mankind." B. P. POORE: *Rem.*, I. 362.

When painting the dangers of an invasion of the French, during the Revolution, Sir Boyle exclaimed, "The murderous marshal-law men [*Marsellais*] would break in, cut us to mince-meat, and throw our bleeding heads upon that table to stare

us in the face." — *Recollections of Sir Jonah Barrington*, p. 136. He was surpassed by the orator in one of the sections of Paris, during the Revolution, who said, "I would take my own head by the hair, cut it off, and presenting it to the despot, would say to him, 'Tyrant, behold the act of a free man!'" — *Taine: French Revolution*. This reduces the miraculous walk of St. Denis, with his head in his hands (*v. p.* 180), to a mere "constitutional."

The following declaration of Sir Boyle is to be commended as a happy illustration of mixed metaphor: "Mr. Speaker, I smell a rat; I see him floating in the air; but mark me, sir, I will nip him in the bud."

Except in his bulls, Sir Boyle would never attempt the impossible. When some one said that the sergeant-at-arms should have stopped a man in the rear of the house when he was trying to catch him in front, Roche asked, "Did he think the sergeant-at-arms could be, like a bird, in two places at once?"

He was shocked at the *tempora et mores* of "young Ireland:" "The progress of the times, Mr. Speaker, is such, that little children who can neither walk nor talk may be seen running about the streets, cursing their Maker!"

When Curran exclaimed in the Irish Parliament, "I am the guardian of my own honor," Sir Boyle Roche wished the gentlemen "joy of his sinecure appointment." — *Recollections of Sir Jonah Barrington*. It is sometimes quoted, "Faith, I knew the honorable gentleman would accept a sinecure."

On a motion to expel Lord Edward Fitzgerald for disrespect to the lord lieutenant, Roche expressed an idea more happily than would have been expected of him: "He is a gentleman; and none such should be asked to make an apology, because no gentleman could mean to give offence." — *Ibid.*

"The best way," he said, "to avoid danger is to meet it plump." — *Ibid.*, p. 137.

SAMUEL ROGERS.

[The English banker-poet; born in a suburb of London, July 30, 1763; published his first poems, 1786; "The Pleasures of Memory," 1792; "Italy," 1822 and 1836; his house was for many years the resort of literary and political celebrities; died December, 1855.]

When I was young, I used to say good-natured things, and nobody listened to me. Now that I am old, I say ill-natured things, and everybody listens to me.

Ward, afterwards Lord Dudley, having severely criticised the poet's "Italy," Rogers was called upon to compose *extempore* an epitaph upon him, and gave this, in allusion to the story that his critic was accustomed to practise his speeches, which he gave out as unpremeditated:—

"Ward has no heart, they say, but I deny it;
He has a heart, and gets his speeches by it."

When Ward, who had been a Whig, turned Tory, and said, "I wonder what would make me turn Whig again," Byron replied, "They have only to re-ward you."

A lady, with whom he was constantly at war, exclaiming at table, "Now, Mr. Rogers, I know you are talking about me," he paid her the doubtful compliment of replying, "Lady Davy, I pass my life in defending you."

When a certain marriage was spoken of, with which the friends of the bridegroom were said to be pleased, Rogers remarked, "His friends are pleased, and his enemies are delighted."

Seeing a painting by Murillo, of Abraham entertaining the angels, who were not represented of angelic appearance, the poet observed, "I do not wonder at Abraham entertaining the angels *unawares*."

When asked if he attended the lectures on the art of memory, he replied, "I wish to learn the art of forgetting." This is as old as Themistocles, who, when Simonides offered to teach him the art of memory, replied, "Ah! rather teach me the art of forgetting." — PLUTARCH: *Life*, note.

When Croker wrote his review of Macaulay's History in "The Quarterly Review," he intended murder, but committed suicide.

Of Lord Holland's "sunshiny" face Rogers said, "He always comes to breakfast like a man upon whom some sudden good fortune had fallen." Talleyrand called Lord Holland "benevolence itself, but the most disturbing that was ever seen" (*c'est la bienveillance même, mais la plus perturbatrice qu'on ait jamais vue*).

Rogers illustrated Tom Moore's restless temperament by the remark, "Moore dines in one place, wishing he had dined in another place, with an opera-ticket in his pocket which makes him wish he were dining nowhere."

A man who attempts to read all the new productions must do as the flea does, — skip.

He also said, "When a new book comes out, I read an old one." He was of the same opinion as Alonso of Aragon, who said, "Among so many things as are by men possessed or pursued in the whole course of their lives, all the rest are baubles beside old wood to burn, old wine to drink, old friends to trust, old authors to read;" appropriated by Goldsmith. "She Stoops to Conquer," I. 1. Lord Mansfield used to give a toast, "Young friends and old books." — CAMPBELL: *Life*.

Women have the understanding of the heart, which is better than that of the head.

In Italy the memory sees more than the eye.

Table-Talk.

It does not much signify whom one marries, as one is sure to find next morning that it was some one else.

An author saw Rogers looking at the list of subscribers to a new work, and asked him if he were looking at the contents: "No, the dis-contents," was the reply.

MADAME ROLAND.

[Marie Jeanne Philipon, one of the most gifted women of France: born in Paris, March 17, 1754; married Roland de la Platière, 1780; enlisted with ardor in the French Revolution, aided her husband in his duties of minister of the interior; committed to prison as a partisan of the Girondists, where she wrote her "Memoirs;" executed Nov. 9, 1793.]

It is not position, but mind, that I want.

To her father, when rejecting a suitor; the natural sentiment of a girl educated upon Plutarch's "Lives," which were the source of much of the language and many of the appellations

of the Revolutionists, when private soldiers called themselves Curtius and Horatius Cocles. Thus nothing else could close a letter of Mme. Roland to Brissot, Jan. 7, 1791, but, "The wife of Cato must not amuse herself with paying compliments to Brutus" (*La femme de Caton ne s'amuse point à faire des compliments à Brutus*).

She said to Bancal, "It is not necessary to die for liberty: there is more for us to do; we must live to establish it" (*Il n'est pas question de mourir pour la liberté: il y a plus à faire; il faut vivre pour l'établir*); and again, "Security is the happiness of liberty" (*La sécurité est le bonheur de la liberté*). Of the relations of the people to the ruler she expressed the opinion, "Indulgence to men in power impels them to despotism" (*L'indulgence envers les hommes en autorité est le moyen de les pousser au despotisme*).

O Liberty! how many crimes are committed in thy name!

The sympathetic relations she sustained to Buzot, a young and enthusiastic Girondist, and her intimate connection with all the leaders of that party, involved her in their ruin. "There went with her to the guillotine a certain Lamarche, 'director of assignat-printing,' whose dejection," says Carlyle, "she endeavored to cheer;" assuming, as another authority states, that his weakness was of a physical and not of a moral character. "Ascend before me," she said: "you would not have strength enough to see me die" (*Montez le premier: vous n'auriez pas la force de me voir mourir*). She said to the executioner, who assured her that if he allowed her to retain her hair, he would expose her to frightful torture when the knife fell, "Strange that humanity should take refuge in such an unlikely person as you!"

She stood in front of a colossal statue of Liberty, to which she addressed the celebrated apostrophe, "*O Liberté, que de crimes on commet en ton nom!*" Others reported that she said, "How they have deceived thee!" (*Comme on t'a jouée!*) She had previously demanded pen and paper to write down the strange thoughts that were rising in her.—*Memoirs*, Appendix. Goethe regretted that this remarkable request was not granted; "for at the end of life thoughts hitherto impossible come to the collected

mind, like good spirits (*Dämones*) which let themselves down from the shining heights of the past." — *Kunst und Alterthum*, 5, 2.

Her husband committed suicide in the same month; and near his body was found a scrap of paper containing the words, "After my wife's murder I would not remain any longer in a world so stained with crime."

EUGÈNE ROUHER.

[A French statesman, called by Ollivier, on account of his influence, "a vice-emperor without responsibility;" born at Riom, 1814; member of the Constituent Assembly, 1848; minister of justice, 1849; vice-president of the council of state; minister of agriculture, commerce, and public works; president of the council; minister of justice and of finance at different times under the empire; president of the Senate, 1869; member of the National Assembly, 1871; retired from public life, 1880; died Feb. 3, 1884.]

Jamais!

The celebrated "Never!" of M. Rouher was uttered in the Corps Législatif, Dec. 3, 1867, on the question of giving further aid to Italy, after the acquisition of Venetia, to enable her to acquire the States of the Church, including Rome. "We declare," he said, "in the name of the French government, that Italy shall not take possession of Rome—*never* [here the Right interrupted him with cries of "Never! never!"] *never* will France permit that violence to be done to her honor and her Catholicity!" (*Nous déclarons au nom du gouvernement français, l'Italie ne s'emparera pas de Rome, jamais la France ne supportera cette violence à son honneur et à sa catholicité*).

JEAN JACQUES ROUSSEAU.

[The philosopher; born at Geneva, June 28, 1712; ran away from home at an early age, and was received by Mme. de Warens at Annecy, who procured him a clerkship; went to Paris, 1741; wrote the "Nouvelle Héloïse," 1760; "Le Contrat Social," 1762; "Émile," 1762, on account of which he fled to Neuchâtel, thence to England at Hume's invitation; returned to France, 1767; began writing his "Confessions," 1766; died July 2, 1778.]

In the North the first words are "Help me;" in the South, "Love me."

Indicating that the characteristic of the inhabitants of the North of France was selfishness; of those of the South, affection.

When his watch was stolen, he exclaimed, "Thank Heaven, I no longer need to know what o'clock it is" (*Grâce au ciel, je n'ai plus besoin de savoir l'heure qu'il est*).

He wrote to Voltaire, who offered him an asylum at Ferney after the publication of "Émile," "I love you not; you are spoiling my republic [Geneva] with your comedies, in return for the asylum she has given you" (*vous corrompez ma république pour prix de l'asile qu'elle vous a donné*). Voltaire called him at one time "a watchmaker's apprentice" (*un garçon horloger*); and said of Rousseau's refusal of his invitation, "Our friend J. J. is sicker than we thought: he needs not counsel, but good beef-tea" (*Ce ne sont pas des conseils, ce sont des bons bouillons, qu'il faut*).

Rousseau supported himself miserably at one time, by copying music; upon which he was engaged when visited by the Emperor Joseph II., who exclaimed, "So great a man copies music!" to which Rousseau replied, "I tried to teach Frenchmen to think, it failed: now they may sing and dance!" On the death of Louis XV. he said, "There were two despised men in France, the king and I: I am now alone."

After the quarrel which terminated his intimacy with Rousseau, Diderot said, "Too many honest people would be wrong, if Jean Jacques were right;" but Rousseau's motto was "*Vitam impendere vero*" (Sacrifice life to truth), from Juvenal, "Satires," IV. 91.

Voltaire remarked on Rousseau's article concerning the Inequality of Conditions, "This man tries to resemble Diogenes, and he does not resemble Diogenes' dog."

ROYER-COLLARD.

[Pierre Paul Royer-Collard, a French philosopher and statesman; born at Sompuis, June 21, 1763; supported the Revolution, but retired during the Terror; professor in the University of France, 1810; founded the school of the *Doctrinaires*; member of the Chamber of Deputies, 1815; of the French Academy; protested against the arbitrary measures of Charles X.; died September, 1845.]

France is Left-Centre (*La France est Centre-gauche*).

In the old division of the French Chamber, the governmental party occupied the right of the House from the tribune, the opposition the left: at the present time conservatives sit on the president's right hand, the radicals on the left. The centre is taken by the moderates; those tending to conservatism being called the Right-Centre, the more liberal half the Left-Centre. Royer-Collard's *mot* was intended to indicate that the French people are always inclined to a moderate opposition to the government of the day.

So much the worse for the texts.

The expression, "So much the worse for the facts," is attributed to Voltaire; but Royer-Collard, writing against the opinions of the Jansenists of Port Royal on Grace, said, "The texts are on their side, but I pity the texts" (*Ils ont les textes pour eux, mais j'en suis fâché pour les textes*).

Respect is vanishing in France (*En France le respect s'en va*).

"The reproach," says Sainte-Beuve, "which the new generation inspired by its forgetfulness of the sentiments of the past age, and which seemed like a menace of the future." Royer-Collard's last words were: "There is nothing solid and substantial in this world but religious ideas."

RUDOLF I.

[Rudolf of Hapsburg; founder of the House of Austria; born in Hapsburg, in what is now the Canton of Aargau, Switzerland, 1218; succeeded his father in the hereditary possessions of the family, 1240; elected Holy Roman Emperor, 1273; reformed the government and restrained the nobles; died 1291.]

Rome is like the lion's den in the fable: one may see the footsteps of many who have gone there, but of none who have come back.

To the archbishop who kissed the emperor's bride (his second wife, daughter of the Duke of Burgundy) as she was alighting from her carriage, Rudolf said, with a profane pun, "Kiss your

Agnus Dei, but not my Agnes" (*Küsse lieber deine Agnus Dei als meine Agnes*).

At his coronation he seized a crucifix for want of a sceptre, saying, "The symbol of the world's redemption is as good as a sceptre" (*Das Zeichen der Welterlösung ist so gut als ein Scepter*).

When his attendants would have kept some peasants from approaching him, the emperor rebuked them, saying, "I was not made king to be shut up from mankind."

EARL RUSSELL.

[Lord John Russell, afterwards raised to the peerage as Earl Russell; a distinguished Whig statesman; born in London, Aug. 18, 1792; entered Parliament, 1813, and advocated reform; secretary for the home department, 1835; prime minister, 1846; secretary for foreign affairs, 1852 and 1859; president of the Council, 1854; colonial secretary, 1855; prime minister, 1865-66; died 1878.]

The re-cant of patriotism.

To Sir Francis Burdett, who turned from Radical to Tory, and sneered at the "cant of patriotism," Lord John Russell made reply, "I quite agree with the honorable baronet that the cant of patriotism is a bad thing; but I can tell him a worse, — the re-cant of patriotism."

He said of the American civil war, "It is a struggle in which the North is striving for empire, and the South for independence." Gladstone said of Jefferson Davis during the war, "He has made an army, has made a navy, and, more than that, has made a nation" (at Newcastle, 1862).

When Mason and Slidell were taken from "The Trent," in 1861, Lord Palmerston asked Earl Russell what should be done. He replied in the words of Grattan, in reference to another power: "The United-States Government are very dangerous people to run away from."

Lord John Russell's impromptu definition of a proverb was very happy: "The wisdom of many, and the wit of one."

Samuel Rogers relates that walking one day, in 1838 or 1839, with the Duke of Wellington, and naming the antagonists of Lord John Russell in the House, as Peel, Stanley, Sir James Graham, etc., the duke replied, "Lord John is a host in himself."

Rest and be thankful.

In replying to the toast of her Majesty's ministers at Blairgowrie, Sept. 26, 1863, Earl Russell referred to the Scotchman who, after having made a road in the Highlands, put a stone on the top of the mountain with an inscription, "Rest and be thankful;" and said, "That seems to be very much like our feeling; not that there are not other roads to make, and other mountains to climb. But it seems to be the feeling of the country, in which I cannot help joining, that our policy is rather to 'rest and be thankful,' than to make new roads." — JENNINGS: *Anecdotal History of Parliament*.

SAINTE-BEUVE.

[Charles Augustin Sainte-Beuve, an eminent French critic; born at Boulogne, Dec. 23, 1804; studied and practised medicine for some years in Paris; wrote a "History of Port Royal," 1840-62; contributed "Causeries du Lundi" to the "Constitutionnel" from 1851 to 1857; member of the Academy, and senator; died October, 1869.]

It is quite sufficient to run the risk of my life, without the chance of catching cold into the bargain.

When his holding an umbrella over his head while fighting a duel on a rainy day was objected to. Victor Hugo, in his description of the *coup d'état* ("Histoire d'un Crime"), says that Jules Favre, who was in danger of arrest by the agents of the prince-president, tied a handkerchief round his neck while he and other deputies were going to a place of safety, early on the morning of Dec. 2, 1851; saying, "I am willing to be shot, but I object to catching cold" (*Je veux bien être fusillé, mais je ne veux pas m'enrhumer*).

Sainte-Beuve said in a letter to M. Duruy, minister of public instruction, Dec. 9, 1865, "If I had a device, it would be the True, the True only, leaving the Beautiful and the Good to settle matters afterwards as best they could."

When the poet Longfellow was in Paris, he asked Sainte-Beuve's opinion of the comparative merits of Lamartine and Victor Hugo: "*Charlatan pour charlatan*," replied the critic, "I prefer Lamartine."

ANTOINE ST.-JUST.

[One of the prominent characters of the French Revolution; born 1767 or 1768; member of the National Convention, of which he was president, 1794; member of the Committee of Public Safety; the friend of Robespierre, with whom he was executed, July, 1794.]

Happiness is a new idea in Europe (*Le bonheur est une idée neuve en Europe*).

The history of ante-revolutionary times — even Taine's "Ancien Régime," bitterly opposed, as the author is, to the Revolution — will convince one that happiness, as an element of popular life, was unknown; but the means which men like St.-Just employed to introduce it were at least singular. Thus he said, "The Revolution is like a thunderbolt: it must strike" (*La révolution est comme un coup de foudre; il faut frapper*); and again, in 1794, "The foundation of all great institutions is terror."

One is disposed to doubt the sincerity of a man who governs his actions by maxims. Collot d'Herbois called St.-Just "a well-combed monster, who reels off apothegms" (*un monstre bien peigné, et qui débite des apothéges*); which Taine enlarged: "A young monster, with calm, handsome features; a sort of precocious Sulla." — *French Revolution*. Carlyle calls him "more a student than a senator; not four and twenty yet; who has written books: a youth with slight stature, with mild, mellow voice, enthusiast olive complexion, and long black hair." — *French Revolution*, II. 3, 7.

It is impossible to reign innocently.

He began his speech on the sentence of Louis XVI., by laying down the principle, *On ne peut régner innocemment*: from that his conclusion was easy, "Louis is another Catiline." When his apothegms were not startling, they were commonplace; as when he said, in 1792, "The clemency which compounds with tyranny is the worst kind of oppression."

The letter which St.-Just wrote to Daubigny, July 2, 1792, quoted by Taine ("French Revolution," II. 4, 12, note), contains some of his boldest expressions. He had been, so far, a spectator of the Revolution, the leaders of which had not gained his respect. He accordingly said to them, "Tear the heart out

of my body, and eat it, and you will become what you are not now, — great !” (*Arrachez mon cœur, et mangez-le, vous deviendrez ce que vous n’êtes point, — grands !*) He described himself in this letter as “devoured by a republican fever;” he considered himself above misfortune (*Je suis au-dessus du malheur*); and, mixing his metaphors, although he felt that within him which would float on the crest of the age, his palm would rise and perhaps overshadow them (*Je me sens de quoi surnager dans le siècle, ma palme s’élèvera pourtant, et vous obscurcira peut-être*). He closed with the cry of a *mal compris* statesman of twenty-four years : “Must Brutus languish forgotten and far from Rome ! My mind is made up : if Brutus slay not the others, he will kill himself.” (*O Dieu, peut-il que Brutus languisse oublié loin de Rome ! Mon parti est pris cependant ; si Brutus ne tue point les autres, il se tuera lui-même.*)

He uttered one truth, however, to Robespierre, who gave way to passion in a session of the Committee of Public Safety : “Power belongs to the self-possessed” (*L’empire est au phlégmatisque*); or, as Emerson translates it, “Keep cool, and you command everybody.”

SAINT-SIMON.

[Count Claude Henri de Saint-Simon, a French socialist; born in Paris, October, 1760; served in the American war; qualified himself by study to become a social reformer, and published several works on that subject; died 1825.]

In order to do great things, one must be enthusiastic.

On his death-bed. “Nothing great,” says Emerson, “was ever achieved without enthusiasm.” — *Essay on Circles.*

Goethe, however, speaks of “empirical enthusiasts, who seize upon new ideas with ecstasy, as if, for the moment, nothing could be compared to them.”

MARSHAL SAXE.

[Herman Maurice, Comte de Saxe, a famous general; son of Augustus, Elector of Saxony; born Oct. 28, 1696; entered the French service, 1720; Marshal of France, 1744; gained the victory of Foutenoy. 1745; died 1750.]

We are like cloaks, — one thinks of us only when it rains.

Saying that after a declaration of peace soldiers were forgotten (*Nous sommes comme les manteaux, on ne pense à nous que quand on voit venir la pluie*).

He replied to the offer of a seat in the French Academy, "It would become me as a ring would a cat: I do not know how to spell," which will be evident when his exact words are quoted: "*Ils veule me fere de la Caademie, cela mired come une bage a un chas*" (*Ils veulent me faire de l'Académie, cela m'irait comme une bague à un chat*). He was told that Marshal Villars was a member, in spite of not knowing how to read, to say nothing of writing.

PAUL SCARRON.

[A French dramatist and comic writer; born in Paris, about 1610; having lost the use of his limbs by an accident at the age of twenty-seven, devoted himself to literature; died 1660.]

The names of the wives of kings die with them, but the name of Scarron's wife shall live forever.

When the notary asked him what dowry he would give his wife, Mlle. d'Aubigné, afterwards Mme. de Maintenon.

Being seized, during his last illness, with so violent a hiccough that it was thought he would die, he said, "If I recover, I will write a fine satire on the hiccough!" (*Si je m'en reviens, oh, la belle satire que je ferai contre le hoquet!*) His death was worthy the gayety with which he had supported a life of unremitted physical suffering. "My good friends," he remarked to those at his bedside, "I shall never make you weep for me as much as I have made you laugh." After a long fainting-fit he rallied sufficiently to bequeath fifty pounds of patience to the brothers of Corneille, and to his wife the permission to marry again, of which she profitably availed herself twenty-four years afterwards. His last words were, "I should never have thought it was so easy a matter to laugh at the approach of death" (*Je ne me serais jamais imaginé qu'il fût si facile de se moquer de la mort*).

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SCHLEIERMACHER.

[Friedrich Ernst Schleiermacher, a distinguished German theologian and preacher; born at Breslau, Nov. 21, 1768; educated at Halle; professor of theology there and at Berlin; died February, 1834.]

Bekker is silent in seven languages (*Bekker schweigt in sieben Sprachen*).

Said of the philologist Emmanuel Bekker, a member of the Academy of Sciences of Berlin, a scholar whose modesty equalled his learning. (V. letter of Zelter to Goethe, March 15, 1830.)

SCIPIO AFRICANUS.

[Publius Cornelius Scipio Africanus Major, a Roman general; born 235 or 234 B.C.; gained great victories over Hasdrubal in Spain; invaded Africa, 204; defeated Hannibal at Zama, 202, and Antiochus in Syria; tried for receiving bribes, and, although acquitted, left Rome, and died at Liternum, 183 B.C.]

I am never less alone than when alone, nor less at leisure than when at leisure.

Quoted from Scipio by Cato, and recorded by Cicero ("De Officiis," III. 1), "*Nunquam se minus otiosum esse, quam quum otiosus, nec minus solum, quam quum solus esset.*" Repeated by many authors since, as by Gibbon, "I was never less alone than when by myself."—*Memoir*, 117. Seneca says, in his Sixth Epistle, "I am never more in action than when I am alone in my study."

"Never less alone than when alone."

ROGERS: *Human Life*.

"In solitude where we are least alone."

BYRON: *Childe Harold*, III. 90.

"There is society, where none intrudes,
By the deep sea."

Ibid., IV. 178.

"They are never alone that are accompanied with noble thoughts."

SIDNEY'S *Arcadia*, Book I.

"Little do men perceive," says Bacon, "what solitude is, and how far it extendeth; for a crowd is not company, and faces

are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love." — *Essays, Friendship.*

After leaving Rome in disgust that his probity should have been brought into question (*v. Mirabeau*, p. 392), Scipio ordered the following words to be placed upon his tomb in Campania: "*Ingrata patria, ne ossa quidem habebis!*" (Thankless country, thou shalt not possess even my bones!)

SIR WALTER SCOTT.

[Born in Edinburgh, Aug. 15, 1771; educated at the University; wrote "The Lay of the Last Minstrel," 1805; "Marmion," 1806; "Lady of the Lake," 1810; "Waverley," 1814, and other poems and romances to 1831; received the rank of baronet, 1820; died Sept. 21, 1832.]

Without courage there cannot be truth, and without truth there can be no other virtue.

Campbell [the poet] is afraid of the shadow that his own fame casts before him.

As for bidding me not work, Molly might as well put the kettle on the fire, and say, "Now, don't boil!"

Depend upon it, of all vices, drinking is the most incompatible with greatness.

We wear out our teeth in the hard drudgery of the outset, and at length, when we do get bread to eat, we complain that the crust is hard; so that in neither case are we satisfied.

When our Saviour himself was to be led into temptation, the first thing the Devil thought of was to get him into the wilderness.

To Ballantyne, the printer and journalist, who thought of leaving Edinburgh to reside in the country.

MARSHAL SEBASTIANI.

[Count Horace François Sebastiani, a French general; born in Corsica, about 1775; served in Italy, Austria, Spain, and Russia; minister of marine and of foreign affairs under Louis Philippe; ambassador to London, 1335; Marshal of France, 1840; died 1851.]

Order reigns in Warsaw.

The Polish rebellion of 1830 occurred simultaneously with the fall of the Bourbon dynasty in France, and the elevation to the throne of the representative of liberal ideas. After the insurrection of Warsaw — which broke out Nov. 29, 1830 — was subdued, Poland looked to France for support, and the National Guard, the press, and the people demanded that prompt assistance be given her; but the government of Louis Philippe remained deaf to all appeals. Poland fell, and the government became more unpopular than ever when Sebastiani, minister of foreign affairs, announced in the Chamber of Deputies, Sept. 16, 1831, the termination of the struggle, with the words, "My letters from Poland announce that order reigns in Warsaw" (*Des lettres que je reçois de Pologne m'annoncent que la tranquillité régne à Varsovie*). It was the "order" of Père la Chaise.

"He makes a solitude, and calls it — peace."

BYRON: *Bride of Abydos*, II. 20.

Some one asked Talleyrand if Sebastiani were not a relative of Napoleon: "Yes, while he was emperor," was the reply: "not now."

JOHN SELDEN.

[An English lawyer and statesman; born in Sussex, Dec. 16, 1584. educated at Oxford; said by Clarendon to have been of stupendous learning in all kinds and in all languages; entered Parliament, 1623; resisted the arbitrary measures of Charles I.; was imprisoned until 1634; belonged to the moderate party in the Revolution; died November, 1654.]

Do not undervalue the enemy by whom you have been worsted.

This and the following are from Selden's "Table-Talk:" —

Wise men say nothing in dangerous times. — *War*.

Never tell your resolution beforehand. — *Wisdom*.

He that will keep a monkey, 'tis fit he should pay for the glasses he breaks. — *Wife*.

Wit and wisdom differ: wit is upon the sudden turn, wisdom is in bringing about ends. — *Wit*. And he said again, "Nature must be the groundwork of wit and art."

Women ought not to know their own wit, because they will still be showing it, and so spoiling it. — *Wit*.

No man is the wiser for his learning. It may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man. — *Ibid*.

“Knowledge comes, but wisdom lingers.”

TENNYSON: *Locksley Hall*.

Most men's learning is nothing but history duly taken up. — *Ibid*.

Few men make themselves masters of things they write or speak. — *Ibid*.

Colonel Goring, serving first the one side and then the other, did like a good miller, that knows how to grind, which way soever the wind blows. — *Changing Sides*. (The Rev. Symon Symonds, vicar of Bray in Berkshire, is said to have been twice a Papist and twice a Protestant in the four successive reigns of Henry VIII., Edward VI., Mary, and Elizabeth. Being called a turncoat, he replied, “I keep to my principle, that of living and dying the vicar of Bray.” The modern song relates to the political changes of the seventeenth and eighteenth centuries.)

Equity is a roguish thing, for law we have a measure. — *Equity*.

Equity is according to the conscience of him that is chancellor; and as that is larger or narrower, so is equity. 'Tis all one as if they should make the standard for the measure we call a foot a chancellor's foot. — *Ibid*.

An epitaph must be made to fit for the person for whom it is made: for a man to say all the excellent things that can be said upon one, and call that an epitaph, is as if a painter should make the handsomest piece he can possibly make, and say, 'Tis my picture. — *Epitaphs*.

A gallant man is above evil speaking. — *Evil Speaking*.

Old friends are best. King James used to call for his old shoes, for they were easiest for his feet. — *Friends*.

Humility is a virtue all preach, none practise. — *Humility*. (Oliver Wendell Holmes says, “Humility is the greatest of all virtues — for other people.”)

'Tis not the eating, nor 'tis not the drinking, that is to be blamed, but the excess. — *Ibid*.

There is no church without a liturgy; nor, indeed, can there be conveniently, as there is no school without a grammar. — *Liturgy*.

Of all actions of a man's life, his marriage does least concern other people; yet, of all actions of our life, 'tis most meddled with by other people. — *Marriage*.

Marriage is a desperate thing: the frogs in Æsop were extreme wise; they had a great mind to some water, but they would not leap into the well, because they could not get out again. — *Ibid*.

Money makes a man laugh. — *Money*.

'Tis a vain thing to talk of a heretic; for a man for his heart can think no otherwise than he does think. — *Opinion*. (Thus Goethe says, "Every man must think after his own fashion, for he finds always in his path some truth which helps him on his way;" and again, "Let me know my relations to myself and the world at large: that is truth.")

Opinion is something wherein I go about to give reasons why all the world should think as I think. Affection is a thing wherein I look after the pleasing of myself. — *Ibid*. (Of this Coleridge says that it is the true difference between the beautiful and the agreeable.)

Patience is the chiefest fruit of study. — *Patience*.

They that govern most make least noise. — *Power*.

Syllables govern the world. — *Ibid*.

Never king dropped out of the clouds. — *Ibid*.

There is no stretching of power. 'Tis a good rule: Eat within your stomach, act within your commission. — *Ibid*.

General texts prove nothing. — *Prayer*.

King James said to the fly, "Have I three kingdoms, and thou must needs fly into my eye?" — *Religion*.

Every man has his religion. We differ about trimming. — *Ibid*. And again, "Alteration of religion is dangerous, because we know not where it will stay."

The way to find out truth is by others' mistakings. — *Truth*.

Transubstantiation is nothing but rhetoric turned into logic. — *Transubstantiation*.

Philosophy is nothing but discretion. — *Philosophy*.

Pleasure is nothing but the intermission of pain, the enjoying

of something I am in great trouble for till I have it. — *Pleasure*. (Derived from the theories of Plato and Aristippus, that pleasure is nothing in itself, but only a momentary escape from pain, or a passage from one pain to another. "The present," said Dr. Johnson, "is never a happy state to any human being." — Boswell: *Life*, 1775.)

Words must be fitted to a man's mouth. 'Twas well said of the fellow who was to make a speech for my lord mayor, he desired to take the measure of his lordship's mouth. — *Language*.

Put out the candle, and they [light and heat] are both gone; one remains not without the other: so 'tis betwixt faith and works. — *Faith and Works*.

Ignorance of the law excuses no man: not that all men know the law, but because 'tis an excuse every one will plead, and no man can tell how to refute him. — *Law*.

Verse proves nothing but the quantity of syllables, they are not meant for logic. — *Poetry*. (Coleridge replies, "True, they are not logic; but they are, or ought to be, the envoys and representatives of that vital passion which is the practical cement of logic, and without which logic must remain inert.")

Men are not troubled to hear a man dispraised, because they know, though he be nought, there's worth in others. But women are mightily troubled to hear any of them spoken against, as if the sex itself were guilty of some monstrosities.

Idolatry is in a man's own thought, not in the opinion of another. — *Idolatry*.

Commonly we say a judgment falls upon a man for something in him we cannot abide. — *Judgments*.

Straws show which way the wind blows.

"Though some make light of libels," said Selden, "yet you may see by them how the wind sits: as, take a straw, and throw it up into the air, you shall see by that which way the wind is, which you shall not do by casting up a stone. More solid things do not show the complexion of the time so well as ballads and libels." — *Ibid.*, *Libels*. Andrew Fletcher of Saltoun wrote to the Marquis of Montrose, Earl of Rothes, etc.: "I knew a very wise man that believed, that, if a man were permitted to make all the ballads, he need not care who should make the laws, of a

nation " Fletcher was a contemporary of Selden, and may have referred to him.

Above all things—Liberty.

The motto which was placed upon his books.

The Master of the Temple said over the grave of Selden in the Temple Church, London, "If learning could have kept a man alive, our brother had not died."

GEORGE SELWYN.

[An English gentleman; born 1719; held several sinecure offices, and was called "the receiver-general of wit and stray jokes;" a silent member of Parliament for many years; died 1791.]

Sir Joshua is the ablest man I know on a canvas.

When told that Reynolds intended to stand for Parliament.

Horace Walpole was one day complaining that the same indecision, irresolution, and want of system, existed in the reign of George III., as in that of Queen Anne; and remarked, of the continuance of the Duke of Newcastle as first lord of the treasury after the accession of George III., "There is nothing new under the sun."—"Nor under the grandson," added Selwyn, George III. being the grandson of George II.

When Fox's friends were discussing a subscription they had raised for him, and were wondering how he would take it, "Take it?" interrupted Selwyn, "why, *quarterly*, of course!" Lord Brougham, speaking of the salary attached to a new judgeship, said it was all moonshine. "Maybe," replied Lord Lyndhurst; "but I've a notion that, moonshine or not, you would like to see the first quarter of it."

George III. alluded to Selwyn one day as "that rascal George;" who asked, "What does that mean?" and added, "Oh, I forgot: it is one of the hereditary titles of the Georges."

The Duke of Cumberland asked him how a horse he had purchased answered. "I really don't know," coolly replied Selwyn to the royal duke. "I have never asked him a question."

When a namesake of Fox was hanged at Tyburn, the orator asked Selwyn, who was generally present on such occasions, if

he attended the execution: "No," answered the latter, "I make it a point never to attend rehearsals." During the trials of Lords Kilmarnock and Balmerino, rebels of 1745, Selwyn saw Mrs. Bethell, who had a "hatchet face," looking intently at them; and, alluding to the custom of turning the edge of the axe towards prisoners while sentence is being pronounced, said, "What a shame it is to turn her face to the prisoners before they are condemned!"

He was reproached for witnessing the execution of Lord Lovat, who lost his head after the Jacobite rebellion; and defended himself by saying, "I am going to make amends by seeing it sewn on again at the undertaker's." It was in reference to this passion of Selwyn's, which once caused him in Paris to be taken for an executioner on a vacation, that Lord Holland said on his death-bed, "If Mr. Selwyn calls, let him in: if I am alive I shall be very glad to see him, and if I am dead he will be very glad to see me."

I am tired of seeing low life above stairs.

Saying he was going to see the new farce, "High Life below Stairs."

When Bruce, the Abyssinian traveller, who was thought to draw heavily on the credulity of his hearers, was asked at a dinner-party what musical instruments were used in that country, he replied after a moment's hesitation, "I think I saw one *lyre* there." — "Yes," remarked Selwyn, "and there is one less since he left the country."

SENECA.

[Lucius Annæus Seneca, a Roman philosopher and moralist; born at Corduba, Spain, about 5 B.C.; educated at Rome; appointed tutor to Nero, to whom he dedicated his treatise on Clemency; accused of conspiracy with Piso; was ordered to put himself to death, which he did by opening his veins in the bath, A.D. 65.]

**All I require of myself is, not to be equal to the best,
but only to be better than the bad.**

"Beneath the good how far — but far above the great."

GRAY: *Progress of Poesy*, III. 3, 16.

How great would be the peril if our slaves began to number us! (*Quantum periculum immineret, si servi nostri nos numerare cœpissent!*)

If the slaves discovered how many they were in comparison with their masters.

It is for young men to gather knowledge, and for old men to use it.

To Seneca is attributed the warning to Nero, "How many men soever you slay, you will never kill your successor." Caligula said of Seneca's style, "His language is nothing but sand without lime."

An absence of desires is the greatest wealth (*summæ opes inopia cupiditatum*).

Seneca, in his 29th Epistle, anticipates Regnard, a French dramatist (1655-1709), who says in the "Joueur," IV. 13, "To know how to do without is to possess" (*C'est posséder les biens que savoir s'en passer*). Vigée, a less-known poet, brother of the painter Mme. Le Brun, follows Regnard closely: "I am rich in wealth I know how to do without" (*Je suis riche des biens dont je sais me passer*).

Another thought of this heathen-Christian runs through the centuries. He wrote in the 107th Epistle, "Fate leads the willing, and drags the unwilling" (*Ducunt volentem fata, nolentem trahunt*). He drew it, however, from the fatalist Plutarch ("Life of Camillus"): "Destiny leads him who follows it, and drags him who resists it." Montaigne is the first to give a French version: *Il [le destin] mène ceux qui suivent, ceux qui ne le suivent pas, il les entraîne* ("Essays," II. 38). Fénelon found the same thought in the maxim of "The Imitation of Christ," "*Homo proponit, sed Deus disponit*" (Man proposes, but God disposes); and said in his Epiphany Sermon, 1685, "God gives to human passions, even when they seem to decide every thing, only what they need in order to be the instruments of his designs: so, while man moves himself, God leads him" (*ainsi, l'homme s'agite, mais Dieu le mène*). Balzac (1594-1654) says in his "Christian Socrates," "God is the poet, men are but the actors. The great dramas of earth were written in heaven."

MADAME DE SÉVIGNÉ.

[Marie de Rabutin-Chantal; born in Burgundy about 1626; married the Marquis de Sévigné, 1644, who was killed in a duel, 1651; refused all subsequent offers of marriage; was a member of the circle of the Hotel de Rambouillet, and celebrated for her epistolary powers; died 1696.]

Racine will go out of fashion like coffee.

"How is it," asks a French writer, "that this judgment became a proverb?" He himself answers the question, by telling the following interesting history of a literary transformation. Mme. de Sévigné wrote, March 16, 1672: "Racine makes comedies for La Champneslé [a celebrated actress, who created many of Racine's rôles, and to whom he was much attached]; his work is not for posterity . . . *vive* our old friend Corneille!" Four years afterwards, March 10, 1676, she wrote to her daughter: "So you have recovered from your liking for coffee: Mlle. de Méri has also given it up. After such a double disgrace, can its fortune be considered secure?" For eighty years these two expressions reposed in the Correspondence of Mme. de Sévigné, at a respectful distance from each other, each in its place and neighborhood, until Voltaire brought them together, and altered them at the same time: "Mme. de Sévigné still believes that Racine has no future before him (*n'ira pas loin*); she judges of him as of coffee, of which she said that people would soon rid themselves" (*qu'on se désabuserait bientôt*). — GÉRUZEZ: *Essais d'Histoire Littéraire*. Finally Voltaire remarked, in a letter to the Academy, which serves as a preface to his "Irene:" "We have been provoked with Mme. de Sévigné, who wrote so well, and judged so badly. . . . We revolted against that miserable party spirit, against that blind prejudice, which made her say, 'The fashion of liking Racine will pass away like that of coffee' " (*La mode d'aimer Racine passera comme la mode du café*). La Harpe, the celebrated critic and dramatist (1739-1803), then reduced the *mot* to its present form: "*Racine passera comme le café*." Not the least singular part of the history is, that in reality Mme. de Sévigné praised Racine with enthusiasm, as in a letter dated Feb. 20, 1689, and that to her we owe the first use of *café au lait*. — *Letters*, Jan. 29, 1690.

God fights on the side of the heaviest battalions.

Mme. de Sévigné wrote to her daughter: "*La fortune est toujours pour les gros bataillons.*" In the form of the *mot* first given, it is attributed by Alison to Gen. Moreau, by others to Napoleon, and by Irving ("Life of Washington") to Gen. Charles Lee. It is quoted as an *on dit* by Voltaire, in a letter to Riche, Feb. 6, 1770. It is also found in a French epigram: —

" J'ai toujours vu Dieu, dans la guerre,
Du côté des gros bataillons."

And again: "*Un prince veut faire la guerre en croyant que Dieu est toujours pour les gros bataillons.*" When Anne of Austria said to Marshal de la Ferté that the enemy were too strong that year, but they themselves had God and justice on their side: "Don't be too sure," he replied, "*j'ai toujours vu Dieu du côté des gros bataillons.*"

Gibbon says, "The winds and waves are always on the side of the ablest navigators." — *Decline and Fall*, chap. lxviii. When some one wrote in a German album, during the Seven Years' War: "If God be for us, who can be against us?" Voltaire replied underneath, "The big Prussian battalions."

These French maxims are forms of the proverb that "God helps them that help themselves;" which is found in Sir Philip Sidney's "Discourse Concerning Government," chap. ii.; and which, in a negative form, is as old as Sophocles: "Heaven never helps the men who will not act." — *Fragments*. Pliny the Elder made use of it as he undertook the observation of the eruption of Vesuvius, August, A.D. 79, which proved fatal to him: "Fortune favors the brave" (*Fortes fortuna adjuvat*). Other forms of the expression in Latin are found in Claudian, *Fors juvat audentes*; in Ennius, VI. 6, quoted by Macrobius, *Fortibus est fortuna viris data*; in Terence, "Phormio," I. 4, as it was used by Pliny. It is alluded to as a proverb both by Cicero and Livy; Virgil ("Æneid," x. 284) has it, *Audentes fortuna juvat*; and Ovid ("Metamorphoses," x. 586), *Audentes Deus ipse juvat*.

Schiller employs the proverb in "William Tell," I. 2, where Gertrude says to Stauffacher, "God helps the brave!" (*Dem muthigen hilft Gott!*) The last part of the line of Claudian, —

"Fors juvat audentes, Cei sententia vatis,"

refers the origin of the maxim to Simonides, the Greek lyric poet, who was born in Ceos, flourished in the time of the Persian invasion, and wrote the epitaph of the Spartans who fell at Thermopylæ (v. Leonidas, p. 330). To Simonides is attributed the remark, that he "never felt sorry for having held his tongue;" anticipating Carlyle's "Silence is golden."

The poor woman cannot so close up her ranks, as to fill this vacant place.

Of Mme. de La Fayette, after the death of her friend the Duc de La Rochefoucauld, author of the "Maxims." *À propos* of these literary celebrities, Fournier calls attention to the change of meaning a mistake of punctuation may cause, with the consequent perversion of a well-established *mot*. Thus, in one volume of French Ana, we find: "'Mme. de La Fayette,' said M. de La Rochefoucauld, 'has given me wit, but I have reformed her heart' (*Mme. de La Fayette, disoit M. de La Rochefoucauld, m'a donné de l'esprit, mais j'ai réformé son cœur*). The change of a comma should make Mme. de La Fayette the speaker: '*Mme. de La Fayette disoit, M. de La Rochefoucauld m'a donné de l'esprit, mais j'ai réformé son cœur.*'" — *L'Esprit*, 330, note.

Such a mistake might have cost the Abbé Sieyès his life. He was correcting, during the Terror, the proof of a panegyric, in which he defended his political career. What was his astonishment at finding himself saying, "I have abjured (*abjuré*) the Republic," for, "I have adjured (*adjuré*) the Republic"! "Miserable man!" he exclaimed to the printer, "do you wish to send me to the guillotine?"

It was Mme. de La Fayette who said, "If I had a lover who wanted to hear from me every day, I would break with him."

I should like Provence, were there no Provençaux.

Of a country more interesting than its inhabitants. Horace Walpole once wrote: "I should like my country well enough if it were not for my countrymen."

The value of all pleasures or blessings depends upon the state of our mind when we receive them.

Want of reason offends me: want of faith hurts me.

The world has no long injustices.

Saying that "it is necessary to be, if one wishes to appear" (*Il faut être, si l'on veut paraître. Le monde n'a pas de longues injustices*). Dr. Johnson says, "When the world thinks long about a matter, it generally thinks right." It was Pope's opinion that "the mass of mankind are generally right in their judgments." Socrates said, "You will gain a good reputation if you endeavor to be what you desire to appear."

Thicken your religion a little. It is evaporating altogether by being subtilized.

To a friend whose religious distinctions she thought casual.

I dislike clocks with second-hands, they cut up life into too small pieces (*elles hachent la vie trop menu*).

I fear nothing so much as a man who is witty all day long (*Je ne crains rien qu'un homme qui a de l'esprit toute la journée*).

The heart has no wrinkles.

He only lacked some vices to be perfect.

Of Charles Louis d'Orléans, Duc de Longueville, nephew of the Great Condé, who was killed at the passage of the Rhine in 1672, at the age of thirty-two, when the Polish deputies were on their way to offer him the crown of Poland. By "vices," she meant pride, vanity, self-love, etc., by the aid of which men often rise higher in the world than by the possession of many amiable qualities.

At the death of Monseigneur de Harlay, the worldly Archbishop of Paris, Mme. de Sévigné wittily said, "There are only two trifles which make his funeral oration difficult, — the life and death of the subject of it" (*il n'y a que deux bagatelles, qui rendent cette oraison difficile, c'est la vie et la mort de celui qui en est le sujet*).

Napoleon said of the "Letters" of Mme. de Sévigné, "You gain nothing by reading her. It is like eating snowballs, with which one can surfeit one's self without satisfying the stomach."

WILLIAM HENRY SEWARD.

[An American statesman; born in Orange County, N.Y., May 16, 1801; governor of the State, 1838-42; United-States senator, 1849-61; secretary of state, 1861-69; wounded by one of the conspirators in the assassination of President Lincoln; died Oct. 10, 1872.]

A higher law.

In a speech in the Senate, March 11, 1850, in favor of the admission of California into the Union, Mr. Seward said, "The Constitution devotes the national domain to union, to justice, to defence, to welfare, and to liberty. But there is a higher law than the Constitution, which regulates our authority over the domain, and devotes it to the same noble purposes."

In a speech at Rochester, N.Y., Oct. 25, 1858, he declared that the antagonism between freedom and slavery "is an irrepressible struggle between opposing and enduring forces." These expressions became party watchwords, which now, like some originating on the other side, have but an historic interest. Thus Gov. Manning of South Carolina, in a speech at Columbia in that State, in 1858, asserted that "Cotton is King;" and Senator Hammond, of the same State, alluded in the Senate to the mechanics and artisans of the North as "the mud-sills of society." Senator Sumner devoted one of his great oratorical efforts in the same body to "the Twin Relics of Barbarism, Slavery and Polygamy."

RICHARD BRINSLEY SHERIDAN.

[An Irish orator and dramatist, born in Dublin, 1751; wrote several plays, including "The School for Scandal," 1777; entered Parliament, 1780; one of the managers of the impeachment of Warren Hastings; under-secretary of state, of the navy, and privy councillor, 1806; died 1816.]

Give them a corrupt House of Lords.

In supporting the liberty of the press in 1810, Sheridan exclaimed, "Give them a corrupt House of Lords, give them a venal House of Commons, give them a tyrannical prince, give them a truckling court, and let me have but an unfettered press, I will defy them to encroach a hair's-breadth upon the liberties of England."

Lord Brougham preferred such spirited sentences to Sheridan's labored denunciations of Napoleon, as when he said in 1803, "The destruction of this country is the first vision that breaks on the French Consul through the gleam of the morning; this is his last prayer at night, to whatever deity he may address it." And again, "He has thrones for his watch-towers, kings for his sentinels, and for the palisades of his castle sceptres stuck with crowns."

After Mr. Pitt had severely criticised the speeches which Sheridan and others of the opposition had made in the debate on the preliminary articles of peace with the United States, February, 1783, and had advised Sheridan to confine his theatrical "elegancies" to their proper stage, the latter said, "If I ever again engage in the compositions he alludes to [of a dramatic character], I may be tempted to an act of presumption.—to attempt an improvement on one of Ben Jonson's best characters, the character of the Angry Boy in 'The Alchemist.'"

When, on one occasion, Pitt said he would give him a woman's privilege, the last word, Sheridan replied, "I have no wish for the last word: I am content with having the *last argument*."

Mr. Addington [Lord Sidmouth] once appeared in the House dressed in the Windsor uniform. Sheridan alluded to him as "the right honorable gentleman who has appeared this evening in the character of a sheep in wolf's clothing."

On being asked how, in his speech on the impeachment of Warren Hastings, June 14, 1788, he could apply the epithet "luminous" to the "Decline and Fall" of the Tory Gibbon, Sheridan answered in a half-whisper, "I said *eo-luminous*."—MOORE: *Life*.

It was proposed at one time to tax coals instead of iron: Sheridan objected to it, that "it would be a jump from the frying-pan into the fire."

He repeated, concerning the debt of England, what he had heard from Sir Arthur Pigott: "Half of it has been incurred in putting down the Bourbons, and the other half in setting them up."—MOORE: *Life*, II. 218, note. A memorandum found among his papers expressed his opinion of some new fashion: "I like it no better for coming from France, whence all ills come, altar of liberty begrimed at once with blood and mire."

He employs his fancy in his narrative, and keeps his recollection for his wit.

The publication of Moore's "Life of Sheridan" showed that many of the *jeux d'esprit* which amused the House of Commons, and were thought to be unpremeditated effusions, had in reality been "set in a note-book, learn'd and conn'd by rote." He had thus put down for future use: "He employs his fancy in his narrative, and keeps his recollections for his wit." This was enlarged into: "When he makes his jokes, you applaud the accuracy of his memory, and 'tis only when he states his facts that you admire the flights of his imagination." When the opportunity occurred, he introduced it in the House, in speaking of Mr. Dundas, "who generally resorts to his memory for his jokes, and to his imagination for his facts." Of Kelly, who became a wine-merchant after being a composer of music, he said, "You will henceforth import your music, and compose your wine."

Sheridan was visiting a country-house, when an elderly unmarried lady attempted to persuade him to take a walk with her. At first he excused himself on account of the weather; but when she asserted that it had cleared away, he escaped by saying, "Yes, enough for one, but not enough for two." — MOORE: *Life*, II. 321.

A Mrs. Cholmondeley wished him to make an acrostic on her name: "An acrostic on your name," he replied, "would be a formidable task: it must be so long that I think it should be divided into cantos."

He said of a proposed tax upon mile-stones, "Such a tax would be unconstitutional, as they are a race that could not meet to remonstrate." — *Life*, II. 320, note.

Oh, no: they are all new suits.

When asked if his green bag contained old clothes.

"If the thought," he once said, "is slow to come, a glass of good wine encourages it; and when it does come, a glass of good wine rewards it."

Fox, the Brighton manager, who practised many arts badly, boasted that he painted his scenery himself; whereupon Sheridan remarked, "Well, I should not have known you were a Fox by your brush."

When Lord Lauderdale said he should repeat a certain joke of Sheridan's, the latter discouraged him by saying, "Pray don't, my dear Lauderdale: a joke in your mouth is no laughing matter."

Meeting one day two royal dukes, one of them said they had been discussing whether Sheridan were a greater fool than knave. Placing himself between them, the wit quickly replied, "Why, faith, I believe I'm between the two."

When Brereton, a noted gambler, said he had lost his wife, "How did you lose her," asked Sheridan, "at hazard, or at quinze?"

His son said that if he were in Parliament he would write on his forehead, "To let." — "Add '*unfurnished*,'" suggested his father.

Being asked by his tailor for at least the interest of his bill, Sheridan replied, "It is not my interest to pay the principal, nor my principle to pay the interest." Rogers said of him, "In all his dealings with the world, Sheridan certainly carried the privileges of genius as far as they were ever carried by men." Talleyrand had even a shorter method with creditors. When one of them asked him when he should be paid, the only answer he received was, "*Ma foi*, how inquisitive you are!" (*vous êtes bien curieux!*)

To any one who has reached a very advanced age, a walk through the streets of London is like a walk in a cemetery.

Nothing has a better effect upon children than praise.

When literature is the sole business of life it becomes a drudgery.

ALGERNON SIDNEY.

[An English republican, grand-nephew of Sir Philip Sidney; born 1622; lieutenant-general in Ireland, 1646; member of the Council of State, 1659; acted on the Continent and in England with Russell and other popular leaders; accused of complicity in the Rye-House plot, and beheaded after a mock trial conducted by Jeffreys, December, 1683.]

The best legacy I can leave my children is free speech, and the example of using it.

In his last speech on his trial, he said of the judge by whom he was tried, and whose conduct had been, as usual, grossly unfair, "Magistrates are made for the good of nations, not nations for the benefit of kings."

When asked by the executioner, Dec. 7, 1683, if he would like to rise again, after laying his head on the block, he answered, "Not till the general resurrection: strike on!"

Two Latin mottoes of Sidney's have been preserved: "*Sanctus amor patriæ dat animum*" (Sacred love of country inspires courage). This was inscribed on his banner in the Civil War. The other was written in an album in Copenhagen:—

"Manus hæc inimica tyrannis
Ense petit placidam sub libertate quietem."

The last line is the motto of the arms of the Commonwealth of Massachusetts. The whole has been rendered into English by an accomplished governor of the State,—the Hon. John D. Long:—

"This hand, the tyrant smiting, ne'er will sword release,
Till liberty assure the quietude of peace."

SIR PHILIP SIDNEY.

[An English soldier and author; born in Kent, Nov. 29, 1554; educated at Oxford; sent on a diplomatic mission to Vienna by Queen Elizabeth; and as governor of Flushing, 1585, to assist the Dutch against Spain; killed at Zutphen, Sept. 22, 1586.]

Take it, thy necessities are greater than mine.

To a wounded soldier at Zutphen, who looked wistfully at some water which had been brought with difficulty for Sidney.

He said to Queen Elizabeth, of the state of Holland, in 1576, "The spirit that animates them is the spirit of God,—and is invincible."

He remarked of the Scottish ballads of "Chevy Chase," etc., "I have never heard the old story of Percy and Douglas, that I found not my heart moved more than with a trumpet."

SIEYÈS.

[Emmanuel Joseph Sieyès, commonly called the Abbé Sieyès, a French politician and publicist; born at Fréjus, May, 1748; vicar-general and chancellor of Chartres; member of the States-General, of the National Assembly, of the Convention, of the Council of Five Hundred; ambassador to Berlin, 1798; member of the Directory; one of the Three Consuls; lived in exile from 1815 to 1830; died in Paris, 1836.]

They wish to be free, and know not how to be just.

Of the abolition of tithes, in the Constituent Assembly, 1790. -- DUMONT: *Recollections of Mirabeau*. Sieyès regarded this tax (*la dime*) as the most onerous of those attached to land. Instead, however, of suppressing seventy million livres a year, he would have compelled the landed proprietors to subscribe each year to a proportionate amount of the bonds of the national debt. The Assembly, notwithstanding, repealed the tax outright. The rejection of the proposition of Sieyès caused him to exclaim, "*Ils veulent être libres, et ne savent pas être justes!*" "which contains," says Taine ("French Revolution"), "an epitome of revolutionary legislation."

When the abbé complained to Mirabeau of being coughed down while resisting the confiscation of church property, the latter replied, "My dear abbé, you have loosed the bull: do you expect he is not to make use of his horns?"

It was at this time that Sieyès said to Talleyrand and Dumont, "Politics is a science which I have mastered" (*La politique est une science que j'ai achevée*). Dumont, who records the remark, adds, "Had he ever measured the outline, or formed a conception of the extent and difficulty of a complete legislation, he would not have made such an assertion."—*Recollections of Mirabeau*.

La mort sans phrase.

The vote which Sieyès gave in favor of the death of Louis XVI. became historic in the form, "Death without phrases." He denied having so given it, but said that it was *La mort* simply. It is explained by the fact that many deputies justified their votes by short speeches or apothegms. Accordingly, when it

was asked how Sieyès voted, the answer was natural, "Death, without phrases:" without a comma, it became *La mort sans phrase*.

Another explanation is, that the stenographer of the Convention, wishing to call attention to the exceptionally laconic form of the abbé's vote, put after it in a parenthesis, "*sans phrase*." Sieyès once referred to the official statement of the vote in the "Moniteur," Jan. 20, 1793, where it was thus given: "SIEYES, *la mort*." "It was a forced loan," says Fournier, "but not at all gratuitous, for his reputation paid a heavy interest upon it." Thus when the minister of the king of Prussia in Paris was requested to pay some attention to Sieyès, who was going as ambassador to Berlin, he replied, "No, and *sans phrase*."

The following are some of the "phrases," or explanations, offered by deputies in giving their vote on the punishment of Louis XVI. :—

Albouys: "Banishment: let this living spectre go out to stalk among thrones!" (*Le bannissement, que ce spectre vivant aille errer autour des trônes!*)

Bernardin de St.-Pierre: "The blood of a king is not the blood of a man" (*Le sang d'un roi n'est pas le sang d'un homme*).

Bancal: "Exile: I wish to see the first king in the world condemned to earn his living" (*L'exil: je veux voir le premier roi de l'univers condamné à faire un métier pour gagner sa vie*).

Carnot: "Death; and never did word weigh so heavily upon my heart!"

Chaillon: "I will not commit a murder, that Rome may make a saint" (*Je ne veux pas faire un mort, dont Rome fera un saint*).

Gentil: "Seclusion: to make a Charles I. is to make a Cromwell" (*Faire un Charles I., c'est faire un Cromwell*).

Jean-Bon St.-André: "No people free without a tyrant dead" (*Pas de peuple libre sans le tyran mort*).

Lavicomterie: "Death: while the tyrant breathes, liberty stifles" (*Tant que le tyran respire, la liberté étouffe*).

Paganel: "A king is of use only by his death" (*Un roi n'est utile que par sa mort*).

Zangiacomi: "Let us keep Capet alive for a scarecrow" (*Garçons Capet vivant comme épouvantail*).

The Duc d'Orléans (Égalité), first prince of the blood, read the

following: "Solely occupied with my duty, convinced that all who have attacked or shall attack hereafter the sovereignty of the people merit death, I vote for 'death.'" Robespierre said of this vote, "The nation would have been more magnanimous than he."

We have a master.

After the *coup-de-main* of the 18th Brumaire, 1798, by which Bonaparte overthrew the Directory, Sieyès was believed to have remarked to Talleyrand and Roederer, "We have a master who knows how to do every thing, who can do every thing, and who will do every thing" (*Nous avons un maître qui sait tout faire, qui peut tout faire, et qui veut tout faire*). He denied, however, saying it; which Sainte-Beuve regrets, "as it was worthy of being said." — *Causeries du Lundi, Sieyès*. The French Ana assign to Gen. Dugommier the remark on accompanying young Bonaparte to the Committee on the War: "I present to you a most meritorious officer; he will succeed: if you do not advance him, he will advance himself:" (*il ira loin: si vous ne l'avancez pas, il saura bien s'avancer de lui-même*). Others, like Lockhart, attribute the remark to Barras. Bonaparte said of himself at the same time, "Do they [the Directory] believe that I stand in need of protection to make my way? Sometime all of them will be glad to receive mine." Sieyès did not deny answering Bonaparte, who urged him to be Second Consul: "It is not a question of consuls, and I do not care to be your aide-de-camp." At the end of the Directory, when he felt how powerless was the mere man of letters, Sieyès exclaimed, "What I want is a sword!" (*Il me faut une épée!*)

One of his favorite maxims was, "Confidence should arise from beneath, and power descend from above" (*La confiance doit venir d'en bas, et le pouvoir d'en haut*). — THIERS: *Consulate and Empire*, 1799.

I existed.

He denied, by replying to the question what he had done during the Terror, "*J'ai vécu*" (I existed), that he intended to express any egoism or insensibility to the dreadful scenes through which he passed unharmed. Mignet, however, consid

ered it merely the answer to the most difficult problem of the times, — that of not perishing. — *Notices Historiques*, I. 81. When La Fayette was asked what he had done for liberal principles during the empire, he replied, "I stood erect" (*Je me suis tenu debout*). There was a difference, however, in the situations.

An arrière-pensée.

The phrase has been attributed to Sieyès, because it harmonized so perfectly with his character. "It was already to be found," says Fournier, "in a very truthful line of a play of Destouches" (1680-1754).

"Les femmes ont toujours quelque arrière-pensée."

Le Dissipateur, V. 9.

A nation of monkeys with the throat of parrots.

In a note addressed to Mirabeau, Sieyès called the French "*une nation de singes à larynx de perroquets*." This is not more complimentary than Voltaire's opinion expressed in a letter to Mme. du Deffand, Nov. 21, 1766: "Your nation is divided into two species: the one of idle monkeys, who mock at every thing; and the other of tigers, who tear." He said of the judges in the Calas case, "Don't speak to me of those judges, half apes and half tigers." During the excesses of the Paris Commune, in 1871, the remark was heard, "A Frenchman is half monkey, half tiger."

When Dr. Corvisart regretted the death of a friend who had been attended by two physicians besides himself, Sieyès asked, "What did you wish him to do against three?" This is a line from Corneille's "Horace," III. 6, "*Que vouliez-vous qu'il fit contre trois?*" The answer is, "That he died" (*Qu'il mourût*).

After the establishment of the Directory, the Abbé Poulle entered the house of Sieyès, and fired a pistol at him, which broke his wrist and grazed his chest. Seeing at the trial that the sympathy of the spectators was on Poulle's side, Sieyès, on his return home, said to his porter, "If Poulle calls again, you will say that I am not at home" (*Si Poulle revient vous lui direz que je n'y suis pas*).

Sieyès took credit to himself for coining a new cry, "*Vive la nation!*" "an astonishing one at that time," he added (*Le pre-*

mier qui cria "Vive la nation," et cela étonna bien alors, ce fut moi). When the thought those words expressed had stirred men's minds sufficiently to cause a vote to be passed perpetuating the *Tiers État* as the *National Assembly*, the Revolution was accomplished.

SIXTUS V.

[Felix Peretti; born near Montalto, Italy, 1521; became pope as Sixtus V., 1585; distinguished for his energy and public spirit: founded the Vatican Library and several colleges; built the great aqueduct called by his name; died 1589.]

Hitherto I have sought the key of heaven bent over:
now I have found it.

Or, "If I formerly walked bent over, it was because I was seeking the key of paradise," — words fitted to the story that Sixtus V., before his election, simulated the infirmities of age so artfully that the other cardinals thought he had not long to live, and therefore elected him to the pontificate; as soon as he became pope he threw away his crutches, and astonished everybody by his vigor. From that anecdote, whether true or false, came the proverb that any cardinal too infirm to walk erect was seeking the keys. (V. RANKE: *Hist. of the Popes*, Bk. IV. Sect. 4.)

Before his election Peretti's motto was, "*Panis et aqua, vita beata*" (Bread and water is contentment): after his election, "*Aqua et panis, vita canis*" (Water and bread is a dog's life).

When, soon after his accession, he was asked to pardon four young men convicted of carrying concealed weapons, he replied, "While I live every criminal must die."

JAMES SMITH.

[An English humorist; born in London, 1775; wrote with his brother Horace for different periodicals, and brought out with him in 1812 the "Rejected Addresses," being imitations of popular poets of the day; died 1839.]

Because you are James II., and must abdicate.

A man of the same name, living in the same house, constantly received Smith's letters, who finally told him it was intolerable, and he must quit. When asked why, Smith replied, "Because you are James II., and must abdicate."

When Bentley, the publisher, proposed calling his magazine "The Wits' Miscellany," Smith objected that it promised too much: when "Bentley's Miscellany" was suggested, Smith asked, "Isn't that going a little too far the other way?"

SYDNEY SMITH.

[An English divine, wit, and writer; born in Essex, 1771; educated at Oxford; one of the founders, first editor, and frequent contributor to "The Edinburgh Review;" promoted the cause of Catholic emancipation; prebend of St. Paul's, London, 1831; died February, 1845.]

Take short views.

One of Sydney Smith's favorite maxims was, "Take short views, hope for the best, and trust in God." Alexander Pope said, "It is best for us to be short-sighted in the different stages of our life, just in the same manner as it is best for us in this world not to know how it is to be with us in the next." The prescription of Samuel Rogers, who died at ninety-two, was, "Temperance, the bath and flesh-brush, and don't fret." At another time Sydney Smith said, "The best physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman." This is from the Latin:—

"Si tibi deficient medici, tibi fiant
Hæc tria; mens læta, requies, moderata diæta."

Twelve miles from a lemon.

"My living in Yorkshire," he once said, "was so far out of the way that it was actually twelve miles from a lemon."

We cultivate literature upon a little oatmeal.

The motto Sydney Smith suggested for "The Edinburgh Review:"—

"—tenui musam meditamur avenâ."

VIRGIL: *Eclogues*, I. 2.

This was rejected as too indicative of the circumstances of the founders.

When a bore complained that Jeffrey had interrupted him in his usual disquisition on the North Pole, by exclaiming, "D—the North Pole!" Mr. Smith replied, "You will scarcely believe

it, but it is not more than a week ago that I heard him speak disrespectfully of the Equator."

In a discussion on pedigree, he said to a lady who asked about his grandfather, "He disappeared about the time of the assizes, and we asked no questions."

He replied to a request to furnish the Smith arms for a county history, "The Smiths never had any arms, and have invariably sealed their letters with their thumbs."

On hearing a lady at table decline gravy, he exclaimed, "Madam, I have been looking all my life for a person who disliked gravy: let us swear eternal friendship."

When it was stated that a certain bishop was about to marry, he asked, "How can a bishop marry? How can he flirt? The most he can say is, 'I will see you in the vestry after service.'"

There will be no difficulty about it, if only the Dean and Chapter put their heads together.

On hearing that St. Paul's churchyard was to be paved with wooden blocks. He said to a child who was stroking a turtle's back, thinking it would please the turtle, "You might as well stroke the dome of St. Paul's to please the Dean and Chapter."

He remarked, on seeing people recede before a servant carrying a steaming tea-kettle, "A man who wishes to make his way in life could do nothing better than go through the world with a boiling tea-kettle in his hand."

Sydney Smith once said of his handwriting, "It is as if a swarm of ants, escaping from the ink-bottle, had walked over a sheet of paper without wiping their legs."

Of a voluminous work he said, "Don't read those twelve volumes till they are made into a *consommé* of two. Lord Dudley did better: he waited until they blew over."

He remarked of two of his friends, "Why, look, there is Jeffrey, there is my little friend —, who has not body enough to cover his mind decently with."

He once said of the heat, to a lady, "I found there was nothing for it but to take off my flesh and sit in my bones."

When a beautiful girl told him in a garden that a certain pea would never come to perfection, "Permit me, then," he said, taking her by the hand, "to lead perfection to the pea."

I wish they would allow me the wing of a roasted butterfly.

When ill.

A lady asked him for a motto for her dog Spot: "Out, damned Spot!" he replied (*Macbeth*, V. 1).

He used to remark that he had one little weakness, — he should like to roast a Quaker. "A Quaker baby!" he once exclaimed, "there is no such thing: they are always born broad-brimmed and in full quake."

Of course, if I ever did go to a fancy ball at all, I should go as a Dissenter.

Shortly before his death he said, "I feel so weak both in mind and body, that I verily believe if the knife were put into my hands I should not have strength or energy enough to stick it into a Dissenter."

When Rogers asked him how he liked dining in the picture-gallery, with candles placed high on the wall to show the pictures, Mr. Smith disapproved of it: "Above there is a blaze of light, and below nothing but darkness and gnashing of teeth."

When advised to take a walk upon an empty stomach, he asked, "Whose stomach?"

You will find people ready enough to do the Samaritan without the oil and two-pence.

Don't you know, as the French say, there are three sexes, — men, women, and clergymen?

What is childhood but a series of happy illusions!

"I have only one illusion left," he once remarked, "and that is the Archbishop of Canterbury."

When the Republic of Geneva forbade M. — to shoot in the republic, he said it made no difference: he would shoot *over* the republic.

No man, I fear, can effect great benefits for his country without some sacrifice of the minor virtues.

Turgot says, "Scrupulous people are not suited to great affairs."

Is thy servant a dog, that he should do this thing?

When advised to have his portrait painted by Landseer. Calling with Tom Moore to see the latter's portrait, Mr. Smith suddenly asked the painter, "Could you not contrive to throw into his face somewhat of a stronger expression of hostility to the Established Church?" FRITH: *Autob.*, I. 326.

My idea of heaven is eating *foie gras* to the sound of trumpets.

Mr. Justice Buller used to say that his idea of heaven was "to sit at *nisi prius* all day, and play at whist all night." — CAMPBELL: *Life of Mansfield*, chap. 34, note.

The Bishop of — is so like Judas that I now firmly believe in apostolic succession.

His foible is omni-science.

When told that Dr. Whewell's forte was science.

Of Miss Fox, Lord Holland's sister, he said, "Oh! she is perfection: she always gives me the idea of an aged angel."

I had a very odd dream last night. I dreamed there were thirty-nine Muses and nine Articles, and my head is still quite confused about them.

Mr. — has no command over his understanding: it is always getting between his legs and tripping him up.

There is a New-Zealand attorney arrived in London with 6s. 8d. tattooed all over his face.

Some men have only one book in them; others, a library.

When an improvement in —, after his success, was noticed, Mr. Smith said, "Praise is the best diet for us, after all."

On receiving, at the time of the repudiation of the Pennsylvania State bonds, a visitor who congratulated him upon his happy circumstances, he replied, "I would that you were almost and altogether such as I am, except these bonds."

But few puns are recorded of him: "Ireland safe, and Bona

parte embayed in Egypt; that is, surrounded by beys;" and, "If any one bearing the name of Grey comes this way (to Combe Fleury) send him to us: I am *Grey-men-ivorous*."

Have you heard of Niebuhr's discoveries? All Roman history reversed: Tarquin turning out an excellent family man, and Lucretia a very doubtful character, whom Lady — would not have visited!

My dear Rogers, if we were both in America, we should be tarred and feathered; and, lovely as we are by nature, I should be an ostrich, and you an emu.

Other comparisons were made between Samuel Rogers's pale face and all sorts of funereal things. He once returned from Spa, saying he had to leave it because the place was so full he could not find a bed to sleep in. Lord Dudley asked, "Was there no room in the churchyard?" Being told that a portrait of Rogers was done to the life, "To the *death*, you mean," suggested Dudley. Under a caricature of the poet in "Fraser's Magazine" were the words, "A mortal likeness painted to the very death." Lord Alvanley once said to him, "Rogers, you are rich enough. Why don't you keep your hearse?"

An amusing instance is given of Lord Dudley's absence of mind. Meeting Sydney Smith in the street, he said, "Dine with me to-day, and I will get Sydney Smith to meet you." Mr. Smith replied that he was engaged to meet him elsewhere.

There are three things that every man fancies he can do: farm a small property, drive a gig, and write an article for a review.

You can say you are bringing with you the *cool* of the evening.

When an impertinent young man wished to be taken to Lady Blessington's, with whom he was not acquainted, and it was asked how he could be introduced.

To Longman, the publisher, he once wrote: "I can't accept your invitation, for my house is full of country cousins: I wish they were once removed."

After being champoosed at Mahomet's Baths, Brighton, he said, "They squeezed enough out of me to make a lean curate."

Canning in office is like a fly in amber. Nobody cares about the fly: the only question is, "How the devil did he get there?"

From Pope:—

"Pretty! in amber to observe the forms
Of hairs, or straws, or dirt, or grubs, or worms!
The things, we know, are neither rich nor rare,
But wonder how the Devil they got there."

Epistle to Dr. Arbuthnot, 169.

At another time Sydney Smith said of Canning, "When he is jocular, he is strong: when he is serious, he is like Samson in a wig."

Cultivate the love of reading in a young person: it is an unceasing source of pleasure, and probably of innocence.

Don't mind the caprices of fashionable women. They are as gross as poodles fed on milk and muffins.

He gave the following definition of marriage: "It resembles a pair of shears,—so joined that they cannot be separated, often moving in opposite directions, yet always punishing any one who comes between them."

Love in the abstract.

"I once heard," he said, "a young lady of my acquaintance at a dance in Edinburgh exclaim, in a sudden pause in the music, 'What you say, my lord, is very true of love in the abstract, but'— Here the fiddles began fiddling, and the rest was lost."

Your father was of a different opinion.

When a man, beaten by Sydney Smith in an argument, said, "If I had a son who was an idiot, I would make him a parson." Mr. Smith replied, "Your father was of a different opinion." Pico de La Mirandola, when nine years old, gave promise of the extraordinary genius which made him later a prodigy of learning and controversial powers. An old man remarked to him at that

age, that boys who showed so much cleverness became stupid in maturity; to which the child instantly replied, "How extraordinarily witty you must have been when young!"

Children are excellent physiognomists, and soon discover their real friends.

When I have the gout, I feel as if I were walking on my eyeballs.

I think breakfasts so pleasant, because no one is conceited before one o'clock.

Accuse a man of being a Socinian, and it is all over with him; for the country gentlemen think it has something to do with poaching.

They will never agree: they are arguing from different premises.

Seeing two women abusing each other from opposite houses.

No furniture so charming as books, even if you never open them, or read a single word.

I never read a book before reviewing it, it prejudices a man so!

Lord Lansdowne called Sydney Smith "a mixture of Punch and Cato."

JEAN SOANEN.

[A French prelate and eloquent preacher; born at Riom, 1647; became bishop of Senez, 1695; suspended as a Jansenist, 1727; died 1740.]

The silence of the people is the lesson of kings!

When deprived by Louis XV. of his bishopric. This striking sentence was used also by Mirabeau, who, when told that Louis XVI. was about to visit the National Assembly, advised his reception "with a sullen respect;" adding, "*Le silence du peuple est la leçon des rois.*"

SOCRATES.

[Called by Cicero the "Father of Philosophy;" born at Athens about 470 B.C.; served in the Peloponnesian war; held the office of senator; began to teach about 425 B.C.; accused of seeking to introduce new deities, and of corrupting the Athenian youth; sentenced to death by poison 400 or 399 B.C.]

After thunder follows rain.

When Xanthippe his wife, who had been scolding him sharply, threw water over him.

She hesitated at putting on his mantle to see a procession, whereupon he said, "What you are going for is not to see, but to be seen."

We do not live to eat: we eat to live.

Quoted by Diogenes Laërtius, and Athenæus ("Deipnosophisten"). Molière uses the expression: "Following the *dictum* of an ancient philosopher, *il faut manger pour vivre, et non pas vivre pour manger.*" — *L'Avare*, III. 5.

I would lash thee, were I not angry.

To a slave.

As it is the attribute of God to want nothing, so to want as little as possible comes the nearest to God.

Memorabilia, I. 6. Seeing the luxury of certain ceremonies, and the quantity of gold and silver used in them, he remarked, "How many things I do not want!" When told that it was a great thing to get what one desired, he replied, "It is a still greater thing to have no desires."

King Archelaus invited him to leave the dirty streets of Athens, and come to live at his sumptuous court; but he answered, "Meal, please your majesty, is half a penny a peck at Athens, and water I can get for nothing."

By what means do I engage in state affairs to the greatest advantage; by busying myself in them alone, or by taking care that as many as possible may be capable of conducting them?

Memorabilia, I. 6

If all our misfortunes were laid in one common heap, whence every one must take an equal portion, most people would be contented to take their own and depart.

PLUTARCH: *Consolation to Apollonius*.

I am preparing the sauce for my supper.

To a friend, who saw him walking rapidly: or, as it is given as an aphorism, "Hunger is the best sauce; for it makes all food palatable, and costs nothing." Dionysius of Sicily, having heard a certain Spartan dish praised, secured a Lacedæmonian cook, and told him to prepare it. When, however, he found it unpalatable, the cook told him he had eaten it without the Spartan sauce, — work, exercise, hunger, and thirst. "Hunger," writes Cicero ("De Finibus," II. 28), "is the best seasoning for meat."

Do you know any place out of Attica where people do not die?

When Crito told him that the jailer had been gained over, and that he could escape into Thessaly. Among the last words of Socrates before drinking the hemlock, were: "Crito, we owe a cock to Esculapius: pay it, I pray you; neglect it not."

SOLON.

[The Athenian legislator; one of the Seven Wise Men of Greece; born in Salamis about 638 B.C.; archon and lawgiver, 594; repealed the laws of Draco, established the Areopagus, opposed the ambition of Pisistratus; died about 558.]

The ideal state.

At a dinner given by Periander, tyrant of Corinth, to the Seven Wise Men, including Anacharsis, the question was asked, What is the ideal state, or most perfect form of popular government? The answers given by the philosophers were as follows: —

Solon: "That in which an injury done to the least of its citizens is an injury done to all."

Bias: "Where the law has no superior."

Thales: "Where the rich are neither too rich, nor the poor too poor."

Anacharsis: "Where virtue is honored, and vice detested."

Pittacus: "Where dignities are always conferred on the good, never on the bad."

Cleobulus: "Where the citizens fear blame more than punishment."

Chilo: "Where the laws are more regarded, and have more authority, than the orators."

Goethe has asked, "What government is best? That which teaches us to govern ourselves." At another time he said, "The best government is that which makes itself superfluous."

"Good government," says Confucius, "obtains when those who are near are made happy, and those who are far off are attracted."

Call no man happy until his death.

To Cræsus, king of Lydia. He said, on seeing the treasure of Cræsus, "If another king comes, who has better iron than you, he will be master of all this gold."

Æsop told Solon, who was chagrined at the poor reception his truths met with at the court of Cræsus, "A man should either not converse with kings at all, or say what is agreeable to them;" to which Solon replied, "Nay, he should either not do it at all, or say what is useful to them." — PLUTARCH: *Life*. "Agreeable advice," says Massillon, "is rarely useful advice."

Laws are like cobwebs, that entangle the weak, but are broken by the strong.

He that has learned to obey will know how to command.

In every thing you do, consider the end.

In Latin, *respice finem*.

"The end crowns all."

Troilus and Cressida, IV. 5

Friendships are best formed at home.

His reply to Anacharsis, a stranger, who desired to enter into engagements of friendship with him. Then said Anacharsis, "Do you, who are at home, make me your friend." — PLUTARCH:

Life of Solon. It was this Anacharsis, who, having seen an assembly of the people at Athens, said that "in Greece wise men plead causes, and fools determine them."

Absolute monarchy is a fair field, but it has no outlet.

Ibid. When asked if he had given the Athenians the best laws, Solon replied, "If not the best, the best they are capable of receiving." Being asked how wrong-doing could be avoided in the state, he said, "If those who are not wronged feel the same indignation as those who are."

SOPHOCLES.

[A Greek tragic poet; born near Athens, 495 B.C.; gained the first prize, 468; composed more than one hundred tragedies, of which seven are extant; died 405.¹

If I am Sophocles, I am not beside myself; if I am beside myself, I am not Sophocles.

When accused in his old age of incapacity to manage or dispose of his property. The story, which is included by Fournier among historic fictions, is as follows: The family of Sophocles consisted of two sons, — Iophon, the offspring of a free Athenian woman; and Ariston, by Theoris of Sicyon. Ariston had a son named Sophocles, for whom his grandfather showed the greatest affection. Iophon, the rightful heir, jealous of the youthful Sophocles, upon whom he feared the poet would bestow his property, summoned the latter before the officers having jurisdiction over family matters, on the charge that his mind was affected by old age. As his only reply, Sophocles exclaimed, "If I am Sophocles, I am not beside myself; if I am beside myself, I am not Sophocles." He then read a magnificent passage from his "*Œdipus Colonus*," which was lately written, but not yet brought out; and the judges at once dismissed the case, and rebuked Iophon for his undutiful conduct. Sophocles forgave his son; and the reconciliation may be referred to in the lines of the "*Œdipus Colonus*," where Antigone pleads with *Œdipus*' father to forgive Polynices, as other fathers had been induced to forgive their bad children (*v.* 1192, etc.).

Sophocles used to say of the compositions of Euripides, "I represent men as they ought to be, Euripides as they are." Goldsmith describes Reynolds:—

"A flattering painter, who made it his care
To draw men as they ought to be, not as they are."

Retaliation, 63.

MADAME DE STAËL.

[Anne Louise Necker, a celebrated authoress, daughter of Necker the financier; born in Paris, April 22, 1766; married Baron de Staël-Holstein, a Swedish diplomatist, 1786; banished from Paris by Bonaparte, 1802; published "*Corinne*," 1807; "*De l'Allemagne*," 1810; returned to Paris after the abdication of Napoleon; died there July, 1817.]

Show me the rivulet of the Rue du Bac!

On seeing and hearing praised the Lake of Geneva, after her exile from Paris, she exclaimed, "*Montrez-moi le ruisseau de la Rue du Bac!*" Her home had been in the Rue de Grenelle St. Germain, near the Rue du Bac, on the south side of the Seine, in the Faubourg de St. Germain. The word "rivulet" refers to the stream of fresh water which flows through the gutter of the streets in Paris. It was a cry for home, as compared with the most beautiful foreign landscape. Nature, however, seems to have had no charm for Mme. de Staël. In surprise that M. Molé, minister of Louis XVIII., could love the country, she declared, "If it were not for public opinion, I would not open my window to see the Bay of Naples for the first time, while I would go five hundred leagues to talk with a man of sense whom I had not known." The Earl of Essex (1540–1576), quoted in Boswell's "Johnson," "would rather go a hundred miles to speak with one wise man than five miles to see a fair town." On the other hand, when the precocious Mlle. Necker was asked what she admired most in a visit to Versailles, she replied, "I preferred the statues in the garden to the personages of the palace;" and when her brother further asked her what harm the visit had done her, she said, "To make me feel injustice, and look upon absurdity."

One of the exaggerated expressions called forth by her banishment was, "I am the Orestes of exile!" (*Je suis l'Oreste d'exil!*)

She compared herself to Orestes, seized with madness and pursued from land to land by the Erinyes of his mother, whom he had slain. At another time her mind reverted to a character in the "Inferno," who, after ruling tyrannically in Pisa, was shut up in a tower, where he was starved to death: "I seem," she said, "in imagination to be in the tower of Ugolino; fatality pursues me: exile is almost death" (*on est presque mort quand on est exilé*). Thus Ovid, banished from Rome to the deserts of Sarmatia, cried, "Exile is death" (*Exilium mors est*); but Victor Hugo wrote upon the door of his study in Jersey, "*Exilium vita est*" (Exile is life). Cicero wrote to Atticus from Thessalonica, Aug. 17, 58 B. C., during his ill-borne banishment: "While all other sorrows are mellowed by age, this [exile] can only grow keener day by day, as one thinks of the misery of the present, and looks back on the days that are past." This anticipates —

"the truth the poet sings,

That a sorrow's crown of sorrows is remembering happier things "

("Locksley Hall"), where Tennyson translates Dante, —

"Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria."

Inferno, V. 121

"Exile," says Curran, "is the bitterest ingredient of captivity. If Adversity ever becomes a teacher, surely her school ought to be found in exile." — *Life*, 344.

A Robespierre on horseback.

In her opinion, Bonaparte at the outset of his career was a military revolutionist (*un Robespierre à cheval*). At a later period she said of him, "His path lay across virtues and vices, as across mountains and rivers, and he followed it" (*Il traversait les vertus et les vices comme il traversait les montagnes et les fleuves, parce que c'était son chemin*). During the "Hundred Days" she declared, of the restoration of the Bourbons by foreign arms, "If Napoleon triumph, it is all over with liberty: if he succumbs to Europe, national independence is gone" (*Si Napoléon triomphe, c'en est fait de la liberté: s'il succombe devant l'Europe, c'en est fait de l'indépendance nationale*).

The advanced guard of the race.

She said to some Americans, after the War of Independence, "You are the advanced guard of the human race: you have the fortune of the world."

She declared to Lord Byron at Ouchy, "It does not do to war with the world: the world is too strong for the individual."

According to Mme. de Staël, "Morality is the nature of things."

She was probably thinking of herself when she said, "Conversation, like talent, exists only in France."

Between wit and beauty.

It is related of M. de Lalande, the celebrated astronomer, that, finding himself seated at dinner at Mme. Récamier's between her and Mme. de Staël, he unfortunately remarked, "How happy I am to find myself between wit and beauty!" to which Mme. de Staël immediately rejoined, "And without possessing either!" A similar story is told of Adrien de Montmorency, afterwards Duc de Laval, minister of Charles X. at Vienna, that, walking one day with the same ladies in the park of Clichy, and making the same remark as M. de Lalande, Mme. de Staël, who could not bear that the palm of beauty should be adjudged to another, replied, "That is the first compliment that was ever paid to my face!" (*Voilà le premier compliment que je reçois sur ma figure!*) The French Ana attribute to Talleyrand a reply to Mme. de Staël as startling as that of Napoleon (v. p. 406). She pressed him to say which of two ladies he preferred, herself or Mme. de Fl——, each of whom received an equal share of his attentions. The wily diplomatist for a long time succeeded in evading a direct answer, until she exclaimed, "Confess now, that if we both fell into the river, I should not be the first you would think of saving." — "It is quite possible," he replied: "*you* know how to swim" (*Mais foi, c'est bien possible: vous savez nager*). Talleyrand was once asked by a friend how he could marry so stupid a woman as Mrs. Grant: "Don't you see?" he replied, "I was so worn out by Mme. de Staël's wit, that I thought I couldn't go too far the other way" (*j'ai cru ne pouvoir jamais donner assez dans l'excès contraire*).

Mme. de Staël was once asked how she would describe her

sensibility, gallantries, and other personal characteristics, in her "Memoirs." "Oh!" she answered, "I shall only give a bust of myself." (Said by Mme. de Staal-Delaunay.)

Her last words were: "I have loved God, my father, and liberty." *BLENNERHASSET: Life*, III. 462.

"If I were queen," said Mme. de Tessé, "I would order Mme. de Staël to talk to me all day." Others, however, like Talleyrand, listened to her brilliant conversation with mingled admiration and despair; for Goethe declared that she never granted a moment's reflection on the most important topics, "but persistently demanded that we should despatch the deepest concerns as lightly as if it were a game at shuttlecocks." — *Wahrheit und Dichtung*. Thus she is said to have asked an English statesman to tell her all about the British Constitution in ten minutes. Curran, however, said of her, "Mme. de Staël talks herself into a beauty."

GEN. STARK.

[John Stark, an American general of the Revolution; born in Londonderry, N. H., 1728; served in the French war; gained the victory of Bennington, Aug. 16, 1777; commanded the Northern Department, 1781; died 1822.]

We must beat the red-coats, or Molly Stark's a widow.

"Common report," says his biographer, "has attributed a brief address to the American general before the battle of Bennington, such as, 'There, my boys, are your enemies, the red-coats and Tories: you must beat them, or my wife sleeps a widow to-night.'" Seven hundred and fifty prisoners, chiefly Hessians, besides two hundred left dead on the field, one thousand stand of arms, with cannon and stores, were the material result of Stark's victory, which was far outweighed by its moral effect.

DEAN SWIFT.

[Jonathan Swift, a celebrated satirist, born in Dublin, Nov. 30. 1667; published "The Tale of a Tub," 1704; became intimate with Bolingbroke, Pope, and Harley; appointed dean of St. Patrick's, Dublin, 1713; wrote "Gulliver's Travels," 1726-27; died, after a failure of his mental faculties, October, 1745.]

If you like the terms of the loan, down with the dust!

A short charity sermon on the text, "He that giveth to the poor lendeth to the Lord."

Any man may get a reputation for benevolence by judiciously laying out five pounds a year.

The chief end of all my labor is to vex the world, rather than to divert it.

Letter to Pope.

Great God! what a genius I had when I wrote that book!

Of the "Tale of a Tub."

Send me your bill of company.

To a lord who said he would send him his bill of fare, when inviting him to dinner.

His impromptu epitaph on Vanbrugh, the architect, is well-known:—

"Lie heavy on him, Earth, for he
Laid many a heavy load on thee."

He said to an elderly gentleman who had lost his spectacles, "If this rain continues all night, you will certainly find them in the morning," punning on *spectacula* in Virgil's line,—

"Nocte totâ pluit, redeunt spectacula mane."

Swift made an even wittier quotation, when a lady at an entertainment at Dublin Castle knocked a violin off the table with her mantle:—

"Mantua vae miseræ nimium vicina Cremonæ;"

literally, —

"Mantua too near, alas! to miserable Cremona."

The Jesuit Père Arnoud saw Marie de Medici enter Notre Dame, where he was preaching during Passion Week. Obligated to begin his sermon anew, he addressed to the queen the line of Virgil,—

"Infandum regina jubes renovare dolorem."

Æneid, II. 2.

"Thou bidst me, queen, renew a grief no words can speak."

Long's Translation.

The best of life is just tolerable: 'tis the most we can make of it.

When a quack pretended to cure agues, and wrote "egoes" on his sign, Swift was sure "the cure was not made by a spell."

He gave a Mr. Coote a letter of introduction to Pope in these words: "Though this little fellow be a justice of the peace and a member of our Irish House of Commons, yet he may not be altogether unworthy of your acquaintance."

When asked at a sheriff's dinner to drink to the trade of Ireland, he replied, "Sir, I drink no memories."

Yes, and you are *reeling* it home.

When a drunken weaver staggered against him, saying he had been *spinning* it out.

After the dissipated Duke of Wharton had been narrating his frolics, Swift said to him, "My lord, let me recommend one more to you. Take a frolic to be good: rely upon it, you will find it the pleasantest frolic you were ever engaged in."

When asked the easiest and at the same time the most difficult thing a man could do: "Bolt a door."

In a letter to Bolingbroke, from Ireland, 1729, he said he did not wish "to die here in a rage, like a poisoned rat in a hole."

Walking once with Pope and Addison, Swift stopped to look at a tree dead at the top. "I shall end like it," he remarked. — JOHNSON: *Life*. He died mad. His last words were, as Handel was announced, "Ah, a German and a genius! a prodigy, admit him!"

"From Marlborough's eyes the streams of dotage flow,
And Swift expires a driveller and a show."

JOHNSON: *Vanity of Human Wishes.*

"No one could be an ill-tempered man," said Fox, "who wrote so much nonsense as Swift did."

Coleridge called Swift "the soul of Rabelais dwelling in a dry place."

TALLEYRAND.

[Charles Maurice de Talleyrand-Périgord, Prince de Benevento, a French wit and diplomatist; born in Paris, Feb. 13, 1754; entered the Church, and became bishop of Autun, 1788, which he resigned in two years; liberal member of the States-General; expelled from England, and visited the United States, 1793; minister of foreign affairs, 1797; grand chamberlain, 1804-09; minister of foreign affairs under Louis XVIII.; member of the Congress of Vienna, 1815; ambassador to London, 1830-34; died May, 1838.]

Speech was given to man to conceal his thoughts (*La parole a été donnée à l'homme pour déguiser sa pensée*).

Given by Barère in his "Memoirs" ("Talleyrand," vol. IV.) as the answer of the diplomatist to the Spanish ambassador Izquierdo, who reminded him of the promises made to Charles IV., in spite of which, however, the king had been obliged to abdicate. Harel asserted in the *feuilleton* of the "Siècle," Aug. 24, 1846, that he assigned the *mot*, in the "Nain Jaune," to Talleyrand, in order to claim it as his own after the death of the diplomatist; but, as the author of a eulogy of Voltaire, he must have known that the latter wrote in the dialogue "Le Chapon et la Poularde:" "Men use thought only as authority for their injustice, and employ speech only to conceal their thoughts" (*ils ne se servent de la pensée que pour autoriser leurs injustices, et emploient les paroles que pour déguiser leurs pensées*). Talleyrand had already accepted the paternity of the *mot*, having said, "Mistrust first impulses, they are always good" (*Déñez-vous du premier mouvement, c'est le bon*); and he replied to a young diplomatist who boasted of his sincerity, "You are young, sir: learn that words were given to dissimulate thought." Michaud, editor of the "Biographie Universelle" (articles "Reinhard" and "Talleyrand"), states positively that the *mot* is Talleyrand's. A modern wit has said that a man's signature is made to disguise his name.

Whoever may have been the author of the French *mot*, the thought it contains may be traced in literature to a remote antiquity. Beginning with Goldsmith, who wrote in "The Bee," Oct. 20, 1759, "The true use of speech is not so much to express our wants as to conceal them;" and Young, who said in his second "Satire," "Men talk only to conceal the mind,"—similar

expressions may be quoted from Butler, South, Lloyd, and Jeremy Taylor. The principle that deceit is justifiable in matters of religion prevailed in the heathen world, Cicero's opinion (*De Legibus*, II. and VIII.) being probably derived from Plato, who approved of deceit in certain cases for purposes of government; and this doctrine was adopted by the Fathers of the fourth and fifth centuries. In a collection of moral maxims by Dionysius Cato, called "*Disticha de Moribus ad Filium*," which was much quoted in the Middle Ages, is found the remark, "*Sermo hominum mores et celat et indicat idem*" (The same words conceal and declare the thoughts of men). — Bk. IV. 26. Plutarch had already said of the Sophists that "in their declamations and speeches they made use of words to veil and muffle their design" ("On Hearing," V.); and finally Achilles detests the man whose expressed words conceal his inmost thoughts:—

"Who dares think one thing and another tell,
My heart detests him as the gates of hell."

POPE'S *Iliad*, IX. 412.

It is the beginning of the end.

The answer Talleyrand made to Napoleon, who asked his opinion of the state of things after the battle of Leipsic, when at the close of three days' fighting the French were defeated by the desertion of the Saxons: "It seems to me, sire, to be the beginning of the end" (*Il me paraît, Sire, que c'est le commencement de la fin*). — LOCKHART: *Life of Napoleon*, II. 205. Fournier, however, considers it one of the offerings to the reputation of the witty diplomatist, who was often much astonished at these compliments to his genius. Those who are not disposed to believe that this cynical remark was made to his sovereign, whose fortunes were at that time beginning to wane, may be inclined to think that a current opinion during the "Hundred Days" was fastened upon Talleyrand. If he found such sayings just he assumed their responsibility without hesitation. The words, "That is the true beginning of our end" ("Midsummer Night's Dream," V. 1), in which "end" is used in the sense of purpose or intention, can hardly be considered a parallel expression.

Talleyrand's opinion of Napoleon is to be discovered from only one or two remarks. He had already said of the official servants

of the Consuls of France, "It is easy to see that they are not much used to the drawing-room;" and his aristocratic instincts had been equally offended by the manners of the First Consul himself, of whom he said, "It is a pity that so great a man was so ill brought up!" When Napoleon's escape from Elba was announced to the Vienna Congress, Talleyrand, who was present as the ambassador of France, quietly remarked, "The great charlatan has out-tricked the little ones." He made a witty as well as a complimentary answer, when Napoleon asked him how he became as rich as he was reported to be: "I bought stock the day before the 18th Brumaire, and sold it again the day after;" intimating that the public funds rose sufficiently to make men's fortunes, after Bonaparte had seized upon the government.

You are the first of his house who has laid down his arms.

To M. de Montmorency, who, while proposing the abolition of titles in the Constituent Assembly, recalled his own descent from the constables of France.

When some one asked him the address of the benevolent Duchesse de Vaudremont, Talleyrand replied, "You have only to ask the first beggar you meet: they all know her address." To a friend who complained of receiving some very sharp words from Mme. de Genlis, the ex-bishop of Autun remarked, "There are two sorts of persons from whom you may take an insult without being angry, — women and bishops."

A young abbé, tutor of the daughter of the Duc de Dino, excusing himself from accepting an invitation to dine with Talleyrand on the ground of not being a man of fashion, drew forth the comment, "That man does not know his business;" equivalent to saying, "He does not know how to rise." The young abbé was Dupauloup, afterwards Bishop of Orleans, member of the Academy and of the National Assembly of 1871.

Talleyrand had no love for Napoleon's secretary, Maret, afterwards Duc de Bassano. On the receipt of the news of the disaster in Russia, he exclaimed, "How they exaggerate! all the baggage said to be lost, and M. Maret has returned!" and again, "I know of but one man more stupid than M. Maret, and that is the Duc de Bassano!"

Talleyrand could easily turn a criticism into a compliment. Thus he said of a well-known lady, "She is insupportable — but [correcting himself] it is her only fault."

When Canova was sent in 1815 as commissioner to remove to Italy certain works of art which had been brought to Paris by Napoleon, and called himself "ambassador;" "He is mistaken," observed Talleyrand: "he means packer" (*Il se trompe: il veut dire emballer*).

Sydney Smith's brother was praising their mother's beauty; to which Talleyrand replied, "Then it was apparently your father who was ugly" (*C'était donc apparemment monsieur votre père qui n'était pas bien*).

When you are nine you do not count honors.

When asked how it happened that a lady of sixty could marry her footman.

Of a lady very *décolletée* he said, "Yes, she is very beautiful; but as to her toilet, it begins too late or stops too soon" (*mais pour la toilette, cela commence trop tard ou finit trop tôt*).

Being asked if he was intending to publish his memoirs, he satirized a fashion of the day by answering, "I have not made up my mind: I only know that my cook's reminiscences are in press."

An officer who had kept a dinner-party waiting excused himself by saying that he had been detained by a *pekin*, which he defined as the name given in the service to every one who was not *militaire*: "Just as we say *militaire*," suggested Talleyrand, "of any one who is not *civil*."

A clever woman often compromises her husband, a stupid woman only compromises herself.

In defence of his marriage to Mrs. Grant, an Englishwoman who was not clever. She had her *mots*, but they were less happy than her husband's. "You will have at dinner," said Talleyrand one day, "a very remarkable man: for Heaven's sake, try to talk sensibly to him. He has written volumes of travel: you will find them in the library; look them over, and lead the conversation to them. Don't forget the works of M. Denon." The princess obeyed, and asked the librarian for the books; but she

had by this time entirely forgotten the name of the distinguished author. "Give me," she said, "the voyages of some one whose name ends with *on*." The librarian smiled, and brought her a magnificent edition of Robinson (Crusoe), which she devoured: the umbrella, the hat, the goat-skin suit of clothes, — nothing escaped her. At table she smiled at the prince, as much as to say, "Have no fear of me," and turning to her guest remarked, "*Mon Dieu, monsieur*, what joy you must have felt in your island when you found Friday!" M. Denon seemed a little taken aback, and the prince saw that his precautions had been wasted on a woman who had mistaken a member of Bonaparte's scientific expedition to Egypt for the hero of De Foe.

Wit is a good servant, but a bad leader (*L'esprit suit à tout, et ne mène à rien*).

Talleyrand once said of the English, "*Ils sterlingent leurs paroles*;" which may mean simply, "Gold rules," or "They enforce their opinions by means of their wealth."

"When society is powerless to create a government," he once observed, "government must create society."

Fournier accepts the guaranty of Sainte-Beuve, that Talleyrand is the author of the maxim, "Not too much zeal" (*Pas trop de zèle*). — *Critiques et Portraits*, III. 324.

He once observed, "I have never kept party fealty to any one longer than he has himself been obedient to common-sense."

The wisdom of public opinion.

Fournier discredits all Talleyrand's *mots* which were not publicly uttered; for his brother wrote of him in 1831, that the only breviary which the Bishop of Autun was in the habit of reading was the "*Improvisateur français*," a collection of anecdotes and *bons mots* in twenty-one volumes, arranged in alphabetical order. But to the following no such exception can be taken; for it was said in the Chamber of Peers, as late as 1821: "I know where there is more wisdom than is to be found in Napoleon or Voltaire, or all the ministers, present or to come, — in public opinion" (*Je connais quelqu'un qui a plus d'esprit que Napoléon, que Voltaire, que tous les ministres présents et futurs: c'est l'opinion*). "Power," said Napoleon, "is founded upon opinion."

The fleecers and the fleeced.

"Society," said Talleyrand, "is divided into two classes, the fleecers and fleeced: it is better to belong to the fleecers" (*La société est partagée en deux classes, les tondeurs et les tondus: il faut toujours être avec les premiers contre les seconds*).

Col. Richard Rumbold, an English republican, who was executed in 1685, after having been implicated in the Rye-House Plot, said on the scaffold, "I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden."

"Society is now one polished horde,

Formed of two mighty tribes, the Bores and Bored."

BYRON: *Don Juan*, XIII. 95.

Three hours.

When asked what passed in the Council on a certain day, Talleyrand replied, "Three hours." He was anticipated by Speaker Popham, who, when Queen Elizabeth inquired what had passed in the House of Commons, replied, "Please your Majesty, seven weeks."

The following is Talleyrand's definition of "non-intervention:" "It is a metaphysical and political expression which means about the same as intervention" (*C'est un mot métaphysique et politique, qui signifie à peu près la même chose qu'intervention*). This was not more lucid than the reply of Bishop Blomfield, to whom was referred the question put by Mr. Joseph Hume to Lord Althorp, what an archdeacon was: "An archdeacon," said the bishop, "is an ecclesiastical officer who performs archidiaconal functions."

They have learned nothing, and forgotten nothing.

Said of the Bourbons after their return to France from exile (*Ils n'ont rien appris, ni rien oublié*). Napoleon repeated it more than once at St. Helena of the old *noblesse*, as well as of the royal family. It occurs almost literally in a letter of the Chevalier de Panat to Mallet du Pan, from London, near the Comte de Provence (afterwards Louis XVIII.), January, 1796: "How deceived you are in thinking the court of the brother [of Louis XVI.] has a little reason! We see it all, and groan: no one is

improved; no one has been able to forget any thing or to learn any thing" (*personne n'a su rien oublier, ni rien apprendre*).

One evening during the occupation of Paris by the allied sovereigns, the Emperor Alexander I. called La Fayette aside at a *soirée* at Mme. de Staël's, and complained that his hopes of French liberty had been deceived, and that the Bourbons had only the prejudices of the old *régime*; when La Fayette replied that misfortune might have corrected (*corrigés*) them, "Corrected them!" exclaimed the emperor: "they are *incorrigés* and *incorrigibles*! But one, the Duc d'Orléans [afterwards Louis Philippe], has any liberal ideas: hope nothing of the rest!" — LA FAYETTE: *Memoirs*.

It is the thirteenth!

On taking the oath to Louis Philippe, in 1830, Talleyrand remarked, *sotto voce*, "It is the thirteenth!" (*C'est le treizième!*) to which has been added, "Pray God it may be the last!"

What, already?

The appropriator of others' wit was at last put to death himself with a stolen *mot*. Louis Blanc relates that Louis Philippe, having called one morning during the prince's last hours, asked him if he suffered: "Yes, *comme un damné*," replied Talleyrand; at which the king murmured, "What, already?" (*Quoi, déjà?*) — *Histoire de Dix Ans*, V. 290. M. Blanc adds that the words did not escape the dying man's ear, and that he avenged himself by making a revelation of state secrets to one of his friends. This *mot*, however, dates from 1778, not from 1838, and is told as the answer of a Dr. Bouvard to a cardinal, or to the Abbé Terray. M. de Lévis, who reports it, believes that the doctor might have said it *of* one of his patients, but not *to* him: the manners of the times forbade it. So far from either of these accounts being now credited, Talleyrand himself is often given as the author of this celebrated ejaculation.

"For money," said Mirabeau of Talleyrand, "he would sell his soul; and he would be right, for he would in such case barter dirt for gold." Carnot declared of him later, "That man brings with him all the vices of the old *régime*, without having been able to acquire a single virtue of the new one;" and again,

"If he despises all men, it is because he has thoroughly studied himself" (*S'il méprise tous les hommes, c'est qu'il s'est beaucoup étudié*). Of Talleyrand's manner of negotiating treaties, Chateaubriand said, "When he is not conspiring, he is selling himself" (*Quand M. de Talleyrand ne conspire pas, il trafique*); which verdict was confirmed by Napoleon at St. Helena, "Talleyrand was always in a state of treason, but it was complicity with fortune." The emperor used a classic *mot* in speaking of him at another time: "Talleyrand treats his enemies as if they were one day to become his friends, and his friends as if they were to become his enemies." — O'MEARA: *Napoleon in Exile*, November, 1816. This is derived from the Greek philosopher Bias: "Love as if you should hereafter hate, and hate as if you should hereafter love." Laberius (107-43 B. C.) expresses it in Latin: "*Amicum ita habeas, posse ut fieri hunc inimicum scias*" (Treat your friend as if you knew that he will one day become your enemy)."

The Earl of Lauderdale, minister to France in 1806, called Talleyrand "mud in a silk stocking;" and Mme. de Staël happily characterized his return to favor, after the Restoration: "Our good Maurice resembles the toy-men whose heads are of cork and their legs of lead: throw them how you will, they always fall upon their feet." James I. said of Sir Edward Coke, "Whatever way that man falls, he is sure to alight on his legs."

JOSIAH TATNALL.

[An American naval officer; born in Georgia; entered the navy about 1810; commanded a squadron in the East Indies from 1856 to 1859; having joined the Confederates, destroyed the ironclad "Merrimac," in 1862, to prevent her falling into the hands of the Unionists; died 1871.]

Blood is thicker than water.

A proverb which Commodore Tatnall made use of in a despatch to the Navy Department, in June, 1859, to justify his assistance of the British fleet in the Peiho. Provision had been made in the treaty of Tien-tsin, between Great Britain and China, for the establishment of a permanent British embassy at Peking. Notwithstanding this, the Chinese government showed such

unwillingness to receive the British ambassador, that the English admiral in command of the fleet containing the British and French legations determined to pass the forts of the Peiho, and land the embassy under the guns of his ships. He was received, however, with so murderous a fire from the forts, that he was obliged to retire; an attempt to silence the forts by land being equally unsuccessful. A note to the narrative of the action in "The Annual Register" for 1859 mentions "the friendly conduct of an American steamer during the conflict, which towed up several of our boats, carried away men from the disabled vessels, and rendered every assistance to the wounded, sending presents of fresh meat and vegetables."

Commodore Tatnall did not, however, originate the expression with which his name is often connected. It is found in Ray's "Collection of English Proverbs," published in 1672; and Bohn's Handbook, including the collections of Ray and others, classes it with Scotch proverbs. Sir Walter Scott makes Dandie Dinmont say, "Weel, blude's thicker than water: she's welcome to the cheeses and hams just the same." The Germans have a similar proverb, "*Blut ist dicker als Wasser.*"

THEMISTOCLES.

[A celebrated Athenian statesman and general; born about 514 B. C.; commanded the Athenians after the victory of Salamis, 480; banished, 471, was kindly treated by Artaxerxes, king of Persia, where he died, or killed himself, about 449.]

The trophies of Miltiades will not suffer me to sleep.

When asked why he did not join in the exultation at the victory of Miltiades over the Persians at Marathon, 490 B. C. His life had hitherto been devoted to pleasure; but now, seized with an insatiable ambition, he prepared himself and the Athenians for the struggle with Persia he saw approaching. — PLUTARCH: *Life*.

When asked whether he would rather be Achilles or Homer; "And pray," he replied, "which would you rather be, a conqueror in the Olympic games, or the crier who proclaims who are conquerors?" — *Ibid.*: *Apothegms*.

Themistocles opposed the proposition of Eurybiades, the Athe-

nian naval commander, to sail for the Isthmus, rather than await the Persian attack in the straits of Salamis: Eurybiades raising his stick, Themistocles exclaimed, "Strike, but hear me!" The latter's counsels prevailed, and the victory of Salamis was the result.

He preferred an honest man that wooed his daughter, to a rich man. "I would rather," he said, "have a man that wants money, than money that wants a man."

When told that he would govern the Athenians well, if he ruled without respect of persons, Themistocles replied, "May I never sit on a tribunal where my friends shall not find more favor from me than strangers."

Seeing a number of bracelets and golden chains upon some dead bodies cast up by the sea, he said to a friend, "Take them: you are not Themistocles." — *Ibid: Life.*

To him is attributed a *mot* which in an English form reads, "If one showed me two roads, one leading to the Devil, and the other to Parliament, I should choose the former."

When asked to touch a lute, Themistocles replied, "I cannot fiddle, but I can make a small town into a great state."

THIERS.

[Louis Adolphe Thiers, a French historian and statesman; born at Marseilles, April 16, 1797; settled in Paris as a lawyer and journalist, 1821; councillor of state, 1830; member of the Chamber of Deputies; minister of the interior, 1832; member of the Academy; minister for foreign affairs, 1836 and 1840; acted with the opposition during the Second Empire; president of the French Republic, 1871-73; died 1877.]

The king reigns, but does not govern (*Le roi règne, il ne gouverne pas*).

This was said in Latin, the language of the Polish and Hungarian diets, as early as the beginning of the seventeenth century, by Jan Zamoyski, in the Polish parliament: "*Rex regnat, sed non gubernat.*" President Hénault ("Memoirs," 161) remarked of Mme. des Ursins, who was "the power behind the throne" of Philip V. of Spain, "She governed, but did not reign" (*Elle gouvernait, mais elle ne régnait pas*). Thiers, however, gave the

aphorism its greatest celebrity, by placing it as the maxim of constitutional government in an early number of the newspaper, "The National," which appeared under the direction of himself and his political friends six months before the dissolution of a monarchy whose principle was that the king both reigned and governed. As developed under the liberal monarchy which succeeded Charles X., it signified that a responsible ministry should relieve the sovereign of that personal intervention in government which had hitherto characterized the French monarchy. Thiers elsewhere expressed it, "The king is the country made man" (*Le roi, c'est le pays fait homme*). Coleridge advanced the same idea in his "Table-Talk:" "A nation is the unity of a people. King and parliament are the unity made visible."

In a debate on the budget in the German Reichstag, Jan. 24, 1882, during a discussion of a rescript which asserted the right of the emperor, as king of Prussia, to personally direct the policy of the kingdom under the constitution, and which required all officials to hold aloof during elections from agitations against the government and its candidates, Prince Bismarck declared that the maxim, "The king reigns, but does not govern" (in German, *Der König herrscht aber er regiert nicht*), did not apply to Germany, and that the expression "ministerial responsibility" was equally absurd.

Alphonse Karr paraphrased the maxim: "The king reigns like the cornice round the room."

We are the young guard.

At his first meeting with Charles de Rémusat, who became his intimate friend and political associate, and, as secretary for foreign affairs in 1871-72, aided him in the liberation of French territory from German occupation. The advice of Talleyrand to the young and ambitious Thiers was, "You wish to rise: make enemies." He was perhaps thinking of the saying of Socrates, "Every man in his life has need of a faithful friend and a bitter enemy, — the one to advise him, the other to make him look about him." Chesterfield wrote to his son, in whose political advancement he took a strong interest: "You have a surer way of rising, and which is wholly in your power: make yourself necessary." — *Letters*, Feb. 9, 1748. When an article on

M. Montausier by young Thiers appeared in 1827, Talleyrand exclaimed, "He is not a *parvenu*: he is an *arrivé*!" and in another version is said to have added, "who will go farther than any of us."

"The man that makes a character makes foes."

YOUNG : *Epistles to Pope*, I. 28.

The determination of Thiers to enter public life was made early. Even in the law-school at Aix, where party politics ran high, and he and Mignet were the leaders of the ultra-liberal side, the former was wont to exclaim, when the practicability of his doctrines was disputed, "Wait until we are ministers" (*quand nous serons ministres*). He made use in 1835 of the distinction, "I am not liberal, but national." He was at this time an admirer of the English as opposed to the American form of government, and used to say, "We must cross the Channel, that we may not be obliged some day to cross the Atlantic" (*Il faut franchir la manche pour n'avoir pas un jour à franchir l'Atlantique*). When the government party, near the end of the reign of Charles X., complained of the strained interpretation of the charter, and cried out, "Legality is killing us!" Thiers met them with a counter-cry, "We will kill you with legality!" In a short time a three-days' revolution overthrew the Bourbons.

The Republic divides us the least.

Passing over the Second Empire, which was for Thiers a time of study rather than of action, he appears as the advocate of a republican form of government. This change of views was rather a development of ideas by the force of circumstances, than a change of theoretic opinions.

With a republic itself he had originally no sympathy; for he said, "It is always destined to end in imbecility or blood" (*La république est destinée toujours à finir par l'imbécillité ou dans le sang*). After the revolution of 1848 he seemed to despair of the future. "It only remains for us," he said, "to make ourselves forgotten" (*Il ne nous reste plus qu'à nous faire oublier*). He looked upon events, however, with his usual perspicacity; and after a review of troops at Satory, near Paris, by the Prince-President in 1851, a short time before the *coup d'état*, he remarked

to those about him, "The empire is a fact" (*l'empire est fait*). "The man who never speaks," as Thiers called Louis Napoleon, was about to act.

When the Second Empire had fallen, and the future form of government was discussed, Thiers found that the republic, proclaimed without opposition after the surrender of Sedan, was the only practicable solution of the problem. Nevertheless, he said it must be "a republic without republicans," because the worst enemies of French republics had invariably been found among their most radical supporters. He was thinking of a republic administered by men, who, like himself, had supported constitutional monarchy as long as it was possible, and now rallied to what was known in 1871-72 as the conservative republic; "for," said Thiers, "the republic will be conservative, or it will not be at all" (*la république sera conservatrice, ou elle ne sera pas*). He now brought into daily use an expression he employed as early as 1849, and which in 1871 was accepted by men of widely different theoretic views: "The republic is the form of government which divides us the least" (*le gouvernement qui nous divise le moins*). How could it be otherwise when there were three applicants for any throne which might be set up, — the Imperialists, the Legitimists, followers of *Henri Cinq*, and the Orleanists, who supported the Comte de Paris, grandson of Louis Philippe: "There is but one throne," said Thiers; "and there are three who wish to sit on it, which is impossible" (*La monarchie est impossible, puis qu'il y a trois dynasties pour un seul trône*).

Behold the Liberator of the Territory!

A remarkable scene occurred in the French Chamber during the exciting session of 1877, when both parties were arraying themselves for the electoral campaign of the autumn. Fourtou, a member of the conservative ministry, had, in the presence of Thiers, applied the title of "Liberator of the Territory" occupied by the Germans after the war, to the Assembly of 1871. As a matter of fact, President Thiers, by arrangements with English and Continental bankers, after the success of a loan subscribed for in France fourteen times above the original call, had anticipated the payment of the immense war indemnity, and

thus freed the Eastern departments from German occupation before the time stipulated in the treaty of peace. Exasperated that the services of the "Saviour of his Country" were ignored, Gambetta rushed to the space in front of the tribune, and, pointing to Thiers, shouted, "Behold the real Liberator of the Territory!" The whole Left and Left-Centre of the Chamber rose, and burst into uncontrollable cheering.

In politics it is always the unexpected that happens.

An application to politics of the proverb: "Nothing is so certain as the unforeseen." Both are to be referred to an incident in the war of the Fronde. When, during the Conferences of Bordeaux in 1650, Cardinal Mazarin found himself in a carriage with three leaders of the other party, he said, "Who would have believed four days ago that we four would to-day be in the same carriage?" — "Oh," replied the Duc de La Rochefoucauld, "every thing happens in France!" (*tout arrive en France!*)

You demand the impossible.

Dr. Véron, the journalist, once requested a place under government, which should give him "consideration." — "Oh, *mon cher*," replied Thiers, "*vous demandez l'impossible!*"

He did not entertain a high opinion of Comte de Molé, prime minister of Louis XVIII.; for he once said, "I cannot conceive how a man who calls himself Molé should wish to be any thing but a keeper of the seals!" The count was overthrown by a combination between Guizot, Thiers, and others; and when he remarked that Thiers in his place would do as he himself had done, the liberal statesman replied, "I might have played the same tune, but I should have played it better" (*c'est possible je jouerais le même air, mais je le jouerais mieux*).

Thiers remarked when the editor of his paper, the "Constitutionnel," left it for a better position, "M. Bailay is like a cook: as soon as he has learned his trade, he changes his master" (*il fait comme font les cuisinières: aussitôt qu'il a su faire la cuisine, il a changé de maître*).

He said of certain newly appointed ministers who were accused of a lack of good breeding, "They believe themselves virtuous because they are ill-bred."

To some one who advised him to answer a calumny, Thiers replied, "I am an old umbrella, upon which the rain has fallen for forty years: of what account are a few drops more or less?" (*Je suis un vieux parapluie, sur lequel il pleut depuis quarante ans: qu'est-ce que me font quelques gouttes de plus ou de moins?*)

Common sense is the genius of our age (*le véritable génie de notre époque consiste dans le simple bon sens*).

Goethe, in the appendix of the "Wanderjahre" ("Werke," XXII. 213), quotes the remark of an unknown French author, "Common sense is the genius of humanity" (*Le sens commun est le génie de l'humanité*); derived, perhaps, from the *bon sens* of Diderot, which he, in turn, translated from Shaftesbury's "Common Sense" ("Characteristics," I. 3). This common sense (*gemein Verstand*) Goethe applies to the solution of the ordinary problems [*Bedürfnisse*] of life; and its sufficiency for such purposes prompted the following maxim: "There is nothing unreasonable which reason (*Verstand*) or chance cannot straighten. nothing reasonable which unreason or chance cannot warp."

Lamartine once said of the mobility of M. Thiers' features in conversation, "One can see him think through his skin!" He also remarked of the "History of the French Revolution." "Man is in this history: God is not. M. Thiers' history is a landscape without a sky."

LORD THURLOW.

[Edward Thurlow, an English lawyer and politician; born in Norfolk, 1732; educated at Cambridge; member of Parliament, 1768; solicitor-general, 1770; attorney-general, 1771; lord chancellor, 1778-92; died 1806.]

The accident of an accident.

The Duke of Grafton having reproached Thurlow, during a debate on Lord Sandwich's administration of Greenwich Hospital, on his low extraction, the lord chancellor rose from the wool-sack, and, advancing towards the duke, said that he was amazed at his grace's speech; that the noble duke "could not look before him, behind him, and on either side of him, without seeing some noble peer who owes his seat in this House to his successful ex-

ertions in the profession to which I belong. Does he not feel that it is as honorable to owe it to these as to being *the accident of an accident?* ”

He said while lord chancellor that he was hesitating, in making a legal appointment, between the intemperance of A and the corruption of B; adding, “Not but what there is a deal of corruption in A’s intemperance.”

To the Prince of Wales, afterwards George IV., Thurlow once remarked with great frankness, “Sir, your father will continue to be a popular king as long as he goes to church every Sunday, and is faithful to that ugly woman your mother; but you, sir, will never be popular.”

When a solicitor remarked that he ought to know of a certain person’s death, because he was his client, Thurlow added, “No wonder, when he was your client.” His last words were characteristic: “I’m shot if I don’t believe I’m dying.”

Burke said of Thurlow’s obsequiousness at court, and his severity in the House of Lords, “Thurlow was a sturdy oak at Westminster, and a willow at St. James’s.”

TIBERIUS.

[Tiberius Claudius Nero, step-son of Augustus; born 42 B.C.; served with distinction in Spain, Asia Minor, and Germany; adopted by Augustus, and became emperor A.D. 14; used his power at first with moderation, but soon abandoned the government to his minister Sejanus; retired from Rome, never to return, 26, and gave himself up at Capri to a life of profligacy and cruelty; died A.D. 37.]

You leave the setting to court the rising sun.

Of the feeling of the Roman people towards his successor, Caligula. When Sulla opposed Pompey’s triumph, on the ground that he had been neither consul nor prætor, the latter bade him consider that “more worship the rising than the setting sun;” intimating that his power was increasing, and Sulla’s upon the decline. Sulla did not hear what the “beardless youth” said; but, when told, admired Pompey’s spirit, and cried, “Let him triumph!” — PLUTARCH: *Life of Pompey*. Shakespeare (“Timon of Athens,” I. 2) borrowed part of the saying: “Men shut their doors against a setting sun.” Garrick wrote an ode on

the death of Henry Pelham, chancellor of the exchequer in 1742: he died on the day of the publication of Bolingbroke's works, which caused the poet to reverse Pompey's saying, —

“ Let others hail the rising sun,
I bow to that whose course is run.”

Of Bolingbroke himself, Johnson declared, “He was a scoundrel and a coward, — a scoundrel, for charging a blunderbuss against religion and morality; a coward, because he had not resolution enough to fire it off himself, but left half a crown to a beggarly Scotchman to draw the trigger after his death.”

Oderint dum metuant.

The most common maxim of Tiberius concerning his subjects was, “Let them hate me, provided they approve of my conduct” (*Oderint dum probent*). — SÆTONIUS: *Life*. This is a change of the line of the poet Accius (“Atreus”) “*Oderint dum metuant*” (Let them hate, if they only fear me). It is often quoted by Cicero, as in the orations for Sestius, and the First Philippic, and in “*De Officiis*,” also by Seneca, in the treatise “*De Clementia*.” It was the favorite motto of the emperor Caligula.

Tiberius hated his grandson, who bore the same name as himself, and said that “Caligula is rearing a hydra for the people of Rome, and a Phaëton for all the world;” referring to the son of Helios, the sun-god, who was allowed to drive his father's chariot across the sky; but, being too weak to control the horses, nearly destroyed the earth. This jealousy of Caius (Caligula) and hatred of Tiberius caused the emperor often to exclaim, “Happy Priam, who survived all his children!”

When asked by a condemned criminal to hasten his execution, and grant him a speedy despatch, Tiberius replied, “You and I are not yet friends” (*Nondum tecum in gratiam redii*). — SÆTONIUS: *Life*.

Augustus perceived the dangerous qualities which were later to prove so detrimental to the empire; and, after a day's interview with Tiberius, towards the close of his life, remarked, as his stepson left the room, “Unhappy Roman people, to be ground by the jaws of such a slow devourer!” (*Miserum populum Romanum, qui sub tam lentis maxillis erit!*) The comparison was

drawn from the combats of men and beasts in the arena. Augustus also said that he left one to succeed him who never consulted twice in the same affair. — PLUTARCH: *Apothegms*.

Tiberius affected, for a long time, to refuse the imperial power; keeping the senate in suspense, until one of the senators cried out, "Others are slow to perform what they promise, but you are slow to promise what you actually perform." The cause of his long demur was a fear of the dangers which threatened him on all hands, insomuch that he said, "I have got a wolf by the ears." — SÆTONIUS: *Life*. It was a proverb, for a position surrounded by almost insurmountable difficulties, which Tiberius found included in a line of Terence's "Phormio," III. 3: —

"Immo id, quod aiunt, auribus teneo lupum."

(More than that, I hold, as they say, a wolf by the ears.)

TIMOTHEUS.

[A Greek commander; defeated the Spartan fleet, 376 B.C.; commanded the Athenian army in Macedonia, 364; being unsuccessful in the Social War, was condemned to pay a large fine; died 354.]

Now, Athenians, remember that Fortune had no part in this.

On his return from a successful expedition; because incensed that his enemies ascribed his victories to Fortune, and caricatured him as asleep, while the goddess was taking cities for him with a net.

TITUS.

[Titus Flavius Vespasianus; son of Vespasian; born A.D. 40; distinguished himself in Britain and Germany, and in the siege of Jerusalem, 70; became emperor, 79, and was called "the delight of the human race;" died 81.]

Diem perdidit!

Once at supper, reflecting that he had done nothing for any one that day, he broke out with that memorable saying, "My friends, I have lost a day." — SÆTONIUS: *Life*.

" 'I've lost a day' — the prince who nobly cried,
Had been an emperor without his crown."

YOUNG: *Night Thoughts*, II. 99.

When his ministers represented to Titus that he promised more than he could perform, he replied, "No one ought to go away downcast from an audience with his prince." — *Ibid.* He refused to put any one to death, saying that "he would perish himself, rather than prove the destruction of any man."

JOHN HORNE TOOKE.

[An English philologist and politician; born in London, 1736; educated at Cambridge; wrote the "Diversions of Purley;" was the friend of John Wilkes; acquitted of treason, 1794; member of Parliament, 1801; died 1812.]

You have risen by your gravity: I have sunk by my levity.

Saying to his more prosperous brother, that they had reversed the natural order of things.

"I am told, Mr. Tooke," said O'Brien to him on the hustings at Westminster, "that you have all the blackguards in London with you." — "I am happy to have it, sir," was the reply, "on such good authority." — ROGERS: *Recollections.*

CHARLES TOWNSHEND.

[An English politician, born 1725; entered the House of Commons, 1747; secretary at war, 1761; chancellor of the exchequer, 1766; proposed the tax of the American Colonies on tea and other articles; died 1767.]

Sooner than make our colonies our allies, I should wish to see them returned to their primitive deserts.

Speech in the House of Commons, December, 1765, approving the Stamp Act.

When told that a newly elected member of Parliament had written on logic and grammar; "Why does he come here," asked Townshend, "where he will hear nothing of either?"

His brother, the first Marquis Townshend, was superseded as lord lieutenant of Ireland by Lord Harcourt, who, arriving unexpectedly in Dublin at three o'clock in the morning, found Townshend at a drinking-party with some friends. Nothing

abashed, the marquis received his successor with the words, "Your lordship has certainly come among us rather unexpectedly, but you must admit that you did not find us napping."

Burke said in a eulogy of the Right Hon. Charles Townshend, "Great men are the guide-posts and landmarks of the state."

TURENNE.

[Henri, Vicomte de la Tour d'Auvergne de Turenne, a celebrated French general; born at Sedan, Sept. 11, 1611; gained with Condé the victory of Nordlingen, 1645; marshal of France, 1643; defeated Condé, who had joined the Spaniards; invaded Holland, 1672; ravaged the Palatinate, 1674; killed at Salzbach, July, 1675.]

Your finger is not a bridge.

To Louvois, the French minister, who was pointing out on a map the proper place to cross a river. The story is told of Bernhard of Saxe-Weimar, the leader of the Protestants in the Thirty Years' War after the death of Gustavus Adolphus, that he replied to Père Joseph, the confidential agent of Richelieu, who was pointing out with his finger on a map certain cities which the cardinal expected Bernhard to take, "Cities are not taken with the finger."

PIERRE VERGNIAUD.

[A French orator; born at Limoges, May 31, 1759; member of the National Assembly and of the Convention; as president of the latter he pronounced sentence upon Louis XVI.; arrested with twenty-one other Girondists, and executed, October, 1793.]

An effort is made to consummate the revolution by terror: I would accomplish it by love.

In the Convention, April 10, 1792. Camille Desmoulins wrote to his wife just before his death: "I had dreamed of a republic which everybody would have adored" (*J'avais rêvé d'une république que tout le monde eût adorée*).

Vergniaud perceived the course affairs were taking, when it was too late. Thus he said in the Girondist Club shortly before his death, "Citizens, there is too much reason to believe that the Revolution, like Saturn, will successively devour all its progeny, and finally leave only despotism with all the calamities which it

produces." None of the leaders of the Jacobin party could perform the task before it: "France alone," he cried, "can save France." When the Girondists awoke from their dream, Vergniaud bitterly exclaimed, "We thought ourselves at Rome, and we were at Paris." He saw that Robespierre had struck deeper: "My friends," said the leader of the Girondists on that "last night" which the histories of a poet and a novelist have too highly colored, "we have killed the tree by pruning it. It was too old. Robespierre cut it." Still their death would not be useless: "our blood is sufficiently warm to fertilize the soil of the republic."

When arraigned, October, 1793, Vergniaud asked, "What is now required to confirm the republic by the example of its devoted friends? To die? I will do that." It was said in the spirit of Arnold von Winkelried, at the battle of Sempach, July 9, 1386, who cried to his friends and neighbors before the impenetrable mass of Austrian spears, "I will open a path for freedom! My dear and faithful confederates, take care of my wife and children."—ZSCHOKKE: *History of Switzerland*. That Winkelried really said that he would open a path for freedom, is less certain than that he did open one. Had he said it, Büchmann thinks his loyal countrymen would not have omitted the words in raising a monument to him at Stanz in 1865. A contemporaneous poet, himself an actor on the glorious stage of Sempach, has left an account of the fight in homely verse, which tells how Arnold seized an armful of spears and gave his life away while he opened a path for his confederates. Hence may have originated the story that he promised to make a road for freedom, "*eine Gasse der Freiheit bahnen*," as G. Herwegh has sung. (V. KLEISSNER: *Die Quellen zur Sempacher Schlacht*.)

Death rather than dishonor.

When his name was called on the morning of his execution, Vergniaud answered, "Present! If our blood can cement liberty, we welcome you." He wrote on the wall of his cell with his blood: "*Potius mori quam fœdari*."

For a truthful narrative of the "last night of the Girondists," the account of Riouffe ("Mémoires d'un détenu," pp. 61-63), one of those who survived the general slaughter, may be opposed

to the florid descriptions of Thiers, Nodier, and Lamartine. M. Granier de Cassagnac, having in a "History of the Girondists" reproduced the account of M. de Lamartine, dryly remarks, "It would be impossible to add any thing to this recital, — any thing except the truth."

ABBÉ VERTOT.

[Réné Aubert de Vertot, a French historian and ecclesiastic; born in Normandy, 1655; the author of several popular historical works; died 1735.]

My siege is finished.

Being commissioned to write the history of the Order of Malta, he sent to a knight for facts concerning the siege of Rhodes: not receiving them, he set about his composition, which he had completed when the documents arrived. He acknowledged their receipt, coolly adding, "I am sorry, but my siege is finished" (*J'en suis fâché, mais mon siège est fait*). This became a proverb for work done without the necessary authorities.

The abbé was by turns a Capuchin, a regular canon, a Mathurin, and a member of the Order of Cluny; having written histories of the revolutions of Portugal, Sweden, and Rome, the different offices he held in the Church were called "the Revolutions of the Abbé Vertot."

VESPASIAN.

[Titus Flavius Vespasianus; born near Reate, A.D. 9; distinguished himself in Britain; pro-consul of Africa, 60; subjected the Jews, 66; emperor, 69-79.]

Gold smells not.

Of the money received from an unpopular tax; in reply to Titus, who blamed him for having laid it, he put a piece of gold, received from the first instalment, to his nose, and declared it did not smell of its source. — Suetonius: *Life*. When a young man much perfumed came to return thanks for being appointed to command a squadron of horse, Vespasian turned his head away in disgust; and saying, "I had rather you smelt of garlic," revoked his commission. — *Ibid*.

Vespasian held out his hand to a deputation offering to erect a statue to him of the value of a million sesterces, saying, "Set up the statue without delay: the basis is ready." He acquired a reputation for avarice, which the liberality of his later years did not efface; so that, at his funeral, "Favo, the principal mimic, personating him, and imitating, as actors do, both his manner of speaking and his gestures, asked aloud of the procurators how much his funeral and procession would cost; and, being answered ten million sesterces, he cried out, that if they would give him but a hundred thousand (£5,000) they might throw his body into the Tiber if they would." — *Ibid.*

It is related, that, when asking an Egyptian philosopher to make him emperor, Vespasian said, "O Jupiter! may I govern wise men, and may wise men govern me!"

When urged to move some columns into the Capitol, at a small expense, by a mechanical contrivance, he liberally paid the inventor, but declined the offer, saying, "I must be suffered to feed my people." — *Ibid.*

He refused to prosecute those who opposed his government; saying, "I will not kill a dog that barks at me."

He remarked of a comet that appeared not long before his death, "This hairy star can have nothing to do with me. It menaces rather the king of the Parthians, as he has much hair, and I am bald." — *Ibid.*

Methinks I am becoming a god.

He was "one of the great men who died jesting;" for, alluding sarcastically to the apotheosis of the emperors, he said when near his end, "Methinks I am becoming a god" (*Væ, puto deus fio*). — *Ibid.*

VICTOR EMMANUEL II.

[Vittorio Emanuele II., king of Sardinia, and first king of Italy; born at Turin, March 14, 1820; succeeded his father, 1849; sent a contingent to the Crimean war, and was represented at the Treaty of Paris; defeated the Austrians by an alliance with France, 1859; proclaimed king of Italy, March, 1861; transferred the capital to Florence, 1865; obtained Venetia, 1866, and Rome, Sept. 20, 1870, which then became the capital of Italy; died Jan. 9, 1878.]

Italy shall be!

When, after the crushing defeat of Novara, March 23, 1849, Charles Albert resigned his crown and the cause of Italian independence to his son Victor Emmanuel, the young king is said to have pointed his sword in the direction of the Austrian camp, exclaiming, "*Per Dio, Italy shall be!*" (*l'Italia sarà!*) His purpose at this time, and throughout the long struggle, is summed up in one sentence, to the thought of which he remained true: "My only ambition is to be the first soldier of Italian independence." His ambition was declared in a remark, a part of which, as applied to himself, became proverbial: "I do not aspire to any other glory than that history should say of me, 'He was an honest king'" (*rè galantuomo*). It was one of Washington's maxims, "I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an 'honest man.'" The title of *rè galantuomo* was first applied to Victor Emmanuel by Massimo d'Azeglio, a statesman, author, and artist, who was prime minister of Sardinia before Cavour commenced the great task of Italian unification, and eclipsed the renown of the earlier patriots. Azeglio, however, saw the magnitude of the struggle before them; and when the first Italian Parliament met at Turin, in 1860, had the courage to say, amid the general congratulations, "Italy is made, but who will now make the Italians?" (*L'Italia è fatta, ma chi farà ora gl'Italiani?*) intimating that the freedman was yet to become a freeman. Another *mot* of his is worth recording: "An honest man (*galantuomo*) has the secret of true eloquence."

My house knows the road of exile, but not of dishonor.

Victor Emmanuel's reply to Marshal Rádetzky, who endeavored to bribe him, during the early years of his reign, to desert the cause of his country's liberation. When the Neapolitan ambassador warned him of conspiracies against the Austrians in a time of peace, Victor Emmanuel proudly declared, "Behind my throne there is neither treason nor perjury."

As Gen. La Marmora was setting out with the Italian contingent for the Crimean war, in 1855, the king alluded to another

side of the conflict in which he was engaged, by saying, half sadly, "Happy man! you go to fight soldiers, I stay to fight monks and nuns."

At the battle of Palestro, fought against the Austrians, May 30, 1859, when his soldiers remonstrated at his rash valor, the king good-naturedly replied, "Do not fear: there is glory enough for all!" He had announced the coming war, before its declaration, in one of those speeches that thrill a nation, at the opening of Parliament, Jan. 10, 1859, when he said, "While we respect treaties, we are not insensible to the cry of anguish that comes up to us from many parts of Italy." When he came to the words, "the cry of anguish" (*il grido del dolore*), the entire assembly, senators, deputies, and spectators, sprang to their feet, and broke out into the most passionate acclamations. Twelve years later the scene was repeated, when, on the 27th of November, 1871, the first king of united Italy opened the first parliament to sit in Rome, with words which reviewed the entire struggle: "The work to which we have consecrated our life is accomplished."

"There is one anecdote of Victor Emmanuel which is very likely apocryphal," says a writer in a recent number of "The Saturday Review," "but which has always struck us as particularly characteristic. The story has it, that the king, when on a visit to Paris, went into a shop to buy a pair of braces, and was addressed with the inevitable '*Et avec ça, monsieur?*' (What is the next article, sir?) of the Paris tradesman. '*Avec ça, monsieur,*' he replied, '*je suspends mon pantalon.*'"

MARSHAL VILLARS.

[Claude Louis, Duc de Villars, a French general; born 1653; served in Flanders; employed in diplomatic missions at Vienna and Munich; made several campaigns on the Rhine; Marshal of France, 1702; subdued the Protestants of the Cevennes, 1704; lost the battle of Malplaquet, 1709; died at Turin, 1734.]

Save me from my friends!

The words, "I pray God to deliver me from my friends: I will defend myself from my enemies," were used by Voltaire of his visitors at Ferney, and are given by Duvernet ("Vie de Vol-

taire," 1798). The French Ana, however, attribute them to Marshal Villars, on taking leave of Louis XIV. at the beginning of a new campaign, when he said, "*Sire, je vais combattre les ennemis de votre majesté, et je vous laisse au milieu des miens*" (I am going to fight your enemies, I leave you in the midst of my own). During his embassy to Vienna, the public was astonished at the attentions shown him by Prince Eugene, who was soon to oppose him in the field. To all such Villars said, "Do you want to know where Prince Eugene's real enemies are? They are in Vienna, while mine are in Versailles." (*Voulez-vous que je vous dise où sont les vrais ennemis du Prince Eugène? Ils sont à Vienne, et les miens à Versailles.*)

The expression, "Save me from my friends," has a much greater antiquity than the time of Louis XIV. Antigonus, one of the generals and successors of Alexander the Great, commanded a sacrifice to be offered, that God might protect him from his friends: when asked why not from his enemies, he replied, "From my enemies I can defend myself, but not from my friends." The *mot* is proverbial in Italy; and an inscription set into a wall on the road from Nice to Villa Franca is quoted by Büchmann:—

"Da chi mi fido
Guardi mi Dio
Da chi non mi fido
Mi guarderò Io."

(From him whom I trust, may God defend me; from him whom I trust not, I will defend myself.)

The same verse was found by a German traveller scratched on the wall of the Pozzi dungeons under the Doge's palace in Venice; and Kant ("Allgemeine Literaturzeitung," 1799, No. 109) claims an Italian origin for the proverb: it is, however, found (in the form "I can defend myself from my enemies, but not from my friends") in a volume of Arabian moral maxims by Honein ben Isaak, who died A.D. 873, and whose works were translated into Hebrew in the thirteenth century. Ovid applies a Latin form of the proverb to the fears of a lover:—

"Heu facinus! non est hostis metuendus amanti;
Quos credis fidos, effuge: tutus eris."

Wallenstein, who declared of Stralsund, "I will have the city,

though it were bound with chains of adamant to heaven," says it is the friend's zeal, not the foeman's hate, which overthrows him :—

"Der Freunde Eifer ist's, der mich
Zu Grunde richtet, nicht der Hass der Feinde."

WALLENSTEIN'S *Tod*, III. 16.

An English poet applies it to the flatterers :—

"Greatly his foes he dreads, but most his friends:
He hurts the most who lavishly commends."

CHURCHILL: *The Apology*, 19.

Sir Robert Peel quoted Canning's lines in reply to an attack by Mr. Disraeli :—

"Give me the avowed, erect, and manly foe;
Firm I can meet, perhaps can turn, the blow:
But of all plagues, good Heaven, thy wrath can send,
Save me, oh, save me, from a candid friend!"

Disraeli turned the quotation against his antagonist by alluding to the political relations which had existed between Canning and Peel: "We all admire his [Canning's] genius; we all, at least most of us, deplore his untimely end: and we all sympathize with him in his fierce struggle with supreme prejudice and subline mediocrity—with inveterate foes and with 'candid friends.'"

"Sidonia," wrote Disraeli in "Coningsby," "has no friends. No wise man has. What are friends? Traitors."

Vendôme was inimitable.

When the deputies of Provence brought Villars a present of twenty thousand livres in a handsome purse, and said, "The Duc de Vendôme, your predecessor, contented himself with the purse. the marshal took both, saying, "I believe you, but Vendôme was inimitable" (*Je le crois, mais Vendôme était un homme inimitable*).

The marshal used to say in his old age, "My greatest delights were to win prizes in school, and battles in the field."

Mme. de Villars did not like her appointment as *dame d'honneur* to the wife of Philip V., the grandson of Louis XIV., who was made king of Spain (v. Louis XIV., p. 348). She accordingly said, "It is only in France that one builds *château en Espagne*." The Duchess of Newcastle, who wrote novels and plays in the

time of Charles II., having asked Bishop Wilkins how she could get to the moon without being able to stop on the way, his lordship replied, "Your Grace has built so many castles in the air that you could not fail to find one to rest in."

AULUS VITELLIUS.

[Emperor of Rome; born about 15 A.D.; commanded the German legions, and proclaimed emperor after the death of Galba; having defeated the partisans of Otho, was himself put to death by Vespasian's general Antonius, A.D. 69.]

The dead body of an enemy always smells sweet.

Riding over the field of Bedriacum, a few days after the battle which gave him the empire, April 14, 69; to this detestable remark he added, "especially of a fellow-citizen" (*et melius civis*). — SÆTONIUS: *Life*. His vices and cruelty having made him universally hated, he was dragged out of his palace and along the Via Sacra by the soldiery of Vespasian, subjected to the most contemptuous indignities, put to death by lingering tortures, and dragged by a horse into the Tiber. His last words were, "Yet I was once your emperor."

VOLTAIRE.

[François Marie Arouet, who assumed the name of Voltaire; born near Sceaux, Nov. 20, 1694; educated in Paris; confined for a year in the Bastille, 1717, where he wrote the "Henriade" and "Œdipus;" visited England, 1726; wrote "The Life of Charles XII.," 1730; elected to the Academy, 1746; lived at the court of Frederick the Great, 1750-53; established himself at Ferney, near Geneva, 1755; visited Paris, 1778, where he died May 30.]

The kingdom of heaven must have fallen into regency.

Voltaire was put into the Bastille for libelling the regent and his family. The Duc de Brancas, having obtained his release, October, 1718, took him to the palace to thank the prince. Being obliged to wait a long time, Voltaire amused himself by looking out of the window; and seeing rain, snow, and hail falling together, turned to the duke with the remark, "In such weather as this, sir, would not one say that the kingdom of heaven had also

fallen into regency?" (*Monsieur, en voyant un pareil temps, ne dirait-on pas que le ciel est aussi tombé en régence?*) The regent told him to be careful, and he would take care of him; to which the poet coolly replied, "I should find it very good if his Majesty should be pleased henceforth to charge himself with my board, but I beg your Royal Highness not to trouble yourself further with my lodging."

Here is a letter which will never reach its address.

In 1722 Voltaire was sent on a diplomatic mission to Holland, and met in Brussels the French poet Jean Baptiste Rousseau, who handed him an ode or poem on "Immortality." The weak production drew from Voltaire the comment, "*Voilà une lettre qui n'arrivera jamais à son adresse.*" A gentleman who had written a tragedy told Sheridan that Cumberland had offered to write a prologue to it; "and perhaps," he added, "Mr. Sheridan would not object to supply an epilogue." "Trust me, my dear sir," he replied, "it will never come to that."

Years after their meeting at Brussels, Voltaire said of Rousseau, "He despises me because I sometimes neglect to rhyme, and I despise him because he knows nothing except to rhyme."

Voltaire made more than one visit to Holland, where he brought out his "Henriade," and mixed in polite society. Nevertheless, he joined the canals, ducks, and rabble of that country in one farewell, the alliterative form of which cannot be preserved in English: "*Adieu, canaux, canards, canaille!*"

I begin my name, the Chevalier de Rohan ends his.

At a dinner at the Duc de Sully's, in December, 1725, Voltaire contradicted the Chevalier de Rohan-Chabot, who asked who that young man was who talked with so much assurance (*si haut*): "I am the first of my name," replied the poet, "you are the last of yours;" or, as also given, "I do not trail after me a great name, but I do honor to the name I bear." The guests applauded the poet, and the chevalier left the table. The next day Voltaire was called to a carriage in front of the Duc de Sully's house, and as he stepped into it was beaten by four of the chevalier's lackeys; which caused the Bishop of Blois to say, "How unfortunate we should be if poets had no shoulders!"

(*Nous serions bien malheureux si les poètes n'avaient point d'épaules.*) When Voltaire appealed to the regent for justice, the latter dryly remarked, "It has been done you" (*On vous l'a faite*). The poet then attempted to vindicate himself by challenging the chevalier, and was shut up in the Bastille. During his captivity of fifteen days, he asked the lieutenant of police what was done with people who forged *lettres de cachet*; he replied that they were hanged. "That is right," said Voltaire, "in anticipation of the time when those who sign genuine ones shall be served in the same way."

Sir, had you been but a gentleman, I should not have visited you.

To Congreve, who replied to Voltaire's salutation as a dramatist of wit and imagination, "I am not an author, sir: I am a gentleman." Congreve, at the time of Voltaire's visit to England, was an old man, retired with pensions, and disposed to speak contemptuously of his literary achievements.

Other sayings of Voltaire's date from this visit to England. Thus he said of their parliamentary elections, "The English go mad once every seven years." He compared the people to their own beer, "froth on top, dregs at the bottom, the middle excellent." "The hangman," he said, "should write their history, for he has usually settled their disputes." He wrote in a letter: "If there were but one religion in England, its despotism would be formidable; if there were only two, they would throttle each other: but there are thirty, and they live happily and peaceably." The Marquis Caraccioli, Neapolitan ambassador in the last century, said, "There are in England sixty different religious sects, and only one gravy (melted butter)" (*Il y a en Angleterre soixante sectes religieuses différentes, et une seule sauce*). This resembles Talleyrand's remark that he found in the United States thirty-two religions and but one course at dinner (*plat*). The marquis also said of England, "The only fruit that ripen there are apples, for they are roasted." But this was more pointedly expressed by a Frenchman, the Comte de Lauraguais, who said, on his return from a first trip to England, that he found there "no ripe fruit but baked potatoes, and nothing polished (*poli*) but steel."

Is Trajan pleased?

On the return of Louis XV. from the battle of Fontenoy, November, 1745, Voltaire produced an opera called "The Temple of Glory," in which the king was represented as Trajan giving peace to the world, and receiving the crown denied to conquerors but reserved to the heroic friends of humanity. The piece was successful; and, as Louis passed out, Voltaire asked the Duc de Richelieu, in a tone loud enough to be heard by the king, "Is Trajan pleased?" (*Trajan, est-il content?*) Less flattered by the comparison than offended by the familiarity of a poet he had never liked, the French Trajan turned his back upon Voltaire without a word. It was perhaps because the Duc de Richelieu did not suggest a reply. At a time, says Fournier, when wit was every thing and good sense nothing, when a clever *mot* expiated a foolish action, any thing could be allowed in a king of France, except silence. Wit was one of the necessary articles of his trade, and Louis XV. lost a part of his popularity in not taking pains to be provided with it. At one time, according to Chamfort, the plan of a full court which the king was to hold was presented to him. Every thing was arranged between Louis, Mme. de Pompadour, and the ministers. The replies which the king was to make were dictated to him; and the entire proceeding was explained in a written programme, where can be read, "Here the king will look stern; here his Majesty's brow will become smooth again; here the king will make such and such a gesture," etc. The programme is still in existence. — *Œuvres Choiesies*, p. 46.

The king's only answer to an application of Voltaire to visit Frederick the Great was, "My kingdom will then contain one fool less."

think I advised you to go on living, if only to enrage those who pay you annuities.

In a letter to Mme. du Deffand, 1754. He also said of himself in April of that year, "As soon as I feel the symptoms of an indigestion, I say to myself, 'Three or four princes will gain by my death.'"

In the year 1755, when he settled at Geneva, he bought a bear; and, having heard that a priest had written a book justifying

the revocation of the Edict of Nantes and the massacre of St. Bartholomew's Day, he wrote: "Send me that abominable book, and I will put it into my bear's cage."

Perhaps we were both mistaken.

During his stay at "Les Délices," in Geneva, Voltaire was visited by the Italian Casanova, who said, in answer to his host's praise of Haller, that the Bernese *savant* did not return the compliment by speaking well of Voltaire. "Perhaps we were both mistaken," was the simple reply (*Peut-être nous nous trompons tous les deux*).

Theano, the priestess of Delphi, told Timæonides, who had often reviled her, that, notwithstanding his unkindness, she always spoke well of him, but had the luck still to find that her panegyric had the same fate with his satire, — to be equally discredited. — STERNE: *Koran*. Prior derived an epigram from this: —

"You always speak ill of me,
I always speak well of thee;
But, spite of all our noise and pother,
The world believes not one nor t'other."

Écrasez l'infâme!

At the time of his settlement at Ferney, Voltaire began to use the expression which has become famous, "*Écrasez le fantôme, écrasez le colosse*," and finally, "*écrasez l'infâme*." Thus to d'Alembert he wrote, "Courage: continue, you and your colleagues, [of "The Encyclopædia"] to overthrow the hideous phantom, enemy of philosophy and persecutor of philosophers." — PARRON: *Life*, II. 284; and again, "To overthrow the colossus, only five or six philosophers who understand one another are necessary;" then he explained his meaning: "The object is not to hinder our lackeys from going to mass or sermon: it is to rescue fathers of families from the tyranny of impostors, and to inspire the spirit of tolerance." He then adopted "*Écrasez l'infâme*" as his motto, writing it first to d'Alembert, June 23, 1760: "I end all my letters with 'Crush the infamous thing,' just as Cato always said, 'Such is my opinion, and Carthage must be destroyed.'" Then he defines it more clearly: "I want you to

crush the infamous thing, that is the main point. It is necessary to reduce it to the state in which it is in England; and you can succeed in this if you will." "By the *infâme*," he wrote to d'Alembert, "you will understand that I mean superstition: as for religion, I love and respect it as you do" (*vous pensez bien, que je ne parle que de la superstition: car pour la religion, je l'aime et la respecte comme vous*). A quotation from a letter of d'Alembert to Voltaire, May 4, 1762, shows that *infâme* was understood by them to be of the feminine gender, agreeing with *chose* understood: "*Écrasez l'infâme, me répétez-vous sans cesse. Ah, mon Dieu, laissez-LA se précipiter ELLE-même, ELLE y court plus vite que vous ne pensez.*"

Deo erexit Voltaire.

The parish church of Ferney being small and old, Voltaire resolved to build a new one in a less inconvenient place. As he claimed that there was no church dedicated to God, although many to the saints, he inscribed over the door, "*Deo solo*" (To God alone), which he afterwards changed to "*Deo erexit Voltaire*" (Voltaire erected it to God). He caused a tall, ungainly crucifix in the churchyard to be removed; the *curé* of a neighboring village asserting that Voltaire said of it, "Take away that gibbet" (*potence*), while Voltaire claimed to have used the word "post" (*poteau*). The crucifix, re-decorated, was set up inside the church. As two travellers once stood with Voltaire, looking at the golden letters of the inscription; "That is a fine word (*erexit*)," said one of them, "between two great names, but is it the proper term?" Voltaire, having explained its significance, showed them his tomb built out from the wall of the church. "The wicked will say," he added, "that I am neither inside nor outside." — PARTON: *Life*, II. 351. In this church Voltaire communed on Easter, 1768, and addressed the congregation.

I have been for fourteen years the innkeeper of Europe.

Said by Voltaire in reference to the hospitality he exercised at Ferney, where he was visited by travellers from all parts of Europe, and where, as has already been said (*v. Villars*), he prayed "to be delivered from his friends." To one guest, the

Abbé Coyer, who announced his intention of staying six weeks, Voltaire proposed the conundrum, "Why are you like Don Quixote?" the answer to which was, "He took the inns for châteaux, you take the châteaux for inns" (*Il prenait les auberges pour des châteaux, et vous prenez les châteaux pour des auberges*). The abbé took the hint, and departed the next day. When another worshipper compared him to the great candle which lights the universe; "Mme. Denis," exclaimed the host, "go quick and get a pair of snuffers!"

Voltaire was once urged to take his turn with some guests in telling stories of robbers. So he began, "Ladies, once upon a time there was a farmer-general. By my faith, I have forgotten the rest." His story was considered the best; the character of the farmers-general, or officers who farmed the French revenues previous to 1789, being appreciated. ■

He said to Dr. Charles Burney, who visited him in 1770, "When critics are silent, it does not so much prove the age to be correct as dull."

Being asked how old he thought the world to be, he replied, "I know not: the world is an old coquette, who conceals her age."

"We are here," he said to Dr. Sherlock, in 1776, "for liberty and property."

Make wigs, always wigs, nothing but wigs.

About the year 1760, a wig-maker named André wrote a five-act tragedy entitled "The Earthquake of Lisbon." He sent it to Voltaire, whom he addressed as his "dear *confrère*," asking him to cast his eye over it. Amused at this singular assumption of confraternity, Voltaire returned a letter of four pages containing these words repeated one hundred times: "Master André, make wigs, always wigs, nothing but wigs" (*faites des perruques, toujours des perruques, rien que des perruques*). The wig-maker maintained that Voltaire was growing old, for he began to repeat himself.

Voltaire once said of a miserable cart-horse, "His ancestors must have eaten of the forbidden grain." To a *soi-disant* philosopher who advanced the theory that animals have a notion of right and wrong, Malebranche replied, "It must be because they

have eaten of the forbidden hay" (*C'est qu'apparemment ils ont mangé du foin défendu*).

Being asked the difference between the good and the beautiful, Voltaire said, "The good has need of proof, the beautiful speaks for itself" (*Le bon a besoin de preuves, le beau n'en demande point*).

He once remarked of some authors who were too fond of epithets, "Why will they not understand that the adjective is the greatest enemy of the substantive, even when it agrees with it in gender, number, and case?" "Taste," he said, "is not to be hastily acquired."

While the negative side of the question of the existence of God was being hotly maintained at his table, Voltaire ordered the servants out of the room. He explained it by saying, "I do not wish my valet to cut my throat to-morrow morning."

Tyrants never sleep!

When his servant observed that it was too late to awake Lekain, who had played the part of Polyphonte, the usurper, in "Mérope," and whose part Voltaire wished to change at once by the addition of new lines.

When the populace takes to reasoning, all is lost.

Letter to his friend Damilaville, April 1, 1766 (*Quand la populace se mêle de raisonner, tout est perdu*).

Entering Paris on one occasion secretly, he was asked at the barrier if he had any thing contraband with him: "Nothing but myself," he replied (*Il n'y a que moi ici de contrabande*).

"I would rather entertain myself," he once said, "with lively dead folk, than with the dead alive."

He called soldiers, "Alexanders at five sous a day."

I have no sceptre, but I have a pen.

In a letter to d'Alembert. As edition after edition of his works appeared, he said, "I am the same as dead, they are selling my effects" (*Je me regarde comme mort, on vend mes meubles*); and again, "I have too much baggage to take to posterity" (*On ne va point à la postérité avec un si gros bagage*).

He wrote to Damilaville, April 5, 1765, of the opposition of the government to "The Encyclopædia:" "Twenty volumes folio

will never cause a revolution: it is the little portable volumes of thirty sous that are to be feared. If the gospel had cost twelve hundred sesterces, the Christian religion would never have been established."

When Fontenelle said to him, "Your style is too forcible, too lofty, too brilliant, for tragedy;" Voltaire replied, "Then I must study your pastorals again" (*Je vais donc relire vos pastorales*).

Voltaire gave this advice to Helvetius, then a young man: "Do you wish an infallible rule for verse? Here it is: See if your thought, as you have written it in verse, is beautiful in prose also."

He called La Harpe "an oven which is always hot, but never bakes" (*C'est un four qui toujours chauffe, et où rien ne cuit*).

Of the author of a book called "The Soul of Beasts," Voltaire said, "He is an excellent member of society, but not sufficiently acquainted with the history of his species."

He asked a gentleman who addressed a toad as Fréron, a *littérateur* whom Voltaire hated, "What has that poor animal done, that you should abuse it in such a fashion?"

It is necessary to economize in order to be liberal.

Thus Cicero ("Paradoxa") said, "Frugality is a great revenue" (*Magna est vectigal parsimonia*). The motto of Epicurus was, "Abstain in order to enjoy."

Ideas are like beards: children and women never have them.

"Women seem to be incapable of ideas," said Goethe: "they appear to me quite like Frenchmen. They certainly take from men more than they give." To Riemer, who quotes Falk, "Frenchmen are the women of Europe." — *Mittheilungen über Goethe*, II 707.

Being asked for a definition of metaphysics, Voltaire said, "It is when he who listens understands nothing, and he who speaks understands as little" (*Quand celui qui écoute n'entend rien, et celui qui parle n'entend plus, c'est métaphysique*). Fontenelle said of the same subject, "During the first year that Mademoiselle and I occupied our time with metaphysics, we understood each other, and everybody understood us; the second year, we

alone understood each other; the third year, neither of us understood the other." "Metaphysics," said Robert Hall, "yield no fruit."

The more happy I am, the more I pity kings.

Written in English to Lord Keith, Oct. 4, 1759. At another time he said, "The thing in the world which it is perceived that one can most easily do without is an emperor."

He wrote to Theriot that with himself "great men ranked first, heroes last: I call great men all those who have excelled in the useful or the agreeable." It was to Theriot that he said, "I envy the beasts two things, — their ignorance of evil to come, and their ignorance of what is said of them."

If I had a hundred bodies, I should weary them all.

He wrote to Helvetius: "The body of an athlete and the soul of a sage, — these are what we require to be happy."

"Mens sana in corpore sano."

JUVENAL: *Satires*, X. 357.

We bow, but do not speak (*Nous nous saluons, mais nous ne parlons pas*).

To one of his friends, who noticed that he saluted the passing Host, and asked him if he had become reconciled to the Church.

Life is thick sown with thorns, and I know no other remedy but to pass quickly through them.

Again, he called the world "a war; he who lives at others' cost, conquers" (*Le monde est une guerre; celui qui vit aux dépens des autres est victorieux*). His maxim was, "Jest with life: for that only is it good;" as Gay wrote for his own epitaph, —

"Life is a jest, and all things show it;
I thought so once, but now I know it."

Voltaire wrote to his friends the Argentals, "While awaiting the tragedy, enjoy the farce: nothing is so healthy as constant amusement" (*En attendant la tragédie, voilà la farce: il faut toujours s'amuser; rien n'est si sain*). "The great and only important thing," he wrote to Mme. de Bernières, "is to live happily" (*La grande affaire, et la seule chose, c'est de vivre heureux*).

Regimen is better than physic.

Cromwell said in his last illness, "Nature can do more than physicians." Voltaire once remarked to a medical man, "You have undertaken to convey drugs of which you know but little into a body of which you know less, — to cure a disease of which you know nothing."

The head of gold.

When Turgot visited him in Paris, Voltaire remarked to the company, "When I look upon M. Turgot, I think I see the statue of Nebuchadnezzar." "With the feet of clay," suggested the statesman, who had the gout in his feet. "And the head of gold! the head of gold!" added Voltaire.

God and liberty.

When Franklin called upon him, Voltaire began to converse in English, as was his custom with English visitors. The spectators drawing near, Mme. Denis, the poet's niece, asked that the conversation might be carried on in French; to which Voltaire replied, "I am proud to speak the language of a Franklin." The latter then presented his grandson, and asked the old man's benediction upon him. Voltaire, raising his hands above the youth's head, uttered but three words, "*Dieu et liberté!*"

Mme. Vestris, of the company of the Théâtre Français, incurred his displeasure at the rehearsals of his tragedy of "Irene," by speaking her part too rapidly. He said to her, "Remember that I have not written verses of six feet for you to gulp down three of them" (*Souvenez-vous que je ne vous ai pas fait des vers de six pieds pour en manger trois*).

To Mme. de Cossé, who called with other fashionable people, Voltaire introduced Mme. de Villette (*Belle-et-Bonne*), and the duchess congratulated him on having found her a husband: "I congratulate myself also," replied the poet, "who have made two happy, and one wise."

The poet Saint-Ange, in taking leave of him, said, "To-day, sir, I have called to see Homer. I shall call another day to see Euripides and Sophocles; afterwards, Tacitus; then, Lucian;" at which Voltaire asked, "Could you not pay all these visits the same day?" (*Ne pourriez-vous pas faire toutes vos visites le même*

jour?) To Mercier, who told him that he had surpassed all his contemporaries, and would surpass Fontenelle, in the art of living long: "Ah, sir," interrupted Voltaire, "Fontenelle was a Norman, and cheated nature."

I die adoring God, loving my friends, not hating my enemies, and detesting superstition.

Voltaire's last declaration, written with his own hand, Feb. 28, 1778 (*Je meurs en adorant Dieu, en aimant mes amis, en ne haïssant pas mes ennemis, et en détestant la superstition*). Having sufficiently recovered from an alarming illness in February, he attended a representation of "Irene" on the 30th of March. The audience called him to the front of his box, and one of the actors placed a laurel crown upon his head, amid great enthusiasm. "*Ah, mon Dieu!*" he exclaimed, "you wish, then, to make me die of glory!" The triumph which he received affected him to tears. "They wish," he said, "to stifle me under roses."

John Adams, minister of the United States, records in his diary seeing Voltaire and Franklin embrace in the hall of the French Academy, after a scene of similar enthusiasm. "The cry," he writes, "immediately spread through the kingdom, 'How charming it was to see Solon and Sophocles embrace!'"

Having persuaded the Academy to undertake a new dictionary of the French language, they divided the letters among themselves, Voltaire himself taking A; at the close of the exciting session he took leave of the Immortals with the words, "Gentlemen, I thank you in the name of the alphabet." The reply was a pun: "We thank you in the name of [the] letters" (*des lettres*).

In the oration pronounced May 30, 1878, on the one-hundredth anniversary of Voltaire's death, Victor Hugo said, "If to kill be a crime, to kill much cannot be an extenuating circumstance. . . . In the eyes of the eternal God, a murderer is not changed in character, because, instead of a hangman's cap, there is placed upon his head an emperor's crown. . . . Let us say it with a sentiment of profound respect: Jesus wept; Voltaire smiled. Of that divine tear and of that human smile is composed the sweetness of the present civilization." Mgr. Dupanloup, Bishop of Orleans, having criticised the speech, Victor Hugo in his reply

alluded to the history of France under the Second Empire: "During that time you were in a palace, I was in exile. I pity you, sir." — PARTON: *Life of Voltaire*.

EDMUND WALLER.

[An English poet; born in Hertfordshire, 1605; educated at Cambridge; member of the Long Parliament; deserted the popular cause; member of Parliament after the Restoration; died 1687.]

Poets succeed better in fiction than in truth.

In reply to Charles II., who complained that Waller's eulogy on Cromwell was finer than his congratulations on the Restoration. The French tell the same story of a poet who complimented Louis XVIII. after having flattered Napoleon. Of the former, Dr. Johnson says, "It is not possible to read without some contempt and indignation poems of the same author, ascribing the highest degree of power and piety to Charles I., then transferring the same power and piety to Oliver Cromwell; now inviting Oliver to take the crown, and then congratulating Charles II. on his recovered right." — *Life of Waller*.

When James II. showed him a portrait of his daughter, the Princess of Orange, Waller said she was like the greatest woman in the world, meaning Queen Elizabeth. "I wonder," replied the king, "you should think so, but I must confess she had a wise council." — "And, sir," rejoined Waller, "did you ever know a fool choose a wise one?" — *Ibid*.

On hearing of the engagement of Waller's daughter to Dr. Birch, a clergyman, James expressed surprise that he could marry his daughter to a falling church. "The king," replied the poet, "does me great honor in taking notice of my domestic affairs; but I have lived long enough to observe that this falling church has got a trick of rising again." — *Ibid*. Theodore de Beza (1519-1605), when demanding, before a council at Montceaux, punishment for the murderers of Protestants at Vassy, said to the king of Navarre, father of Henry IV., "I speak for a faith which is better skilled in suffering than in avenging wrong; but remember, sire, that 'tis an anvil on which many a hammer has been broken in pieces" (*C'est une enclume qui a usé beaucoup de marteaux*).

HORACE WALPOLE.

[An English letter-writer and wit, youngest son of Sir Robert Walpole; born in London, 1717; educated at Cambridge; entered Parliament, 1741; purchased Strawberry Hill at Twickenham, where he collected many books and curiosities; wrote successful novels and plays; succeeded his nephew as fourth Earl of Orford, but never took his seat in the House of Lords, and seldom used the title: died 1797.]

I believe England will be conquered some day in New England or Bengal.

Letter to Sir Horace Mann, 1774. Walpole's principles were those of the Whig party. Thus he wrote in 1777 to the Countess of Ossory: "I own there are many able Englishmen left, but they happen to be on the other side of the Atlantic;" and again, "Old England is safe, that is, America, whither the true English retired under Charles I.;" and he wrote, Feb. 17, 1779, "Liberty has still a continent to exist in."

Of Hume's visit to Paris, as secretary of the British embassy in 1763, Walpole wrote: "The French believe in Mr. Hume: the only thing in the world that they believe implicitly, for I defy them to understand any language that he speaks."

The world is a comedy to those that think, a tragedy to those who feel.

Letter to Sir Horace Mann, 1770.

"And if I laugh at any mortal thing,
'Tis that I may not weep."

BYRON: *Don Juan*, IV. 4.

Walpole also wrote, "In my youth, I thought of writing a satire upon mankind; but now in my age, I think I should write an apology for them." Chamfort once said, "To live and move among men, the heart must break or harden" (*En vivant et en voyant les hommes, il faut que le cœur se brise ou se bronze*).

A careless song, with a little nonsense in it now and then, does not misbecome a monarch.

Letter to Sir Horace Mann, 1774.

"Dulce est desipere in loco."

HORACE: *Odes*, IV. 12, 28

SIR ROBERT WALPOLE.

[An English statesman; born 1676; educated at Cambridge; entered Parliament, 1700; secretary at war, 1708; expelled and imprisoned on a charge of corruption, 1712; first lord of the treasury, 1715, and chancellor of the exchequer; prime minister, 1721, under George I. and II.; resigned 1742, and created Earl of Orford; died 1745.]

All those men have their price.

A saying which grew out of Walpole's remark to Mr. Leveson: "You see with what zeal and vehemence those gentlemen oppose me; and yet I know the price of every man in this house except three, and your brother, Lord Gower, is one of them." In 1741 he said of some who called themselves patriots, "Patriots! I could raise fifty of them within four and twenty hours. I have raised many of them in one night. 'Tis but to refuse an unreasonable demand, and up springs a patriot." "Patriotism," said Dr. Johnson, "is the last refuge of a scoundrel."

As for history, I know that's a lie.

More accurately, "Oh, don't read history! that I know must be false;" to his son, who offered to read history to him.

When the bells were rung in London on the declaration of war against Spain in 1739, of which Walpole really disapproved, but which he was compelled by popular clamor to support, he was heard to say, "They may ring their bells now, before long they will be wringing their hands." — COXE: *Life*, I. 579.

He replied to a proposal to tax the North-American Colonies in 1750, "I have Old England set against me, and do you think I will have New England also?"

When Pitt, afterwards Earl of Chatham, joined Frederick, Prince of Wales, against the court party, Walpole deprived him of a cornetcy in the Blues, saying, "We must at all events muzzle this terrible cornet of horse."

Only three crowns.

His reply to Queen Caroline, who asked him what it would cost to enclose St. James's Park in the palace-yard; the park being considered ground to which the people had acquired indefeasible rights.

Walpole said of his rival Pulteney, to whom Speaker Onslow ascribed the most popular parts for public speaking that he had ever known, "I fear Pulteney's tongue more than another man's sword." To Pulteney is attributed a remark similar to that quoted of Lord Chesterfield, that when he had turned Walpole out of office he "would retire to that hospital for invalids, the House of Peers." Pulteney was made first Marquis of Bath; and Walpole on being raised to the peerage accosted him by saying, "My Lord Bath, you and I are now two as insignificant men as any in England." Both had by that time fallen in public estimation.

Pulteney refused to promise in 1742, that he would not, in coming into power, prosecute Sir Robert Walpole, and expressed his want of control of his own party by saying, "The heads of parties are like the heads of snakes, which are carried on by their tails."

It was a maxim of Walpole's, that "the gratitude of place-expectants is a lively sense of future favors," which La Rochefoucauld has expressed in his "Maxims:" "The gratitude of most men is but a secret desire of receiving greater benefits."

Dr. Johnson said of two statesmen of this time: "Walpole was a minister given by the king to the people: Pitt was a minister given by the people to the king — as an adjunct."

BISHOP WARBURTON.

[William Warburton, an English writer and prelate, born at Newark, 1698; educated for the law, but entered the Church; dean of Bristol, 1757; Bishop of Gloucester, 1759; was a friend of Pope; died June, 1779.]

Orthodoxy is my doxy, heterodoxy is another man's doxy.

To Lord Sandwich, who said in a debate in the House of Lords on the Test Laws, that he often heard the words "orthodoxy" and "heterodoxy," but was at a loss to know precisely what they meant. — **PRIESTLEY: *Memoirs*, I. 572.**

When some one said Pope made Warburton a bishop, Dr. Johnson replied, "Warburton did more: he made Pope a Christian;" alluding to the bishop's attempt to maintain the orthodoxy of Pope's "*Essay on Man*."

GEORGE WASHINGTON.

[Born in Westmoreland County, Virginia, Feb. 22, 1732; sent by Gov. Dinwiddie on a mission to the French commander, 1753; lieutenant-colonel and aide-de-camp to Gen. Braddock, 1754; member of the House of Burgesses, 1758; delegate to the first Continental Congress; commander-in-chief of the American forces in the War of Independence; resigned his commission, December, 1783; President of the United States, 1789-97, when he finally retired from public life; died Dec. 14, 1799.]

I heard the bullets whistle; and believe me, there is something charming in the sound.

From a letter to his mother, of the first action of the French and Indian War, in which he defeated the enemy at Great Meadows, May 3, 1754. Charles XII. of Sweden, on hearing for the first time the bullets whistle at Copenhagen, said, "That shall be my music in the future!" Victor Emmanuel, when he first heard the roar of musketry, exclaimed, "This is the music which pleases me!"

The familiar story of Washington and his little hatchet is not to be found in the "Lives" of Marshall, Sparks, Irving, Everett, or Headley. Custis makes no mention of it in his "Recollections of Washington," but illustrates the truthfulness which characterized the "Father of his Country" by the anecdote of the indomitable sorrel thoroughbred, which young Washington on a certain occasion engaged to tame, if his companions would hold the animal while a bridle was put into his mouth. The attempt was successful; but the American Bucephalus plunged with such tremendous violence, that he broke a blood-vessel, and died on the spot. Washington immediately told his mother what he had done; when she replied, "It is well; but while I regret the loss of my favorite, I rejoice in my son, who always speaks the truth." **FISKE:** *Critical Period*, 84, n.

When Washington entered the House of Burgesses at the close of the French War, a vote of thanks was passed for his valuable services in the field. The young soldier hesitated in making a reply, when Speaker Robinson came to his aid by saying, "Sit down, sir: your modesty is equal to your valor, and that surpasses the power of any language I possess." "Glory is like beauty," says *Lacordaire*: "it is heightened by modesty."

We must consult Brother Jonathan.

A frequent remark of Washington, by which he expressed his confidence in the judgment of his secretary and aide-de-camp, Col. Jonathan Trumbull of Connecticut, afterwards member of Congress, senator, and governor. It is the origin of the nickname "Brother Jonathan," applied to Americans.

In a pamphlet published in 1643, entitled, "The Reformato precisely characterized by a transformed Church warden at a Vestry," the following passage occurs: "Queene Elizabeth's monument was put up at my Charge when the regal government had fairer credit among us than now, and her epitaph was one of my Brother Jonathan's best poems before he abjured the university, or had a thought of New England." — *Words, Facts, and Phrases.*

Let posterity cheer for us.

Attributed to Washington, when some of the American troops cheered as the sword of Cornwallis was given to the American commander-in-chief by Gen. O'Hara, at the surrender of Yorktown, Oct. 19, 1781. The Hon. Robert C. Winthrop in his centennial address at Yorktown, Oct. 19, 1881, doubts the story, as incompatible with Washington's character.

I require no guard but the affections of the people.

The same criticism might be made of his remark in declining a military escort for his first inauguration, at New York, 1789.

In peace prepare for war.

In a speech to Congress, Jan. 8, 1790, he said, "To be prepared for war is one of the most effectual means of preserving peace." The Latin proverb, "*Si vis pacem, para bellum*" (If you wish peace, prepare for war), is not to be found in those words, although the thought is common to many writers. Cornelius Nepos ("Epaminondas," V.) says, "*Pax paritur bello.*" Statius ("Thebais," VII. 554), "*Sevis pax queritur annis,*" Vegetius, a Roman military writer of the fourth century, says, "*Qui desiderat pacem, præparat bellum.*"

Washington wrote to Robert Morris in 1786: "There is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of slavery."

In his Farewell Address, September, 1796, Washington gave the people the advice repeated by Jefferson (v. p. 287), to "steer clear of permanent alliances with any portion of the foreign world."

A few hours before his death (which was caused by acute laryngitis), he said, "I look to the event with perfect resignation."

Chateaubriand said of his meeting Washington at Philadelphia: "There is virtue in the look of a great man. I felt myself warmed and refreshed by it during the rest of my life;" and he said to Washington, in allusion to the object which brought him to America, "It is less difficult to discover the polar passage than to create a nation as you have done."

First in war, first in peace, and first in the hearts of his countrymen.

In a eulogy upon Gen. Washington, pronounced by Henry Lee of Virginia, Dec. 26, 1799. He had previously introduced a resolution in the National House of Representatives, that "a committee, in conjunction with one from the Senate, be appointed to consider on the most suitable manner of paying honor to the memory of the man first in war, first in peace, and first in the hearts of his fellow-citizens." The word "countrymen," used by Benton in his "Abridgment of the Debates of Congress," has since been generally employed in place of "fellow-citizens."

"The test of the progress of mankind," says Brougham, "will be in the appreciation of the character of Washington." Grattan declared that "the two greatest men of modern times are William III. and Washington."

"Where Washington hath left
His awful memory
A light for after times!"

SOUTHEY: *Ode during the War with America*, 1814.

La Fayette's opinion of his companion-in-arms is recorded in the *Recollections of his Private Life*, London, 1855, p. 25: "In my idea, Gen. Washington is the greatest man; for I look upon him as the most virtuous." Charles James Fox exclaimed in the House of Commons, Jan. 13, 1794, "Illustrious man! deriving honor less from the splendor of his situation than from the dignity of his mind."

DANIEL WEBSTER.

[An American lawyer and statesman, often called "the expounder of the Constitution;" born at Salisbury, N.H., Jan. 18, 1782; educated at Dartmouth College; practised law in New Hampshire, and elected to Congress, 1812; removed to Boston 1816, and elected to Congress 1822, to the Senate 1828; secretary of state under Harrison, Tyler, and Fillmore; died Oct. 24, 1852.]

**I mean to use my tongue in the courts, not my pen;
to be an actor, not the register of other men's actions.**

Declining the clerkship of the court of common pleas of Hillsborough County, N.H., in 1807, contrary to the wishes of his father, who saw in the position the assurance of moderate maintenance. Of the emoluments of the profession, Webster said at a later time, "Most good lawyers live well, work hard, and die poor."

Liberty and union, one and inseparable, now and forever!

The close of his celebrated reply to Hayne of South Carolina, one of the disciples of Calhoun, in the United States Senate, Jan. 26, 1830. In this speech, in which he annihilated the arguments in favor of a peaceable dissolution of the Union, Webster said of the history of Massachusetts in the Union, "The past, at least, is secure;" and again, "I thank God, that, if I am gifted with little of that spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit which would drag angels down."

In a eulogy on Alexander Hamilton, March 10, 1831, Webster said, "He smote the rock of the national resources, and abundant streams of revenue gushed forth. He touched the dead corpse of public credit, and it sprang upon its feet." Talleyrand said to George Ticknor, of Hamilton, "He divined Europe" (*Il a deviné l'Europe*).

In an oration on laying the corner-stone of Bunker-hill Monument, June 17, 1825, Webster addressed the survivors of the battle: "Venerable men! you have come down to us from a former generation." The words are said to have occurred to the orator as he caught two remarkably large trout on a fishing ex-

cursion, a short time before the delivery of the address. — *Memorials of Daniel Webster*, I. 15.

He said of eloquence, "It comes, if it comes at all, like the outbreaking of a fountain from the earth."

When asked what was the most important thought that occupied his mind, Mr. Webster replied, "That of my individual responsibility to God."

Having offended the anti-slavery sentiment by his speech on the Compromise Measures, March 7, 1850, which caused the aldermen of Boston to refuse the use of Faneuil Hall to his friends for a public reception, he wrote: "I shall defer my visit to Faneuil Hall, the cradle of American liberty, until its doors shall fly open on golden hinges to lovers of Union as well as of Liberty." He was thinking of Milton's lines:—

"Heaven opened wide
Her ever-during gates, harmonious sound,
On golden hinges moving."

Paradise Lost, VII. 205.

The aldermen having reversed their decision, the meeting was held; and Mr. Webster began his address with the simple but impressive words: "This is Faneuil Hall — open!"

In a speech in the same hall, Sept. 30, 1842, he used an expression, the first words of which occur in "Rob Roy:" "In this sea of upturned faces there is something which excites me strangely, deeply, before I even begin to speak."

His last words were, "I still live."

The following sentences, written and signed by Mr. Webster, were placed by his desire upon the cenotaph which stands near the family vault wherein his body lies, at Marshfield, Mass.:—

"'Lord, I believe: help thou mine unbelief.' Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and re-assured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depths of my conscience. The whole history of man proves it."

Sydney Smith said of him, during his visit to England, "Daniel Webster struck me much like a steam-engine in trousers." Of another American: "When Prescott comes to England, a Caspian Sea of soup awaits him." (V. Addenda.)

DUKE OF WELLINGTON.

[Arthur Wellesley; born in Ireland, May 1, 1769; ensign and lieutenant, 1787; served in India; member of Parliament, 1806; chief secretary for Ireland, 1807; commanded the British forces in Spain and Portugal, 1808; raised to the peerage, 1809; entered Madrid, 1812; gained the battle of Vittoria, 1813; created Duke of Wellington and sent as ambassador to France, 1814; represented England at the congresses of Vienna and Verona; gained the battle of Waterloo, June 18, 1815; member of the cabinet, 1819; commander-in-chief, 1827; prime minister, 1828; secretary for foreign affairs, 1834; died Sept. 14, 1852.]

Hard pounding, this, gentlemen: let's see who will pound the longest.

At Waterloo. Soult said of the English, "They will die on the ground on which they stand, before they lose it." That Wellington said at a critical moment of the battle, as asserted by Alison, "Up, guards, and at them!" is now discredited; but Victor Hugo states ("Les Misérables: Cosette," X.) that at five o'clock Wellington drew out his watch, and was heard to murmur, "Blücher or night." To Napoleon have been attributed similar words: "Would that Grouchy or night were here!"

Asked by a lady to describe the battle of Waterloo, Wellington replied, "We pummelled them, and they pummelled us; and I suppose we pummelled the hardest, and so we gained the day." Kosciusko answered Mme. de Staël's request to relate the history of the Polish revolution, "Madame, I made it, but I cannot narrate it" (*je l'ai faite, mais je ne sais pas la raconter*).

In a despatch in 1815, Wellington made use of the remark, which has become celebrated, "Nothing except a battle lost can be half so melancholy as a battle won." "I remember," says Emerson, "to have heard Mr. Samuel Rogers in London relate, among other anecdotes of the Duke of Wellington, that, a lady having expressed in his presence a passionate wish to witness a great victory, he replied, 'Madam, there is nothing so dreadful

as a great victory — except a great defeat.” “But this speech,” adds Emerson, “is d’Argenson’s, and is reported by Grimm.” — *Quotation and Originality*. Napoleon said, “The sight of a battle-field, after the fight, is enough to inspire princes with a love of peace and a horror of war.”

Wellington wrote from Coimbra, May 31, 1809, to the Right Hon. J. Villiers, “I have long been of the opinion that a British army could bear neither success nor failure.” But he said at another time, “English soldiers of the steady old stamp — depend upon it, there is nothing like them in the world in the shape of infantry.”

He said to Gen. Dumourier, in Paris, Nov. 26, 1814, “Bonaparte governed one part of Europe directly, and almost the other half indirectly.”

It is not the first time they have turned their backs upon me.

During Wellington’s embassy to Paris, Louis XVIII. apologized to him because the French marshals turned their backs upon their former antagonist, and retired from the king’s levée. “Don’t distress yourself, sire,” replied Wellington: “it is not the first time they have turned their backs upon me.”

When the king refused to allow the army, after the Restoration, to retain the tri-color, Wellington exclaimed, “What a people! it is easier to make them accept a sacrifice than a reasonable idea.”

An untoward event.

The battle of Navarino was fought on the 20th October, 1827, by the fleets of England, France, and Russia, against Turkey, who lost thirty ships, almost her entire fleet, many of them being blown up to prevent their falling into the enemy’s hands. The destruction of the Turkish naval power was characterized by Wellington as “an untoward event,” because it threatened to disturb “the balance of power.”

Your Majesty is not a gentleman.

When George IV. protested that he could not appoint Canning secretary for foreign affairs in 1822, “on his honor as a

gentleman," the Duke replied, "Your Majesty is not a gentleman," by which he meant that his duties as sovereign were superior to personal considerations.

Of the chances of the Tories to come into power after the accession of Queen Victoria in 1837, Wellington said, "I have no small talk, and Peel has no manners."

Being told during a storm at sea that it would soon be all over with them, he coolly remarked, "Very well, then I shall not take off my boots."

I mistrust the judgment of every man in a case in which his own wishes are concerned.

This and the following are included among the Duke's "Maxims and Table-Talk :"—

Insurgents are like conquerors: they must go forward; the moment they are stopped, they are lost.

Napoleon was indeed a very great man, but he was also a very great actor.

I do not know which was the best of the French marshals, but I know that I always found Masséna where I least desired that he should be.

There are no manifestoes like cannon and musketry.

A great country can have no such thing as a little war.

When war is concluded, all animosity should be forgotten.

The history of a battle is like the history of a ball.

The Lord's Prayer contains the sum total of religion and morals.

Be discreet in all things, and so render it unnecessary to be mysterious about any.

When one begins to turn in bed, it is time to turn out.

It is difficult to say what will be successful, and what otherwise, in these governments of intrigue; but, in my opinion, the *broad direct line* is the best.

In a speech on the funeral of the Duke of Wellington, in the House of Commons, Nov. 15, 1852, Disraeli said, "The Duke of Wellington has left to this country a great legacy, greater even than his fame; he has left to them the contemplation of his character:" and again, "It was his sublime self-control alone that

regulated his lofty fate." Disraeli called the duke's government "a dictatorship of patriotism."—*Endymion*. He quoted Burnet's observation in accounting for the extraordinary influence of Lord Shaftesbury, and applied it to Wellington: "His strength lay in his knowledge of England."—*Sybil*. (V. Addenda.)

SIR CHARLES WETHERELL.

[An English lawyer, born 1770; member of Parliament, 1820; solicitor-general, 1824; attorney-general, 1826; opposed Catholic Emancipation and the Reform Bills; died 1846.]

He has added a new pang to death.

Said at a dinner in Lincoln's Inn Hall, Lyndhurst and Brougham being present, of Campbell's proposed "Lives of the Lord Chancellors." Arbutnot called the printer Curll "one of the new terrors of death," because he used to publish "a heap of trash" on the death of any eminent man, under the title of his "Remains."

ARCHBISHOP WHATELY.

[Richard Whately, an eminent English writer; born in London, 1787; educated at Oxford; professor of political economy there, 1830; archbishop of Dublin, 1831; organized the national system of education in Ireland; published "Elements of Rhetoric," 1828; died, October, 1863.]

You sit upon a form, but you stand upon a ceremony.

In answer to his own question of the difference between form and ceremony. He was the author of the conundrum, "Why can a man never starve in the Great Desert? Because of the sandwiches there. What brought the sandwiches there? Noah sent Ham, and his descendants mustered and bred." He asked, "Why is Ireland the richest country in the world? Because its capital is always Dublin." Another conundrum was, "Why would gardening be a dangerous indulgence for lunatics? Because they might grow madder."

Can he draw an inference?

When told there was nothing a certain horse could not draw.

When a physiologist answered the question, "Why does hang-

ing kill a man?" by saying that respiration was checked, circulation stopped, the brain congested — "Nonsense!" interrupted Whately: "it is because the rope is not long enough to let his feet touch the ground!"

Of a man who invariably closed his eyes when asking a puzzling question, he said, "He resembles an ignorant pedagogue, who keeps his pupil in darkness."

Cultivate not only the cornfields of the mind, but the pleasure-grounds also.

Be old when young, that you may be young when old.

Lose an hour in the morning, and you will be all day hunting for it.

Many a meandering discourse one hears, in which the preacher aims at nothing, and hits it.

If all our wishes were gratified, most of our pleasures would be destroyed.

Woman is like the reed, which bends to every breeze, but breaks not in the tempest.

JOHN WILKES.

[A famous English politician and wit, called by Johnson "the phoenix of convivial felicity;" born in London, 1727; educated at Leyden; member of Parliament, 1757; founded "The North Briton," 1762; in No. 45 accused the king of "an infamous fallacy" in a speech from the throne; imprisoned in the Tower; expelled from the House for libel, 1764, and outlawed; elected for Middlesex, but unseated, and re-elected; Lord Mayor of London, 1774, and admitted to sit for Middlesex, which he represented for many years; died 1797.]

God forget you! He'll see you d— first!

An exclamation caused by the concluding sentence of a speech of Lord Thurlow's: "When I forget my king, may my God forget me!" Burke added, "The best thing that could happen to you."

His opponent at Brentford said, "I will take the sense of the meeting." — "And I will take the nonsense," added Wilkes; "and we will see who has the best of it."

He replied to the Prince Regent, who asked when he became so loyal, by saying, "Ever since I had the honor of knowing your Royal Highness." But he said of George III., "I love the king so much that I hope never to see another."

He refused to take a hand at whist, saying, "I am so ignorant that I cannot tell a king from a knave."

"Fish," he once said, "is almost the only rare thing by the seaside."

He remarked of an unmannerly man in a chop-house, "Usually the bear is brought to the stake: here the steak is brought to the bear."

Wilkes said of Burke's florid style, "His oratory would sometimes make one suspect that he eats potatoes and drinks whiskey." In speaking of Wilkes and his mob-following, Burke substituted *humoris* for *numerus* in Horace's line ("Odes," IV. 2), —

"— numerisque fertur
Lege solutis,"

so that it might read, —

"He is carried on shoulders uncontrolled by law."

BOSWELL'S *Johnson*, 1778.

Burke also said of the popular excitement in favor of Wilkes, "Whenever the people have a feeling, they commonly are in the right. They sometimes mistake the physician."

WILLIAM I.

[Surnamed "the Conqueror," Duke of Normandy; born at Falaise, 1025; succeeded his father, 1035; having gained the favor of Edward the Confessor, he resolved to claim the throne of England, and on the death of the king invaded that country, and defeated Harold at Hastings, September, 1066; was crowned king in December; completed the subjugation of the island, and ordered a survey to be recorded in Domesday Book; died at Rouen, 1087.]

When I come, I will light more candles in Notre Dame than he will like.

Or, "I will come with ten thousand lances in place of candles." In reply to Philip I. of France, who, having heard that William was sick, asked derisively when he was coming to Paris.

The king said of his son Robert's claim to Normandy in 1075, "It is not my custom to lay aside my clothes until I go to bed."

WILLIAM III.

[William, Prince of Orange and Stadtholder of Holland; born at the Hague, Nov. 14, 1650; repelled an invasion of the French by opening the dikes; married a daughter of James II. of England; invited to head the resistance of the people of that country to their king, landed at Torbay, November, 1688; proclaimed king with his wife as queen, February, 1689; gained the battle of the Boyne in May following; engaged in war with Louis XIV.; died March, 1702.]

I will die in the last ditch.

When the Duke of Buckingham asked him, after the execution of the De Witts, if he did not see that the commonwealth was ruined, William replied, "There is one certain means by which I can be sure never to see my country's ruin: I will die in the last ditch."—HUME: *History of England*, chap. lxxv.

I will maintain the liberties of England and the Protestant religion.

The motto of the House of Nassau was, "*Je maintiendrai*" (I will maintain); the rest was added to indicate the purpose with which William entered England, in 1688, and was displayed upon his banner.

In giving a patent-right for the discovery of the philosopher's stone, William remarked, "If you can change bread and wine into the body and blood of Christ, how much easier base metal into the nobler gold!"

The king said of Professor Dodwell of Oxford, a bitter Jacobite: "He has set his heart on being a martyr, and I have set mine on disappointing him."

He exclaimed to some timid sailors on a rough passage to Holland, in 1691, "For shame! are you afraid to die in my company?"

When the early successes of Charles XII. of Sweden were described to him, he said, "Ah, youth is a fine thing."

The ambassador of Denmark complained of certain free remarks which Lord Molesworth had published concerning the

arbitrary government of that country, and said that in Denmark the author's head would fall. William III. dryly added, "If you wish it, the author shall put what you say in his second edition."

Having received fatal injuries by a fall from his horse, Feb. 21, 1702, he said to the Duke of Portland, "There was a time when I should have been glad to be delivered out of my troubles; but I own I see another scene, and could wish to live a little longer." His last words were, "Can this last long?"

WILLIAM IV.

[King of England; born in London, Aug. 21, 1765; entered the navy, and became admiral, 1801; succeeded George IV., June 26, 1830; died June 20, 1837.]

It has done its duty once, and is ready to do it again.

His explanation to an officer of marines, who felt aggrieved because the king said at table of an empty bottle, "Take that marine away."

The king's last words, as he heard the cannon firing on the anniversary of the battle of Waterloo, were: "It was a great day for England" (or simply, "Glorious day!").

WILLIAM OF ORANGE.

[William of Nassau, Prince of Orange; born April, 1533; enjoyed the favor of Charles V.; sent by Philip II. to the court of France, where he heard without betraying himself the purposes of the Spanish king in regard to religion, and thus gained the surname of "the Silent;" resisted for many years the attempt to introduce the Inquisition into the Low Countries, until he formed the republic of the Seven Provinces, of which he became stadtholder, 1579; assassinated 1584.]

***Pro lege, rege, grege* (for law, king, people).**

His motto.

When Egmont bade adieu to William, who had escaped from what he considered the murderous intentions of Philip II., with the words, "Adieu, landless prince" (*prince sans terre*), Orange replied, "Adieu, headless count" (*comte sans tête*). He saw the dangerous position of Egmont, who thought he was safe because

he had taken an oath to advance the Catholic faith; but William said to him, "I foresee that you will be the bridge over which the Spaniards will pass into our country to destroy it." Egmont was beheaded in the market-place of Brussels. William, *pater patriæ*, fell by the bullet of Balthazar Gerard. His last words were: "My God, have mercy on my soul and on this poor people!"

CARDINAL WOLSEY.

[Thomas Wolsey, an English ecclesiastic and courtier; born at Ipswich, 1471; educated at Oxford; dean of Lincoln, 1508; rapidly promoted by Henry VIII., until he became Archbishop of York, 1514; cardinal and chancellor, 1515; built Hampton Court; lost the favor of the king, who, however, pardoned him for offences for which he had been indicted—arrested again on a charge of treason, he died before his trial, November, 1530.]

Ego et meus rex.

His formula when chancellor; thus to his secretary Gardiner: "*Ego et meus rex*, his Majesty and I, command you: this divorce is of more consequence to us than twenty popedom." By transposing in Latin the first and third persons, he was said to be a good scholar, but a poor courtier. It was remembered against him, and Shakespeare puts into the mouth of the Duke of Norfolk:—

"In all you writ to Rome or else
To foreign princes, *Ego et meus rex*
Was still inscribed; in which you brought the king
To be your servant."

Henry VIII., III. 2.

Father abbot, I am come to lay my weary bones
among you.

To the abbot and monks of Leicester Abbey, Nov. 26, 1529, after his fall; quoted by Cavendish, who was his secretary before becoming his historian.

His last words, not to Cromwell as Shakespeare gives them, but to the captain of the guard, Sir William Kingston, who arrested him, were: "Had I served God as diligently as I have the king, he would not have given me over in my gray hairs."

"O Cromwell, Cromwell!
Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies."

Henry VIII., III. 2.

WILLIAM WORDSWORTH.

[An English poet; born at Cockermouth, April 7, 1770; educated at Cambridge; began his literary career, 1793; settled at Grasmere, 1799; wrote "The Prelude," 1805; moved to Rydal Mount, 1813; published "The Excursion," 1814; appointed distributor of stamps, 1813; succeeded Southey as poet-laureate, 1843; died April 23, 1850.]

Poetry is only the eloquence and enthusiasm of religion.

"The true poet," he said, "ascends to receive knowledge; he descends to impart it."

He remarked of "The Elegy in a Country Churchyard," "It is almost the only instance where Gray deviated into nature."

I would not give up the mists that spiritualize our mountains for all the blue skies of Italy.

"He who has Nature for his companion," declared Wordsworth, "must in some sense be ennobled by the intercourse."

Truth takes no account of centuries.

How men undervalue the power of simplicity, but it is the real key to the heart.

SIR HENRY WOTTON.

[An English diplomatist and writer; born in Kent, 1568; educated at Oxford; resided several years abroad; secretary to the Earl of Essex, whom he accompanied to Spain and Ireland; fled to the Continent on the fall of Essex; gained the favor of James I., who sent him as ambassador to Venice, and other powers; provost of Eton, 1625; died 1639.]

An ambassador is an honest man sent to lie abroad for the commonwealth.

Written in Latin in the album of his friend Fleckamore, as he was passing through Augsburg on his way to Venice (*Legatus*

est vir bonus peregre missus ad mentiendum rei publicæ causâ). Wotton's biographer thinks that he intended a pun in the use of the word "lie," the other sense being, to live out of his country "for his country's good;" which was, however, lost by the employment of Latin. — WALTON: *Life*.

When Wotton's advice was asked by a person setting out on a foreign mission, he said, "Ever speak the truth; for, if you will do so, you shall never be believed, and 'twill put your adversaries (who will still hunt counter) to a loss in all their dispositions and undertakings." It was a saying of Cavour's, "I have found out the art of deceiving diplomatists: I speak the truth, and I am certain they will not believe me."

To a priest, who wrote on a slip of paper during vespers in a church in Rome, "Where was your religion to be found before Luther?" he replied, in the same manner, "My religion was to be found where yours is not to be found, — in the written word of God." — *Ibid*. Wilkes's answer to a similar question was briefer: "Where were your hands before you washed them?"

Wotton caused to be inscribed on his tomb in Eton College: "*Hic jacet hujus sententiæ primus author, Disputandi pruritus ecclesiarum scabies*" (The itch of disputation will prove the scab of the Church). — *Ibid*.

Milton travelled on the Continent under Wotton's directions. "with the celebrated precept of prudence, *I pensieri stretti, ed il viso sciolto* (Thoughts close and looks loose)." — JOHNSON: *Life of Milton*.

XERXES THE GREAT.

[King of Persia; succeeded Darius, 485 B.C.; raised an immense army for the invasion of Greece, 480; captured Athens, after turning the Pass of Thermopylæ, but defeated at Salamis, and returned to Asia; murdered, 465.]

I shall not buy my Attic figs in future, but grow them.

When planning the invasion of Greece, he refused to eat the figs offered for sale. — PLUTARCH: *Apothegms*.

He gave as a reason for the tears which he was seen to shed as his army was crossing the Hellespont into Greece, that in a hundred years not one of all that vast assembly would be alive.

Admiring the bravery of Artemisia, queen of Halicarnassus, his ally at the battle of Salamis, he exclaimed, "My men have proved themselves women, and my women men."

ZEUXIS.

[A celebrated Greek painter, born at Heraclea about 450 B.C.; studied and worked at Athens and in Southern Italy; and was renowned for his skill in the imitation of the human form, and for his grand and energetic style.]

If I boast, it shall be of the slowness with which I finish my pictures.

To Agatharcus, the painter, who boasted of the ease and celerity with which he despatched his paintings. To the same source may be attributed the remark, when told of the rapid execution and greater production of certain other artists: "I work for immortality."

Having painted so naturally a dish of grapes held by a boy that the birds pecked at the fruit, he said, "Had I painted the boy as true to nature as the grapes, the birds would have been afraid to touch them." This may be connected with the celebrated trial of skill between Zeuxis and his younger rival Parrhasius. The former painted grapes so naturally that the birds flew at the picture to eat them; confident of success, he called upon his rival to draw aside the curtain and show his picture: the curtain itself was the picture, painted upon a board to resemble real drapery. Zeuxis yielded the palm, saying, "I deceive birds; you, an artist." Thus the youthful Giotto painted a fly on the end of the nose of one of his master's portraits with such naturalness that his instructor repeatedly endeavored to brush it off. A certain painter had produced a picture in which an ox was painted better than all else besides. When asked why the artist had made that animal more lifelike than the rest, Michael Angelo replied, "Every painter draws himself well." He was so much struck with the lifelike appearance of his own statue of Moses, that he used to ask it, "Why dost thou not speak?" But this is told of an earlier sculptor, Donatello (1383-1466), who executed four portrait statues for the façade of the Cathedral of Florence, to one of which he used to

say, "*Porchè non parlai?*" It is not strange that the same story is assigned to each of these artists; for a Florentine collector wrote under one of each of their works, "Either the spirit of Donatello works in Buonarotti, or that of Buonarotti first acted in Donatello."

The Emperor Maximilian, in a visit to the studio of Albrecht Dürer, attempted to make a sketch with the artist's charcoal, which continually broke in his hand. Dürer finished the sketch, saying, "Gracious emperor, I would not have your Majesty draw as well as myself. I have practised the art, and it is my kingdom." But this is as old as the reproof given by the flute-player to Philip of Macedon: "Far be it from your Majesty to play as well as I;" upon which Montesquieu's comment was: "It is poor praise to say of a king that he is a fine flute-player." Nero had a maxim, "An artist lives everywhere." It was a Greek proverb which the emperor used when reproached with the ardor with which he gave himself to the study of music. It corresponds to the Spanish proverb, "A skilful mechanic makes a good pilgrim,"—he will in every place find the means of support. Thus Rousseau taught that every child should be instructed in some trade; and the Germans of all ranks were formerly brought up to some handicraft, that they might be provided against the vicissitudes of fortune. Velasquez once unconsciously quoted Julius Cæsar; for when advised to copy Raphael's pictures, he replied, "I would rather be the first of vulgar than the second of refined painters."

ADDENDA.

EARL OF BEACONSFIELD.

[For biography, *vide supra*, p. 39.]

Men of light and leading.

On moving for leave to bring in the Representation of the People Bill in the House of Commons, Feb. 28, 1859, Mr. Disraeli said, "I believe there is a general wish among all men of light and leading in this country, that the solution of this long-controverted question should be arrived at." Disraeli used this expression in an electioneering address in the form of a letter to the Duke of Marlborough, Lord Lieutenant of Ireland, March 10, 1880: "It is to be hoped that all men of light and leading will resist this destructive doctrine;" but he only recalled a sentence in "Sybil" (Book V., ch. i.): "Not a public man of light and leading in the country withheld the expression of his opinion." Burke had, however, anticipated Disraeli, for he said in "Reflections on the French Revolution," 419, "The men of England, the men, I mean, of light and leading in England," etc.

Bloated armaments.

In a speech in 1862, during the American Civil War, in which Disraeli advocated disarmament, and a cordial understanding with France, he spoke of "putting an end to these bloated armaments which naturally involve states in financial embarrassment." It was not the first time that the word "bloated" had been heard in the House. Daniel O'Connell, in 1835, called Lord Alvanley "a bloated buffoon," which led to a bloodless duel between the "buffoon" and the agitator's son. Before the combatants took position, a Methodist preacher passing by exhorted Alvanley to

think of his soul. "Yes," he replied, "but my body is just now in the greatest danger." Duelling fell into disrepute in England in consequence of this meeting.

When Disraeli was made Chancellor of the Exchequer in 1852, some one complained that he was ignorant of finance. "Never mind," was the reply, "Exodus comes before Numbers." — HENRY GREVILLE: *Diary*, I. 417.

THOMAS CARLYLE.

[For biography, *vide supra*, p. 99.]

Thirty millions, mostly fools.

When asked the population of England. Thus Mrs. Carlyle thought it likely that her husband would begin his first lecture in London with the words: "Fool creatures, come hither for diversion." Casimir Delavigne declared that fools are in the majority, in a line of his *L'étude fait-elle le bonheur?* —

"Les sots depuis Adam sont en majorité."

But Horace expressed the same contempt of the people in an opposite sense: *Populus me sibilat, et mihi plaudo* ("The people hiss me, I can therefore applaud myself") (*Satires*, I. i. 66); and the most hideous man, according to Jules Janin, that ever lived, the Marquis de Sade, was said to be the author of the distich that "all men are fools, and he who will not see them should stay at home and break his mirror;" but this is as old as the *Discours Satiriques* of Claude le Petit (Rouen, 1686), and an engraving of the seventeenth century, representing the chariot of *la Mère Folle* at Dijon, of which the motto reads: —

"Le monde est plein de fous, et qui n'en veut pas voir
Doit se tenir tout seul et casser son miroir."

Prosper Mérimée, whom Carlyle called "a wooden pedant not without conciseness," when made senator of France in 1853, felt uneasy when about to make his first speech; "but I soon took courage, remembering I was only addressing a hundred and fifty fools." Trevelyan, in his "Early Life of C. J. Fox," records "the celebrated apothegm" of Sir Fletcher Norton, that a judge "who did his duty would regard a resolution of the House of Commons no more than the bluster of so many drunken porters."

The splendid bridge from the Old World to the New.

To Emerson, of Gibbon. Certain comments, often unjust, of Carlyle upon contemporaries and others are here given.

Byron: A dandy of sorrows, and acquainted with grief. — *Journal*, Oct. 28, 1830. (Some one said to Rogers, "At least you will admit that there was fire in Byron." — "Oh, yes," he replied, "there was fire, and plenty of it; but it was hell-fire." Carlyle called Rogers "an elegant, politely malignant, old lady;" but again, "a good old man, pathetic to look upon.")

Moore: "A lascivious triviality of great name."

Harriet Martineau: Broken into utter wearisomeness, a mind reduced to these three elements: Imbecility, Dogmatism, and unlimited Hope. (Douglas Jerrold being asked what idea lay at the foundation of a book of Harriet Martineau's, which was accused of being atheistical, replied: "There is no God, and Harriet is his prophet.")

J. S. Mill: The nearest approach to a real man that I find here. (Letter from London, to John Carlyle, Feb. 16, 1835. In the same letter he says that "it is next to an impossibility that a London-born man should not be a stunted one.")

Wordsworth: A genuine kind of man, but intrinsically and extrinsically a small one; and, again, in 1839, "A garrulous, rather watery, not wearisome, old man;" and at another time, "An honest rustic fiddle, good and well handled, but wanting two or more strings, and not capable of much."

Sydney Smith: A man of fat and muscularity, . . . seemingly without soul altogether. — *Journal*, 1835.

Leigh Hunt: Dwarfed and dislocated into the merest imbecility.

Coleridge: A helpless Psyche overspun with Church-of-England cobwebs; a weak diffusive, weltering, ineffectual man. — *Do*. (Carlyle, "Life of Sterling," said of Coleridge's eternal monologue, "To sit as a passive bucket, and be pumped into, whether one like it or not, can in the end be exhilarating to no creature." "Did you ever hear me preach?" said Coleridge to Lamb. "I never heard you do any thing else," was the reply.)

Tagliani: Elastic as India-rubber, but as meaningless too, poor soul.

Bulwer: Is there aught more in him than a dandiacal philosopher? (in 1832; and again in a letter to Emerson, April 17, 1839): One of the wretchedest phantasms, it seemed to me, I had yet fallen in with.

R. M. Milnes (Lord Houghton): A most bland, smiling, semi-quizzical, affectionate, high-bred, Italianized little man (to Emerson, June 6, 1840). (He called Milnes's "Life of Keats" an attempt to make us eat dead dog by exquisite currying and cooking. — *Journal*, Dec. 29, 1848. Sydney Smith called Milnes "Dick Modest Milnes," and "The Cool of the Evening." (*Vide* p. 503.)

John Sterling: Aurora-borealis and sheet-lightning. — *Do.*, July 9, 1842.

Macaulay: Has more force and emphasis in him than any other of my contemporaries. Wants the root of belief, however. (This was in 1839. In 1832 Carlyle had called him "an emphatic, hottish, really forcible person, but unhappily without divine idea." But in his journal, in 1840, he spoke of him as "a poor creature, with his dictionary literature and erudition, his saloon arrogance. He has no vision in him, . . . a poor Holland House unbeliever, with spectacles instead of eyes." In 1848 he spoke of Macaulay's "Niagara of eloquent commonplace; all that was in him now gone to the tongue;" and he said of his History, that "it has no depth of sense in it at all, and a very great quantity of rhetorical wind and other temporary ingredients which are the reverse of sense." Macaulay wrote in his diary, January, 1850: "Many readers give credit for profundity to whatever is obscure, and call all that is perspicuous shallow. But *coragio!* and think of A.D. 2850. Where will your Emersons be then?" This was in reply to Emerson's criticism, in *English Traits*, of the materialistic character of Macaulay. The story is told of young Macaulay, that during a "Town and Gown" riot at Cambridge, a dead cat came full in his face. The man who had thrown it came up to him, and said, "I didn't mean it for you, but for Mr. Adeane."—"Oh, very well, my good friend," replied Macaulay, "but I wish you had meant it for me and hit Mr. Adeane." Thus King Archelaus of Macedon had some dirty water thrown over him. His courtiers would have the offender punished. "No," said Archelaus, "he didn't throw

it at me, but at the man he thought I was." The same king was asked by his barber how he would have his hair cut. "In silence," was the reply.)

Charles Sumner: Inoffensive, like a worn sixpence that has no physiognomy left (Letter to Emerson, April 13, 1839).

Margaret Fuller: A strange, lilting, lean old maid, not nearly such a bore as I expected (*Journal*, Oct. 8, 1846. But in 1847: "Margaret is an excellent soul, in real regard with both of us here; . . . [her book] the undeniable utterances of a true heroic mind").

E. Rockwood Hoar (afterward justice of the Supreme Court of Massachusetts, and attorney-general of the United States): A solid, sensible, effectual-looking man. There was something really pleasant to me in this Mr. Hoar. (Judge Hoar, being asked if he should attend Mr. Wendell Phillips's funeral, replied, "No, I am not invited, but I approve of it nevertheless." The judge was thinking of Phillips's attacks on public men, such as his calling Lincoln "the slave-hound of Illinois." Judge Hoar disclaimed having said, when told that Phillips had gone over to the majority, "It is the first time he was ever there." When the Treaty of Washington was being signed in 1871, Lord Tenterden of the British Foreign Office, having affixed his signature and seal to it, said to Judge Hoar, one of the American Commissioners, "Have you not a seal or family crest that you will affix to this document?" Judge Hoar, recalling Sydney Smith's remark that "the Smiths never had any arms, and have invariably sealed their letters with their thumbs" (v. p. 500), replied, "I have a sleeve-button that may answer the purpose, but thus far my family has been destitute of any other insignia.")

Professor Hedge: One of the sturdiest little fellows I have come across for many a day (Aug. 31, 1847).

Washington: Another of your perfect characters; to me, a most limited, uninteresting sort. (He once said to an American, "There is another countryman of yours that needs taking down a peg, — George Washington." The late Baron Martin had an equally poor opinion of Shakspeare; for, finding him with a volume of the dramatist's works in his hands, a brother judge said, "Why, I didn't know you were a student of Shakspeare." — "No," replied the baron, "I never read him before; but I've

been reading him for the last twenty minutes, and from what I have seen of him, I think him a very over-estimated man.")

Thiers: A little, lively, Provençal figure, not dislikable, very far from estimable in any sense.

Mazzini: A beautiful little man, full of sensibilities, of melodies, of clear intelligence, and noble virtues.

Louis Napoleon: A swindler, who found people ready to be swindled. (He said to Charles Eliot Norton, of Napoleon in England, "His mind was a kind of extinct sulphur-pit, and gave out nothing but a smell of rotten sulphur . . . a tragic-comedian, or comic tragedian." The Duc de Morny was one of the chief instruments in carrying out the *coup d'état*, Dec. 2, 1851. He was told by a lady that she had heard it was intended to make a clean sweep of the Assembly (*un coup de balai*): she asked him on which side of the "broom" he meant to be. "On the side of the handle" [*Du côté du manche*], was the reply. Carlyle called Napoleon I. "the great highwayman of history." Wellington called him "Jonathan Wild the Great." To illustrate this epithet, the story is told, that at a ball at Milan, shortly after his coronation as king of Italy, Napoleon noticed a lady who wore in her corsage a beautiful bouquet. He snatched it from her, saying, in a clumsy effort to be affable, "All Italians are thieves." — "No, *maestà*," replied the lady, with a profound courtesy, "not all, — *ma buona parte*." Thus Major Schill, the partisan leader, to whom the Emperor had sent a communication addressed, "Schill, *chef des brigands*," replied, "Bonaparte, *chef de tous les brigands*.")

George Sand: In the world there are few sadder, sicklier phenomena for me than George Sand, and the response she meets with.

John Keble: A little ape.

O'Connell: A wretched, blustering quack.

Joseph II.: A grandly attempting man, who could succeed in nothing. (Napoleon said of him that "he went mad before his time;" i.e., before the outburst of the French Revolution, the era of social and political reforms.)

Palmerston (after his death in 1865): I shall perhaps live, at any rate England will live, long enough to see many uglier men occupying your place.

Thackeray: A big, fierce, weeping, hungry man; not a strong one (Sept. 9, 1853). (A young gentleman asked Thackeray when in America many questions about English literary celebrities, ending with, "What do they think of Tupper?" — "They don't think of Tupper," was the reply. Hawthorne, who visited him, called Tupper "the ass of asses," saying that "he is so entirely satisfied with himself that he takes the admiration of all the world for granted." — *Life of Hawthorne*, ii. 111. Thackeray was discussing the right of the editor of a magazine to change the "copy" of his contributors, and maintained that no such right existed, except as regarded errors of grammar. "I once told an editor so," he said, "and he did not like it. I have no objection to your putting your hoofs on my paragraphs, but I decidedly object to your sticking your ears through them." Of William Palmer Hale, a lawyer and burlesque writer, addicted to beer, Thackeray said when he heard of his death, "Take him for half-and-half, we ne'er shall look upon his like again." Mr. Yates, who tells these stories in his "Recollections," records in the same volumes the answer made by Francis S. Murphy, a barrister, when Samuel Warren, author of "Ten Thousand a Year," expressed his surprise at having seen no fish when dining at a certain ducal mansion: "What, had it all been eaten up-stairs?" Seeing a little book with patched and mended back, labelled "Homer's Iliad," "Yes," said Shirley Brooks, "Homer's Iliad, I believe, is the best!" "'Mont Blanc is the monarch of mountains,'" cried one, in presence of Douglas Jerrold. "Yes," replied the latter, "and Albert Smith half-crowned him long ago," alluding to Smith's lecture on Mont Blanc at the Egyptian Hall. At a party given by Benjamin Webster, to celebrate the birthday of his daughter, some one asked Jerrold who the man was dancing with Mrs Jerrold. "God knows, my dear boy," was the reply. "Some member of the Humane Society, I suppose." — YATES: *Recollections and Experiences*, i. 292.)

Let a man know rightly how to hold his peace.

Letter to Emerson, Dec. 8, 1837. (Other remarks in favor of silence date from as early as 1830: as, in his journal for Septem-

ber of that year, "Beware of speaking: speech is human, silence is divine;" and Nov. 17, 1831, "The highest melody dwells only in silence, the sphere melody, the melody of health." Thus the Talmud says, "Much talk, much foolishness;" from which Corneille [*Suite du Menteur*, iii. 1] derives his line, *Mais qui parle beaucoup, dit beaucoup de sottises*; while Publius Syrus is of opinion that it is rare that the same man talk much and well [*Rara est ejusdem hominis multa et opportune dicere*]. Martial asserts in his "Epigrams" [iv. 80], "*Res est magna tacere.*" Menander, the Greek poet, had already declared that "nothing is more useful than silence." Hannah More, in her "Thoughts on Conversation," repeats the saying of Cicero, that "there is not only an art, but even an eloquence, in silence." "Be silent," said Pythagoras, "or say something better than silence." "Speak fitly," says George Herbert, "or be silent wisely." "After speech," says Lacordaire, "silence is the greatest power in the world." And Carlyle said in his inaugural address at Edinburgh, "Silence is the eternal duty of man." The Arabs have a proverb, which, in almost similar form, is common to the languages of Western Europe: "If speech is silver, silence is gold" [v. p. 487]. That "the silence of the people is the lesson of kings," was indeed said by a bishop of Senes [v. p. 505], but not by Jean Soanen; rather by Jean de Beauvais, who preached a sermon at the funeral of Louis XV., at St. Denis, July 27, 1774, "The people, doubtless, have the right to murmur, but they have also the right to be silent, and their silence is the lesson of kings.")

I do not believe that state can last in which Jesus and Judas have equal weight in public affairs.

To an American clergyman, who defended universal suffrage.

Other remarks of Carlyle in his letters and journals follow:—

The difference between Socrates and Jesus Christ? The great Conscious; the immeasurably great Unconscious. — *Journal*, Oct. 28, 1833. (Erasmus so revered the character of Socrates, that he said, when he considered his life and doctrines he was inclined to put him in the calendar of saints, and to exclaim, "*Sancte Socrates, ora pro nobis!*")

The thing is not only to avoid error, but to attain immense masses of truth. — *Do.*

Virtue is like health, the harmony of the whole man. — *Do.*, Nov. 1.

The Devil has his elect. — *Do.*, Aug. 5, 1829.

Wonder is the basis of worship. — *Do.*, June 8, 1830. (It was a saying of Heraclitus, six centuries before Christ, "Religion is a disease, though a noble disease." This saying has been placed among the *spuria*; but Max Müller says that it has "the full, metallic, noble ring of Heraclitus. It is too great to be of doubtful origin, while so remote in its source." *Vide* M. MÜLLER: "Origin of Religions;" quoted by MULFORD: "The Republic of God," 46, note.)

Vain hope to make people happy by politics! — *Do.*, Oct. 10, 1831.

Great in this life is the communion of man with man. — *Do.*, March 31, 1832.

Biography is the only true history. — *Do.*, Jan. 13, 1832.

Books are a triviality. Life alone is great; with its infinite spaces, its everlasting times, with its Death, with its Heaven and its Hell. — *Do.*, May 29, 1839.

I think that little room (in the Wartburg) where Luther stood fighting God's battle against the whole world, is the most sacred place upon earth.

It is a great misery for a man to lie, even unconsciously, even to himself (Letter to his wife, Nov. 2, 1835).

The old gloomy Gothic cathedrals were good; but the great blue Dome that hangs over all is better than any Cologne one. — *Journal*, Nov. 17, 1842.

No truly great man, from Jesus Christ down, ever founded a sect. — *Do.* ("Do not call yourselves Lutherans," said Luther: "call yourselves Christians. Has Luther been crucified for the world?")

Let a man try to the very uttermost to *speak* what he means, before *singing* is had recourse to. — *Do.*, Nov. 17, 1843. (Thus Beaumarchais says, in "The Marriage of Figaro," "*Ce qui ne vaut pas la peine d'être dit, on le chante.*" He had reference to singing, Carlyle to poetry.)

If it were not for the clothes, there would be little difference.

Quoted from a letter of Stephenson, the engineer, Sept. 3, 1848; (resembling Carlyle's own assertion that marquises and ministers do not differ from little people, except in the clothing and mounting. "Born in the manse," said David Wilkie, the painter, at a meeting of "the sons of the clergy of the Scotch Church," "we have all a patent of nobility." Gen. Skobelev, when asked if it were true that he was descended from a Scotch emigrant to Russia, named Scobie, replied, "I believe there is something in it, but I make little account of genealogical trees. Mere family never made a man great. Thought and deed, not pedigree, are the passports to enduring fame." — *Fortnightly Review*, October, 1882. Thus Iphicrates, the Athenian general, when reproached by a descendant of Harmodius with ignoble birth, his father having been a shoemaker, replied, "The nobility of my family begins with me; that of yours ends with you." Alexander Dumas, whose grandmother was a negress, was asked if he were not descended from an ape. "Very likely," he replied to his interlocutor; "my ancestry began where yours ends." Gen. Skobelev, in a speech at Warsaw shortly before his death, which attracted great attention for its bold expression of Pan-Slavic views, referring to the Poles, exclaimed, "Are we not all brothers?" It was the echo of a proposal made in the sixteenth century by Stephen Bathory, king of Poland, to the Russian ambassador: "Let us abandon vain quarrels. Are we not brothers? What matter some slight differences in religious belief? Why should we not have the same flag, the same chief?" Instancing Loyola, Skobelev once said, "He who wants to do any thing great, should remain single;" and again, "War and the family are incompatible. Man cannot serve two masters." Seeing a Falstaffian general, whom he had ordered to the front, fight bravely, Skobelev exclaimed, "Rivalry begets heroes." — *Personal Reminiscences of Skobelev*, 62.)

I have no patience whatever with these gorilla dam-nifications of humanity.

Of the Darwinian theory of development.

Emerson told Miss Bremer, when she was in America, that

Carlyle was angry with him for not believing in a Devil, and to convert him took him among all the horrors of London, the gin-shops, etc., and finally to the House of Commons, saying, "Do you believe in a Devil now?" (Letter of George Eliot, Nov. 3, 1851.) Cross, in his "Life of George Eliot," i. 257, says that at a dinner-party at Berlin, where Wiese and Cornelius were deploring Goethe's want of evangelical sentiment, Carlyle was at first visibly uneasy, fumbling with his napkin, and at last broke out in German, "Gentlemen, do you know the story of the man who railed at the sun because it would not light his cigar?"

EARL OF CHATHAM.

[For biography, *vide supra*, p. 126.]

The atrocious crime of being a young man.

Horace Walpole, in reply to a speech of Pitt in the House of Commons, March 10, 1740, against a bill for the encouragement of seamen, and the speedier manning of the royal navy, spoke of Pitt's formidable sounds and furious declamation, and insinuated that the young orator had contracted his habits of speaking from persons of his own age, and charged him with using "theatrical expressions." Almon ("Anecdotes and Speeches of the Earl of Chatham," published in London in 1797) gives the well-known reply of Pitt, beginning, "Sir, the atrocious crime of being a young man, which the honorable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience." This reply is not published in later biographies of Chatham, "because," says Brougham ("Statesmen of the Time of George III.," i. 19), "many of his earlier speeches as now preserved were avowedly the composition of Dr. Johnson, whose measured style, formal periods, balanced antitheses, and total want of pure, racy English, betray their author at every line." Thus two speeches of Lord Chesterfield's were published in his miscellaneous works, that were written by Johnson; "And the best of it," said the Doctor, "they have found out that one is like Demosthenes, and the other like Cicero." And when Pitt's display of

statesmanlike power, shown in a speech in Parliament, was once alluded to, "That speech of Pitt's," said Johnson, "I wrote in a garret."—PALGRAVE: *The House of Commons*, 16. At that time, before reporting was officially provided for, reporters hid themselves in obscure corners of the strangers' gallery, and jotted down, beneath their hats, fragments of the speeches; they picked up scraps from friendly hearers; they eked out these scraps with gossip in the lobby. They then retired to a coffee-house, and, to clothe them in suitable language, the help of some poor scholar, a Samuel Johnson, was sought. — *Do.*, 79.

Pitt, on one occasion, began a speech with the words, "Sugar, Mr. Speaker —" and then noticing a smile upon the faces of the audience, he paused, and, looking fiercely around, pronounced the word "sugar" three times, in a loud voice. Having thus gained the serious attention of the House, he turned round, and disdainfully asked, "Who will laugh at sugar now?"

In the debate on the speech from the throne, 1755, Pitt made the celebrated comparison of the coalition of Fox (first Lord Holland) and the Duke of Newcastle, to the union of the Rhone and the Saone: "It strikes me now," he exclaimed, as if smitten with a sudden inspiration, "I remember that at Lyons I was taken to see the conflux of the Rhone and the Saone, the one a gentle, feeble, languid stream, and though languid of no depth [Newcastle], and the other a boisterous and impetuous torrent [Fox]. But, different as they are, they meet at last. And long [here his tone sank into the most cutting irony], long may they continue united, to the comfort of each other, and to the glory, honor, and serenity of the nation." It was during this debate that William Gerard Hamilton won his nickname of "Single-speech Hamilton," by a speech of great power, no maiden speech in that House having made an equal sensation, after which he remained silent.

The press is a chartered libertine.

About 1757, a torrent of papers and pamphlets issued against Pitt, says one of his biographers, condemning his plans, his measures, his principles, his politics, and even reviling his person, in which the King himself was not spared for having taken him into his service, and for not dismissing him, all of

which were permitted to die unnoticed. One day, when Mr. Grenville mentioned some of them to him, Pitt smiled, and only said, "The press is like the air, a chartered libertine." The allusion is to a line in "Henry V.," i. 1, —

". . . that, when he speaks,
The air, a chartered libertine, is still."

Lord John Russell, in a defence of Lord Raglan, Feb. 8, 1855, during the Crimean War, spoke of "a ribald press," for which he was called to account the next day by the "Times."

The allusion to the tapestry of the House of Lords (*v.* p. 128), in Chatham's speech on a motion for an address to the throne, Nov. 18, 1777, was suggested by the fact that it represented the English fleet led against the Spanish Armada by Lord Howard of Effingham, an ancestor of the Earl of Suffolk, who defended the employment of Indians against the American revolutionists. The title of "the Great Commoner," given to Pitt before his peerage, had been previously applied by him to Sir John Barnard, a great London merchant, and one of the members for the city. He died in 1749, and Pitt inherited the title. Thus Walpole wrote, June 9, 1766: "'The Great Commoner' is exceedingly out of humor."

I am already married to my country.

This answer is said to have been made by the younger Pitt when Horace Walpole tried to arrange a marriage between him and Necker's daughter, afterwards Madame de Staël, and her father had offered to endow her with £14,000 a year. Lord Brougham ("Life of Pitt") says that the story rests on a true foundation, but unless the answer was in jest, it was too theatrical for so great a man (*v.* "Quart. Rev.," No. 97, p. 568, and J. W. CROKER: *Memoirs*, II. 340).

Mention of Madame de Staël may excuse the insertion here of her saying at table in England, that the Continent had formed a high opinion of the riches, strength, and spirit of that country, adding, "Strangers are contemporary posterity" (*Les étrangers sont la postérité contemporaine*). "This striking expression," says Croker, who records it (I. 326), "is found in the journal of Camille Desmoulins."

Some one was laughing at the titles of the Haytian nobility, *le Comte di Limonade* and *le Duc de Marmalade*. "This would come," said Madame de Staël, "with bad grace from Frenchmen who see nothing ridiculous in the titles of *M. de Bouillé* and *le Duc de Bouillon*." Capt. Gronow, in his "Recollections," says that during the reign of Charles X. a person of distinguished mien endeavored to pass the sentry at the gate of the garden of the Tuileries, entrance to which was forbidden. On being refused admission the intruder said, "I am the *Prince de Poix, aide-de-camp* to the King." — "*Eh, sacré,*" replied the soldier, "you could not enter if you were the *Roi des haricots*."

GROVER CLEVELAND.

[Born at Caldwell, N. J., 1837; mayor of Buffalo, N. Y., 1882; governor of New York, 1883; President of the United States, 1885-89, 1893-97.]

Public office is a public trust.

This aphorism has been condensed from many declarations of President Cleveland concerning the responsibility of public officials. Thus, in accepting the nomination to the mayoralty of Buffalo, he said, "When we consider that public officials are the trustees of the people, and hold their places and exercise their powers for the benefit of the people, there should be no higher inducement to a faithful and honest discharge of public duty." In his first message as mayor of Buffalo, Mr. Cleveland said, "It seems to me that a successful and faithful administration of the government of our city may be accomplished by constantly bearing in mind that we are the trustees and agents of our fellow-citizens, holding their funds in sacred trust, to be expended for their benefit." This found an echo in a speech delivered by the Hon. R. P. Flower on the night of Mr. Cleveland's election as governor of New York: "If you use your office as you would a private trust, and the moneys as trust funds, if you faithfully perform your duty, we, the people, may put you in the Presidential chair." In replying to the committee appointed by the National Democratic Convention to inform him of his nomination to the Presidency, July 28, 1884, Gov. Cleveland said "The party and its representatives who ask to be intrusted at the hands of the people with the keeping of all that concerns

their welfare and their safety, should only ask it with the full appreciation of the sacredness of the trust, and with a firm resolve to administer it faithfully and well." In his inaugural address, March 4, 1885, President Cleveland said, "Your every voter, as surely as your chief magistrate, under the same high sanction, though in a different sphere, exercises a public trust."

Offensive partisans.

In a letter to George William Curtis, president of the National Civil Service Reform League, Dec. 29, 1884, the President-elect wrote: "But many now holding such positions [government offices not within the letter of the civil service statute] have forfeited all just claim to retention, because they have used their places for party purposes, in disregard of their duty to the people, and because, instead of being decent public servants, they have proved themselves offensive partisans and unscrupulous manipulators of local party management. . . . The lessons of the past must be unlearned." The President-elect, when asked what he intended to do in regard to office-holders and their interference in elections, said his views had been clearly expressed in his letter of acceptance, but added, "Let them attend to their work; let them attend to their work." In a proclamation to the heads of departments of the general government, July 14, 1886, office-holders were told that "they are the agents of the people, not their masters, and they should scrupulously avoid in their political action, as well as in the discharge of their official duty, offending, by a display of obtrusive partisanship, their neighbors who have relations with them as public officials. Office-holders are neither disfranchised, nor forbidden the exercise of political privileges; but their privileges are not enlarged, nor is their duty to party increased to pernicious activity, by office-holding." The first warning to office-holders was issued by Daniel Webster when Secretary of State, in a proclamation, March 20, 1841, in the name of President Harrison, which said, "It is a great abuse to bring the patronage of the general government into conflict with the freedom of elections;" it directed that information should be given "that partisan interference in popular elections, . . . or the payment of any contribution, or assessment on salaries, or official compensation for party or election purposes, will be re-

garded by him as a cause of removal." It adds that "persons employed under the government are not expected to take an active or official part in attempts to influence the minds or votes of others." This order was the result of the introduction of the "spoils system" under President Jackson, justified by Gov. Marcy's celebrated saying that "to the victors belong the spoils of the enemy" (*v. p.* 288), a policy which was announced by Duff Green (called during the war by President Lincoln "a political hyena") in the "Washington Telegraph," the organ of Jackson's party, Nov. 2, 1828: "We do not know what line of policy Gen. Jackson will adopt [on assuming the presidency]. We take it for granted, however, that he will reward his friends and punish his enemies." Those office-holders who were turned out, many of whom were too old or unfitted to enter other business, might, to use a vulgar expression which Green either invented or popularized, "root, hog, or die." "Rotation in office" was another phrase coined in the Jackson administration; and John C. Calhoun declared in January, 1835, that "the only cohesive principle which binds together the powerful party rallied under the name of Gen. Jackson is official patronage;" and, anticipating President Cleveland, he added, "The very essence of a free government consists in considering offices as public trusts." That "public office, in a republican government like ours, should not be solicited, nor yet, when conferred, declined," was said by Gen. Jackson in a letter to Major Maury, M.C., written from the Hermitage, Sept. 21, 1825. "What are we here for if not for the offices?" was the plaintive cry of Mr. Flanagan of Texas in the Republican National Convention of 1880.

The term "offensive partisanship" was repeated by President Cleveland in a letter to the Attorney General, Nov. 23, 1886, declining to reinstate William A. Stone, attorney for the western district of Pennsylvania, for participating in the political campaign in that State; "and that, whatever offensive partisanship he had deemed justifiable in other circumstances, . . . he would content himself with a quiet and unobtrusive enjoyment of his political privileges." He spoke of Stone's participating with "noisy enthusiasm" in two or three public meetings in which the administration was abused. "His course renews and revives . . . the charges of offensive partisanship heretofore made."

Innocuous desuetude.

In a message to the Senate, March 1, 1886, declining to furnish papers on file relative to suspensions from office during the recess of that body, President Cleveland said, "And so it happens that after an existence of nearly twenty years of an almost innocuous desuetude these laws are brought forth, apparently the repealed as well as the unrepealed, and put in the way of an executive who is willing, if permitted, to attempt an improvement in the methods of administration."

He referred particularly to a statute passed by Congress in 1867, during President Johnson's administration, enacting that "in cases of suspension from office during a recess of the Senate, the President should report, within twenty days after the next meeting of the Senate, such suspension, with the evidence and reasons for his action in the case." The message of President Cleveland was called forth by a resolution of the Senate censuring the Attorney-General for his refusal to transmit certain papers relating to suspensions from office, as requested by the Senate, particularly in the case of George M. Dustin, attorney of the United States for the southern district of Alabama.

The Presidential campaign of 1884 brought into use the word "mugwump," signifying a Republican who repudiated the nomination of James G. Blaine; or, as "The Nation" defined the word, "a man who, for some reason or other, is unable to vote his regular party ticket." Such men were called by the Republicans, "Holier-than-thou men," "Dudes and Pharisees," a term accepted by "The Nation;" or, as Thomas B. Reed, M.C., called them, in 1886, "long-tailed birds of Paradise." The derivation of the word "mugwump" excited discussion; and Dr. J. Hammond Trumbull of Hartford, Conn., in the New York "Critic," Sept. 6, 1884, and other writers in "Notes and Queries," maintained that the word was of Algonquin origin, in use on the New England coast, and occurring in Eliot's translation of the Bible, as in St. Matt. viii. 5, where the word "centurion" is rendered *mugquomp*, and in passages in the Old Testament, where it stands for "great man," "leader," or "duke," as in Gen. xxxvi. 40-43. Col. T. W. Higginson accepted this derivation in a speech during the campaign, "because," as he said, "'mugwump' meant a man with a large following." A writer in "Notes and

Queries" (S. 7, i. 173) says that a Jesuit father, when translating the New Testament into an Indian dialect, found himself puzzled to give a good rendering for "not to think more highly of himself than he ought to think," and, consulting an Indian parishioner, was told, "That's easy enough; that's 'mugwump.'" The word was first applied to bolting Republicans by the New York "Sun" as early as June 15, 1884; but the same paper had used it March 23 of that year, in speaking of a local controversy at Dobb's Ferry, printing "Mugwump D. O. Bradley" in large type at the top of a conspicuous column. The word had, however, been employed by the Indianapolis "Sentinel" as early as 1872. The expression, "Turn the rascals out," referring to the Republican party then in power, found its first use in the "Sun" in September, 1883: "The first step toward a reform in the civil service is to turn the rascals out: the Republican party must go." At the Democratic National Convention in 1884, Gen. Bragg of Wisconsin alluded to the opposition to Gov. Cleveland by Tammany Hall, by saying, "We love him for the enemies he has made." Near the close of the campaign, Oct. 29, at a reception given by Mr. Blaine to two hundred clergymen in New-York City, the Rev. Dr. Burchard denounced the Democratic party as "the party of Rum, Romanism, and Rebellion." A similar alliteration was used by the Right Hon. Joseph Chamberlain, who said that in the general election to the House of Commons in 1885, "we had a most unusual and extraordinary combination against us, and I am inclined to describe it as the combination of the five P's; in the order of their importance they are Priests, Publicans, Parsons, Parnellites, and Protectionists."

COLMAN THE YOUNGER.

[George Colman, "the Younger," an English dramatic author: born 1762; director of the Haymarket Theatre, and author of many popular comedies; died 1836.]

Literature is a very good walking-stick, but very bad crutches.

Said of the uncertain rewards of the literary profession. The remark has been attributed to Sir Walter Scott. Colman and Bannister were dining one day with ex-Lord-Chancellor Erskine,

who boasted that he kept nearly one thousand sheep. "I perceive, then," said Colman, "that your lordship still keeps an eye to the woolsack." A lady was listening to Lord Erskine's account of the people at the North Pole, and when he mentioned that the natives clothe themselves in the skins of the seals, and eat their flesh, — "What! live upon the *seals*?" exclaimed the lady with a look of horror. "Yes, madam," replied Erskine, "and devilish good living, too, if one could but keep them." The lord chancellor sits upon the woolsack, and is the keeper of the Great Seal.

Colman was asked if he knew Theodore Hook: "Oh, yes," he replied, "Hook and I (eye) are old associates." When the Prince Regent said, "Why, Colman, you are older than I," — "Oh, sir," rejoined Colman, "I could not take the liberty of coming into the world *before* your Royal Highness."

Here follow certain additional anecdotes of Foote. He was asked if Richmond Bridge would be built of stone: "Yes, we have enough wooden piers already." He said of a favorite horse, "I'll wager it to stand still faster than yours can gallop." He called darned stockings, "premeditated poverty." When he was about to open the "Primitive Puppet Show" at the Haymarket, a titled lady asked Foote if his figures would be large as life: "Oh, no, my lady, not much larger than Garrick." The latter was a small man. Johnson said of him, "David looks much older than he is, for his face has had double the business of any other man's."

LORD KEEPER COVENTRY.

[Thomas Coventry, born in Worcestershire, England, 1578; educated at Oxford; attorney-general, 1621; lord-keeper of the Great Seal, 1625; Baron Coventry, 1628; died 1639.]

The wooden walls of England.

In a speech to the judges, June 17, 1635, before they left London for the summer assizes, in which, defending "ship-money," he spoke of the claim of Charles I. to the sovereignty of the sea as a purely defensive measure, the Lord Keeper said, "The dominion of the sea, as it is an ancient and undoubted right of the crown of England, so is it the best security of the land. The

wooden walls are the best walls of this kingdom." — GARDINER: *History of England*, viii. 79. In this he, perhaps unconsciously, followed John Huyghen van Linschoten, or rather the English translator of the Dutch traveller's "Voyage to the East Indies." In the preface of the first volume of this work, published in 1598, and reprinted by the Hakluyt Society in 1885, the translator (probably William Phillip), addressing his English readers, hopes that the translation "may work an increase of English honor, as it hath hitherto mightily advanced the Credit of the Realme by defending the same with our Wodden Walles (as Themistocles called the Ships of Athens)." The reference is to the oracle which Themistocles, according to Plutarch, often urged upon the Athenians, bidding them trust to their walls of wood, and telling them that "walls of wood" could signify nothing but ships. The words of the oracle were as follows: "While all things else are taken within the boundary of Cecrops, and the covert of divine Cithæron, Zeus grants to Athena that the wall of wood alone shall remain uncaptured; that shall keep thee and thy children." — *Life of Themistocles*, note.

In his "Preface to the Reader," van Linschoten tells the story of Anacharsis, who, asked whether the number of the dead was greater than that of the living, asked, "In which number do you reckon those that travel on the seas?" referring to the danger of death incurred by them; and Bias said that sailors upon the sea were always "within two inches of their death." When Henrietta Maria, wife of Charles I., was crossing the North Sea from Holland to Yorkshire, February, 1642, and the ship lay tossing on the waves during a nine-days' storm, she comforted her attendants by assuring them that "Queens of England are never drowned." But William Rufus said nearly the same thing in 1099, when about to cross from Southampton to Normandy, and the sailors entreated him not to put to sea "in an old crazy ship, when the wind was contrary, and the waves high: 'I never heard of a king being drowned,' cried Rufus: 'make haste, loose your cables; you will see the elements join to obey me.'" — FREEMAN: *Life of William Rufus*, ii. 284, and note.

EARL OF DERBY.[For biography, *vide supra*, p. 185.]

Sir, I have tasted your sherry, and I prefer the gout.

To a wine-merchant, who recommended his sherry as not having gout in a hogshead of it. Macaulay tells the story of the criminal who had the choice of the galleys, or the reading of Guicciardini's "History," and naturally chose the latter. But the war of Pisa was too much for him, and he asked to change his choice. This is as old as Philoxenus of Cythera, who was sent to the quarries by Dionysius, because he did not like the tyrant's poetry. He was, however, recalled, and had some more read to him, when he got up to go. "Where are you going?" asked Dionysius. "To the quarries," was the reply.

The famous remark, "Johnny's upset the coach," quoted on page 185, was caused by a speech of Lord John Russell, when paymaster-general in Lord Grey's ministry, in 1834, in which, replying to the Hon. E. Stanley (afterward Earl of Derby), he said that "if the State should find that the revenue of the Irish Church was not appropriated justly to the purposes of religious and moral instruction, . . . it would then be the duty of Parliament to consider of a different appropriation." This declaration was received with cheers by radicals and repealers; but it led to the resignation of Stanley and three other members of the Grey ministry. A story, since denied, represented Stanley scribbling the words, "Johnny's upset the coach," while Russell was speaking, on a scrap of paper, and passing it to his colleague Sir James Graham, who slipped it into his pocket, where it was found by his valet, and communicated to the "Times." Lord John Russell was at a later period called "the stormy petrel of politics," because he was the chief instrument of defeating Lord Palmerston in 1857, and because he attacked the Tory Reform Bill of 1859; and Sidney Herbert once said of him, "He drops his resolutions as if they were his colleagues." — *Life of Bishop Wilberforce*, ii. 315.

Joseph Hume was discussing with Lord John Russell the maxim, derived from the Italian publicist Beccaria, "The greatest happiness of the greatest number," when Lord John defined "the greatest number" to be "No. 1." This maxim was em-

ployed by Jeremy Bentham in an attack on Alexander Wedderburn, afterward Lord-Chancellor Loughborough: "In a government which had for its end the greatest happiness of the greatest number, he might have been attorney-general," etc. This attack was included in Bentham's "Principles of Morals and Legislation." Macaulay said of Bentham, that he found jurisprudence a gibberish, and left it a science. Boswell asked Johnson whether Wedderburn, called by Trevelyan, in his "Early Life of C. J. Fox," "the cleverest Scotchman who had crossed the Tweed, and the sharpest lawyer that ever hugged an attorney," behaved unworthily in canvassing for briefs through the agency of a Scotch bookseller. "If I were a lawyer," replied Johnson, "I should not solicit employment; not because I should think it wrong, but because I should disdain it." Of Wedderburn's appointment to office after forsaking the Whigs, Horace Walpole wrote, "'Tis an honest vocation to be a scavenger, but I would not be solicitor-general." And Junius said of him, "There is something about him which even treachery cannot trust." (*Vide supra*, p. 113.)

It was in an article in the "Quarterly Review" (vol. liii. 1835, 270), on Sir Robert Peel's address to the electors of Tamworth in 1834, after the resignation of the Grey ministry, already alluded to, that the expression occurred, "That fortuitous concourse of atoms," which the writer called Lord Melbourne's government, with Lord John Russell for its leader; an earlier use of the phrase than that on p. 432 of this work. But it was anticipated in "Marcus Minucius Felix his Octavius; or, A Vindication of Christianity against Paganism," published in London in 1695.

RALPH WALDO EMERSON.

[Born in Boston, 1803; graduated at Harvard College; minister of the Second Unitarian Church in Boston, 1829-32; essayist and lecturer; editor of the "Dial," 1842-44; published "Representative Men," 1850; "English Traits," 1856; died 1882.]

When you strike at a king, you must kill him.

To a young man, who, in his college days, wrote an essay on Plato, and mentioned the subject to Mr. Emerson.

A smart young lawyer said to a young lady, "There was no thought in Emerson's lecture [on Memory]: I can't remember any thing he said in it."—"Oh yes," she replied, "he said 'shallow brains have short memories.'"

In a letter to Carlyle, July 31, 1841, Emerson spoke of "this great, intelligent, sensual, and avaricious America." He said of the Anglo-Saxon race, "It is proud and strong and selfish. England maintains trade, not liberty."

In conversations during a trip to California, in 1871, recorded by Professor Thayer, he called Swedenborg "like Linnæus, or those who devised the nomenclature of chemistry,—a sort of classifier of souls."—*A Western Journey with Mr. Emerson*, 17. He called Mormonism, "with their Bible names and imagery, an afterclap of Puritanism." Of a delightful ride to Mirror Lake, "One thinks here," said Emerson, "of the Arab proverb, 'Allah does not count the days spent in the chase.'" He praised some one's rule, "Take notes on the spot: a note is worth a cart-load of recollections." Speaking of an address on Immortality, delivered by Mr. Emerson in San Francisco, the "Alta California" said that "all left the church feeling that an eloquent tribute had been paid to the creative genius of the Great First Cause, and that a masterly use of the English language had contributed to that end;" which led Dr. Holmes, in his "Life of Emerson" (p. 267), to recall the story of the Rev. Horace Holley, pastor of the Hollis-street Church in Boston, from 1809 to 1818, who delivered a prayer on some public occasion, and Major Ben Russell, editor of the "Columbian Centinel," spoke of it in his paper next day as "the most eloquent prayer ever addressed to a Boston audience."

The motto of William of Wykeham, Bishop of Winchester and Lord High Chancellor of England in 1367, was, "Manners make a man," which he inscribed on buildings of his founding, as New College, Oxford, and the college at Winchester, and which thereafter became proverbial. Alluding to it, Emerson defined manners, in his essay on that subject, as "the happy ways of doing things."

Emerson once wrote to Carlyle: "I do not belong to the poets, but only to a low department of literature, the reporters, sub-urban men;" but he also wrote to Miss Peabody: "I am not a great poet, but whatever is of me *is a poet*."

Asked if he had read the Rev. J. S. C. Abbott's "Life of Napoleon," Mr. Emerson replied in the affirmative, and said it had given him an entirely different idea of that man: "It seems to teach, that the object of Napoleon, in all his wars, was to establish in benighted Europe our New England system of Sunday schools."—E. P. WHIPPLE: *Recollections of Eminent Men*, 150. Mr. Whipple, in his essay on Emerson, says that to Professor Agassiz belongs the dubious honor, or dishonor, of calling Emerson "our Greek-Yankee, a cross between Plato and Jonathan Slick;" and he is less certain as to the other statement, that he was "a Hindoo-Yankee, a cross between Brahma and Poor Richard." Mr. Whipple records the answer of Agassiz, when offered a large sum by the president of a Western lyceum for a course of lectures in natural history. Being at that time absorbed in some minute investigations in a difficult department of zoölogy, he replied, "I cannot afford to waste my time in making money."

Dr. Holmes, in speaking of Emerson at the height of his fame, recalls the time when "a litterateur now almost forgotten could call him 'whipped syllabub;'" but in 1833, at the beginning of their acquaintance, Carlyle called him "one of the most lovable creatures in himself we had ever looked upon." He introduced Emerson to the British public as "the singular man who did not wish to be President." Father Taylor of the Methodist Seamen's Bethel, in Boston, called him "one of the sweetest creatures God ever made. He must go to heaven when he dies, for if he went to hell the Devil would not know what to do with him. But he knows no more of the religion of the New Testament than Balaam's ass did of the principles of the Hebrew grammar." Mr. M. D. Conway tells the story a little differently: When some of Taylor's Methodist friends objected to his friendship for Emerson, who, as a Unitarian, must go to the place which a divine of Charles II.'s day said it was not good manners to mention in church,—"It does look so," said Father Taylor, "but I am sure of one thing: if Emerson does go to that place, he will change the climate, and emigration will set that way."—O. W. HOLMES: *R. W. Emerson*, 56. Theodore Parker thanked God "for the sun, moon, and Ralph Waldo Emerson."

Periodicity, reaction, are laws of mind as well as of matter.

In an address on the "Progress of Culture," before the Phi Beta Kappa Society of Harvard College, in 1867; in which he also said, "The foundation of culture, as of character, is at last the moral sentiment;" and, "Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world."

WILLIAM E. FORSTER.

[William Edward Forster, born at Bradpole, England, 1818; entered Parliament, 1861; minister of education, 1868-74; carried the Education Act, 1870; chief secretary for Ireland, 1880-82; carried the Irish Land Bill, 1881, followed by a Coercion Bill, and a proclamation declaring the Land League illegal, by which Parnell and many others were imprisoned; died, 1886.]

The uncrowned king of Ireland.

In a speech in the House of Commons, Feb. 22, 1883, Mr. Forster, in a review of his administration of Irish affairs as chief secretary, referred as follows to the arrest and confinement of Charles Stuart Parnell in Kilmainham jail in October, 1881: "Respectable boycotting did not like Kilmainham, and it [the proclamation against the Land League] enabled me to depose 'the uncrowned king,' as the honorable member for Dungarvan called him." Mr. O'Donnell: "I never said any thing of the kind." After the release of Mr. Parnell from Kilmainham, Mr. Forster said, in a speech in the House of Commons, May 4, 1882, "A surrender is bad, but a compromise or arrangement is worse. I think we may remember what a Tudor king said to a great Irishman in former times: 'If all Ireland cannot govern the Earl of Kildare, then let the Earl of Kildare govern all Ireland.' In like manner, if all England cannot govern the honorable member for Cork [Mr. Parnell], then let us acknowledge that he is the greatest power in Ireland to-day." Mr. Forster alluded to Thomas Fitzgerald, eighth Earl of Kildare, who twice rebelled against Henry VII., carrying fire and sword through Ireland until taken prisoner to England, where his unabashed demeanor at the council-board led some one to say, "All Ireland cannot

govern this Earl." — "Then let this Earl govern all Ireland," was the king's prompt answer. He was sent over, adds Froude (*"History of England,"* ii. ch. 8), "a convicted traitor: he returned a Knight of the Garter, lord deputy, and the representative of the Crown."

"Boycotting," alluded to by Mr. Forster, was the name applied to the system of social and commercial ostracism, which was extensively resorted to in Ireland during the land agitation of 1880 and 1881. The word is derived from Capt. Boycott of Lough Mask House, against whom this process of isolation was first employed, because the Earl of Erne, for whom Boycott was agent, had refused the rent offered by his tenants, and had issued ejectment processes. Mr. Parnell, in a speech at Ennis, Sept. 19, 1880, had advised putting a tenant "who bids for a farm from which another tenant has been evicted, into a moral Coventry." When this statement was brought up against him, he insisted that he had qualified it by the words "unjustly evicted."

Village tyrants.

"It is not," said Mr. Forster, on introducing the first Coercion Bill, Jan. 24, 1881, when speaking of persons who committed agrarian outrages in Ireland, "that the police do not know who these village tyrants are." John Bright said in this debate, that a Coercion Act "becomes a tyranny in the hands of tyrants." His assertion in 1880 (*v. p.* 71), that "Force is no remedy," he said, in 1882, applied "not to outrages, but to grievances."

That the Irish people, to make the world acquainted with their wrongs, should "agitate! agitate! agitate!" was advice given them by the Marquis of Anglesea, when lord-lieutenant of Ireland under Wellington's administration. Parnell changed it to "organize! organize! organize!" That Dean Swift wrote in the "Dampier Letters," "Burn every thing that comes from England, except its coals," seems to have become an article of faith with many writers and most readers, says Justin McCarthy (*"The Four Georges,"* i. 243); "without much hope of correcting that false impression, we may observe that Swift never said any thing of the kind. This is what he did say: 'I heard the late Archbishop of Tuam mention a pleasant observation of somebody's, that Ireland would never be happy until a law were made for burning every

thing that came from England, except their people and their coals. I must confess that as to the former, I should not be sorry if they would stay at home, and for the latter, I hope in a little time we shall have no occasion for them.'"

Some one having called Ireland "a God-forsaken country," Lord Chief Justice Cockburn (died 1880) retorted, "It is not at present so much a God-forsaken, as a government-forsaken, country." Grattan called Ireland "a country ill-governed, and a government ill-obeyed."

CHARLES JAMES FOX.

[For biography, *vide supra*, p. 218.]

No man could be so wise as Thurlow looked.

Lord Campbell, in his *Life of Lord Thurlow* ("Lives of the Lord Chancellors," v. 661), says of him, that "although pretending to despise the opinions of others, he was acting a part, and his aspect was more solemn and imposing than almost any other person's in public life, — so much so, that Mr. Fox used to say it proved him dishonest, since no man could be so wise as Thurlow looked." In another place (p. 551) Fox is made to say, "Thurlow looked wiser than any man ever was." On the occasion of a public procession, the Prince Regent, who had taken offence at something Thurlow had said or done, rudely stepped in before the Lord Chancellor, who observed, "Sir, you have done quite right. I represent your royal father: royalty walks last. Proceed, sir." Mr. Mellish being spoken of as a great friend of the populace, Thurlow said, "They like him as a brother black-guard," and then added, "I am of their opinion. I dislike your pious heroes; I prefer Achilles to Hector, Turnus to Æneas." Lord Thurlow was once asked by a dissenter why he, a notorious free-thinker, supported the Established Church. "Because it is established," was the reply; "establish your religion, and I'll support that."

Johnson liked a "good hater." "Do you not hate that fellow?" Fox was once asked of a member of Parliament who irritated the Whigs by the virulence of his speaking, and bored them by its prolixity. "Ah, well," replied Fox, "I am a bad hater."

WILLIAM E. GLADSTONE.[For biography, *vide supra*, p. 249.]**Out of the range of practical politics.**

Mr. Gladstone said in April, 1867, when Sir John Gray brought forward his resolution in favor of the abolition of the Established Church in Ireland, that down to the year 1865 he considered such abolition "out of the range of practical politics," and he explained that phrase to mean that "when at an election you say a question is out of the range of practical politics, you mean it is not a question likely to be dealt with in the Parliament you are now choosing." In 1867, however, certain occurrences, such as the murder of policemen in Manchester, and the blowing up of the wall of Clerkenwell prison, changed Mr. Gladstone's mind concerning the Irish Church, and brought the question of its abolition "within the range of practical politics."—T. P. O'CONNOR: *The Parnell Movement*, 216.

As an illustration of Mr. Gladstone's dialectical skill, it is told that when Garibaldi first visited England, there was some talk, says Lucy ("Diary of Two Parliaments," 417), of his marrying a wealthy widow, much devoted to his cause. It was asked what was to be done with the wife he was said to have: "You must get Gladstone to explain her away," was the answer, attributed to Mr. Beresford Hope.

Mr. Lucy tells the story in this volume, of the reply of the Hon. W. M. Evarts to Lord Coleridge, who was visiting him in a house once belonging to Washington (perhaps during an excursion to Mount Vernon): "I have heard it said" (of the first President), remarked the Lord Chief Justice, "that he was a very strong man physically, and that, standing on the lawn there, he could throw a dollar right across the river, on to the other bank." Mr. Evarts replied that it was very likely to be true; "You know a dollar would go much farther in those days than it does now." Among many post-prandial stories attributed to Mr. Evarts is one that, wishing to slyly rebuke the habit of a well-known Massachusetts politician and capitalist, of telling stories of public men asking his advice in trying political emergencies, he said in this gentleman's presence, that when

Christopher Columbus found himself approaching the shore of the New World, he turned round and asked, "A——, where shall we land?" During the administration of President Hayes, wine was banished from the dinner-table of the White House. Mr. Evarts, the Secretary of State, characterized the period as one when "water flowed like champagne."

Rescue and retire.

This was the policy announced by Mr. Gladstone, in the session of February, 1885, in supporting the Khedive of Egypt to regain his authority over the Soudan, after the death of Gen. Gordon, without intending to make a permanent English occupation of that country. It was parodied as a policy of "save and scuttle," and "butcher and bolt." The purpose of Gen. Gordon (killed Jan. 26, 1885), in leading an expedition to Khartoum, was stated by himself, Feb. 26, 1884, to "smash the Mahdi,"—"You must smash the Mahdi, or the Mahdi will smash you;" and when it was suggested that the latter might be allowed to rule over the country, under British control, Mr. Goschen said, Feb. 24, 1885, that to utilize "a smashed Mahdi" was one of the most curious ideas he had ever heard of. The last communication of Gen. Gordon, Dec. 29, 1884, was, "Khartoum all right. Can hold out for years;" and in the postscript of a letter dated Dec. 14, he said, "I am quite happy, thank God, and, like Lawrence, I have *tried* to do my duty." He referred to Sir Henry Lawrence, one of the heroes of the defence of Lucknow (died 1857), who wished inscribed upon his tombstone: "Here lies Henry Lawrence, who tried to do his duty."

The grand old man.

It might be difficult to say who first applied to Mr. Gladstone the title of the "grand old man;" but Sir William Vernon Harcourt fastened it upon Sir Stafford Northcote (Lord Iddesleigh), in a speech at Derby, April 25, 1882, when he said, "Sir Stafford Northcote cannot understand what we see in what he is pleased to call 'that grand old man.' He is a grand old man. I do not wonder that the Tory party cannot comprehend our feeling for Mr. Gladstone. There are some parties who are not very old,

and not at all grand." Sir W. V. Harcourt was once termed by Sir Stafford Northcote "the political Zadkiel," because, like the latter's almanac, "he is in the habit of giving a very large number of prophecies each year, assuring us that all previous prophecies have come true;" but Sir William once said at Birmingham, "I am not come here to prophecy. Inspiration only comes to me on my domestic tripod." Mr. Lowe had but one fault to find with him, May 1, 1871, "He thinks all the world as clever as himself." The title, "grand old man," had, however, already been applied to a less known personage than Mr. Gladstone; for Dean Hook, in his "Lives of the Archbishops of Canterbury" (1860, I. ch. 4), says of Theodorus, an early archbishop, native of Tarsus in Cilicia, that, "on the 27th of May, 669, amid great rejoicings, he was placed in Augustine's chair at Canterbury, and with all the ardor of youth the grand old man, being now sixty-six years of age, commenced his historical career, and addressed himself to the duties of his station." A few days before Sir William Harcourt's speech at Derby, Pigott, in the preface to his "Recollections of an Irish Journalist," dated April 17, 1882, spoke of "a meeting of the grand old man and John Dillon" in 1879. He alluded to Isaac Butt, leader of the Home Rule party, who died in the latter year. Tennyson ("In Memoriam," ex.) uses an almost identical expression:

"And thus he bore without abuse
The grand old name of gentleman."

Mr. Gladstone has often been called "the people's William;" but Charles James Fox, during the celebrated Westminster election of 1784, was called "the man of the people." It was during this canvass that the Duchess of Devonshire purchased for Fox the vote of a butcher with a kiss, a tradition said to be unquestionable by Grego, in his "History of Parliamentary Elections in the Old Days," 1886, 272. It was on one of these canvassing visits that the well-known compliment was paid the duchess by an Irish mechanic, "I could light my pipe at your eyes." Fox was returned, but many of his followers were defeated, and were called "Fox's martyrs."

In a letter to his constituents of Midlothian, during the electoral campaign of 1885, Mr. Gladstone said that the dis-

establishment of the Scottish Church "belongs to the dim and distant courses of the future." During this campaign the Earl of Rosebery exhorted all liberals to march together, "under Mr. Gladstone's umbrella." No man enjoyed worrying Mr. Gladstone in debate more than Lord Randolph Churchill, once Secretary of State for India, and Chancellor of the Exchequer in 1886; referring to his resignation of that office, Bismarck is reported to have called him "a twopenny Catiline."

John Morley once said of Mr. Gladstone, "His mind is a mint of logical counterfeits." Lord Houghton, saying that Mr. Gladstone needed to inform himself of public opinion, once remarked that he committed "the unpardonable sin of never looking out of the window;" and contrasted Mr. Gladstone with Lord Beaconsfield, by saying that the former was a statesman "who knew mankind but not men, while Beaconsfield knew men but not mankind."

ROWLAND HILL.

[The Rev. Rowland Hill, a popular preacher and disciple of Whitefield; born at Hawkstone, England, 1744; ordained in the Established Church, he became a preacher to the Calvinistic Methodists: built Surrey Chapel, London, in which he preached nearly fifty years; died 1833.]

Why should the Devil have all the good tunes?

A question once asked by this eccentric preacher; hence he frequently had such airs as "Rule Britannia" sung at Surrey Chapel. This question has been attributed to Charles Wesley, and a French Huguenot once said that there was no reason why the powers of evil should monopolize all the best tunes.

Mr. Hill had a great intolerance of dirt and slovenliness, and on noticing any thing of the kind he would say, "Here, mistress, is a trifle for you to buy some soap and a scrubbing-brush; there is plenty of water to be had for nothing. Mr. Whitefield used to say, 'Cleanliness is next to godliness.'" This aphorism was used as a quotation by John Wesley in a sermon on Dress, with the addition of the word "indeed," as if he had heard it from his intimate friend and co-worker Whitefield: "Slovenliness is no part of religion; neither this [1 Pet. iii. 3, 4], nor any text of

Scripture, condemns neatness of apparel; certainly this is a duty, not a sin; 'cleanliness is, indeed, next to godliness.'" Neither of them may have been familiar with the commentary of Rabbi Pinhas-ben-Jair (*temp.* Marcus Aurelius) on the command of the Mishna (one of the two divisions of the Talmud), concerning the avoidance of occasions for sin: "Religious zeal leads to cleanliness, cleanliness to purity, purity to godliness, godliness to humility, humility to the fear of sin." This will be found in various forms in the "Talmud de Jérusalem," par Schwab, Paris, 1881, iv. 16, in a commentary on the treatise "Schabbath;" and in "Sentences et Proverbes du Talmud et du Midrasch," par Schul, 463.

The authorship of another famous saying is in dispute between Wesley and Whitefield, one of whom saw a widow wearing the deepest black a considerable time after her husband's death, and sternly demanded, "What, madam, have you not forgiven God Almighty yet?" One year after the death of the Spanish King Alfonso XIII. (in 1885), at the close of a commemorative service, a deputation of ladies waited upon the queen, in accordance with the etiquette of that court, and formally divested her of the habiliments of mourning.

ABRAHAM LINCOLN.

[For biography, *vide supra*, p. 333.]

The freedmen are the wards of the nation.

A remark of the President to E. M. Stanton, Secretary of War, who replied, "Yes, wards in chancery." Secretary S. P. Chase wrote to Mr. Stanton, calling his attention to a complaint made by the colored people of Cincinnati to certain orders or officers of the War Department: "We cannot afford to lose the support of any of our people. One poor man, colored though he be, with God on his side, is stronger *against* us than the hosts of the Rebellion." — CARPENTER: *Six Months in the White House*, 180 (v. p. 441). When told, in 1862, that Gen. McClellan was an admirable engineer, Lincoln observed, "He seems to have a special talent for a *stationary engine*."

Lord Lyons presented to the President an autograph letter of

Queen Victoria announcing the marriage of the Prince of Wales. Mr. Lincoln's only remark to the bachelor minister was, "Lyons, go thou and do likewise."

Of a recently deceased politician of Illinois, whose merit was obscured by an overweening vanity, Lincoln said, "If Gen. — had known how big a funeral he would have had, he would have died years ago."

In one of the great series of debates between Lincoln and Douglas in 1858, the latter spoke of having known Lincoln when he was a flourishing grocery-keeper at New Salem, Sangamon County. Lincoln denied it, but said that if it had been true, Judge Douglas would have been his best customer. It is true that Lincoln was first a clerk and then a partner in a grocery in that town; but when a barrel of whiskey was rolled in to attract customers, Lincoln retired from the partnership.

He was first called "Old Abe" in 1847 by Leslie Smith, a lawyer, who said during a River and Harbor Convention in July of that year, "There is Lincoln on the other side of the street. Just look at Old Abe." "Tall, angular, and awkward," says E. B. Washburne ("Reminiscences of Lincoln," 16), "he had on a short-waisted, thin, swallow-tail coat, a short vest of the same material, thin pantaloons scarcely coming down to his ankles, a straw hat, and a pair of brogans, with woollen socks." In 1858, hearing himself called "Old Abe," Lincoln said, "Oh, they have been at that trick many years. They commenced it when I was scarcely thirty."

Of the love of office among Virginians, he said just before the war, "They won't give up the offices. Were it believed that vacant places could be had at the North Pole, the road there would be lined with dead Virginians."

When charged with having changed his mind in some matter, he replied, "I don't think much of a man who is not wiser to-day than he was yesterday."

Lincoln's phrase "government of the people," etc. (v. p. 334), was anticipated by Daniel Webster, who, in his speech against Hayne, Jan. 26, 1830, said, "It is, sir, the people's constitution, the people's government, made for the people, made by the people, and answerable to the people." Theodore Parker used a similar expression in a speech before the Massachusetts Anti-

Slavery Society, May 13, 1854. The idea is as old as Luther, who said ("Sincere Exhortation to Peace"), "For government was not established for its own ends, . . . but for the interest and the advantage of the people." Sir William Temple has said that "for a prince to govern all by all is the great secret of happiness and safety, both for prince and people;" and Napoleon's maxim was, "Every thing for the people, nothing by them."

Another phrase of Lincoln's, "With malice towards none," etc. (v. p. 335), may be compared with the close of a letter of John Quincy Adams to A. Bronson of Fall River, Mass., July 30, 1838, in reply to an invitation to attend a celebration, on Aug. 1, of the final abolition of slavery in the British West Indies: "In charity to all mankind, bearing no malice or ill-will to any human being, and even compassionating those who hold in bondage their fellow-men, not knowing what they do." Rufus Choate said of Mr. Adams's relentlessness as a debater, "He had an instinct for the jugular and the carotid artery, as unerring as that of any carnivorous animal." — E. P. WHIPPLE: *Recollections of Eminent Men*, 61.

John Adams, speaking of the election of his son to the Presidency, used an expression of which he may share joint authorship with Louis XIV. (v. p. 345): "No man who ever held the office of President would congratulate a friend on obtaining it. He will make one man ungrateful, and a hundred men his enemies, for every office he can bestow." — QUINCY: *Figures of the Past*, 74.

Ralph Waldo Emerson, in his remarks at funeral services at Concord, April 19, 1865, called Lincoln "the true representative of this continent; . . . the pulse of twenty millions throbbing in his heart, the thought of their minds articulated by his tongue;" and Charles Sumner began his eulogy on the President, in Boston, June 1: "In the providence of God, there are no accidents."

A few more anecdotes of Mr. Choate, recorded by the late E. P. Whipple, may be added here: He said to Boston Whigs during the Polk campaign, "We will return James K. Polk to the convention that discovered him." Of the English historians of ancient Greece, Choate observed that they, even Thirlwall and Grote, were more or less biassed by their feelings on English

party politics: "They were consciously or unconsciously influenced in their opinions as to the personal and political character of Charles James Fox."

The Supreme Court once demanded that Choate should find a precedent for a position which seemed just. "I will look, your honors," replied Choate, "for a precedent, although it would be a pity that the court should lose the honor of being the first to establish so just a rule."

Of an ugly artist who had painted a portrait of himself, Choate declared it "a flagrant likeness."

Of the great advocate's almost undecipherable chirography, Professor Ticknor remarked that he had in his possession two letters, one written by Manuel the Great of Portugal in 1512, and the other by Gonsalvo de Cordova a few years earlier; "These letters strongly resemble your notes of the present trial." Choate instantly remarked, "Remarkable men! they seem to have been much in advance of their time."

He declared the lawyer's vacation to be "the space between the question put to a witness and his answer."

The story is told, that Choate, having exhausted his allotted time, was stopped by the court: "I know that my time is exhausted," he replied, "but as *amicus curiæ* I should like to make a few suggestions to your honors." He was allowed to proceed.

SCHILLER.

[J. C. Friedrich von Schiller, born at Marbach, Wurtemberg, 1759; wrote "The Robbers," 1777; removed to Mannheim, thence to Leipzig and Jena, where he became professor of history; completed "Wallenstein," 1799; produced other dramatic works, concluding with "William Tell," from that time to 1804; died 1805.]

One look at the sun.

These last words of Schiller, *einen Blick in die Sonne*, have often been placed side by side with Goethe's "More light" (*v. p. 258*). They are equally unauthentic; although Mrs. Austin, the German scholar and translator, wrote Carlyle, as he says in a letter to his brother, July 2, 1832, that Goethe's last words were, "Open the window-shutters, that I may have more light" (*Macht die Fensterladen auf, damit ich mehr Licht bekomme.*—

FROUDE: *Life of Carlyle*, ii. 241. But Hertslet, in his very interesting and amusing "Treppenwitz der Weltgeschichte," asserts that Schiller, on the day before his death, asked to see the sun. According to Immermann (*Memorabilien*, Hamburg, 1840-43, iii. 165), Goethe fell into a soft slumber at last, and said nothing, so that his daughter-in-law, Ottilie von Goethe, who was present, was not aware of the moment of his death. The supposed last words of Goethe may have been attributed to Schiller. There is no authority for the latter's final saying, "Many things are growing plain and clear to me." Düntzer ("Life of Schiller," 1883) says, that during his delirium, from May 5 to 9, 1805, the poet repeated passages from his "Demetrius," and that before falling asleep he called out, "Is that your hell? Is that your heaven?" and then looked upward with a calm smile. "Dear, good one" (*Liebe, gute*), addressed to his wife, were the last words he uttered before falling into the final sleep, during which he had been left alone. Hegel's last words were also invented: "Only one of my pupils has understood me, and he has misunderstood me." No authority except tradition can be given of the last words of Louis XIII. (v. p. 338). Equally unworthy of belief are the words put into the mouth of John Huss at the stake, "*Sancta simplicitas!*" as well as the pun on the words "goose" and "swan" (v. p. 284). They are not mentioned by credible historians, and the pun was invented centuries after Huss to connect him with Luther. Equally impossible is it that the dying Rabelais ordered a domino to be thrown over him because the Bible says, *Beati qui moriuntur in Domino*. That pun, and all the "last words" (v. pp. 28, 277) put into his mouth by Freigius in the first volume of his "Commentaries on Cicero," as well as his celebrated testament, "I have nothing; I owe much; the rest I give to the poor," are inventions. Of these and many such may be said, "They o'erstep the modesty of nature." Equally due to later inventive genius are the last words attributed to Frederick the Great, on p. 239; and those others: "I am tired of ruling over slaves" (*Ich bin es satt über Sklaven zu herrschen*), which are probably derived from a letter of the king to Baron v. d. Goltz, Aug. 1, 1786, wherein he says that certain peasants must have the fee of their farms, because they ought not to be slaves. Another saying may with greater credibility be assigned

to Frederick in regard to the natural and geographical influence of France over Europe: "Were I king of France, not a shot should be fired in Europe without my permission" (*Wenn ich König von Frankreich wäre, so dürfte ohne meine Erlaubniß kein Kanonensschuss in Europa fallen*). The last words of William Pitt were reported by the Hon. J. H. Stanhope as, "How I love my country!" (v. p. 446); but upon re-examination of Mr. Stanhope's manuscript, his relative, Earl Stanhope, Pitt's biographer, had no doubt that the word "love" was a mistake for "leave," which made the statesman's dying utterance in perfect conformity, says Timbs ("Historic Ninepins," 205), with the state of national affairs at that time. But, on the other hand, because it is perfectly natural, Schlegel may have uttered the closing "*Aber-*" ("But-") to a long career of criticism. The text and significance of veritable "last words" are also often unduly enlarged. Thus those of Marshal Saxe are given as, "The dream has been short, but it has been beautiful;" whereas he really said to his physician, M. de Senac, "I have had a beautiful dream." There is no doubt, however, of the last word accompanying the noble act of Arria, wife of Cæcina Pætus, condemned to death A.D. 42, who stabbed herself to give courage and fortitude to her husband, saying, as she handed him the dagger, "Pætus, it is not painful" (*Pæte, non dolet*); and Flavius Subrius, also put to death by order of Nero, being told to stretch out his neck manfully, replied, "I hope thou mayst strike as manfully." It was said in the spirit of Giordano Bruno to the judges who convicted him of heresy, Feb. 9, 1600: "You are more afraid to pronounce my sentence than I am to receive it." They were the last words he spoke in public. (To Bruno must be assigned the first use of the Italian proverb, *Se non è vero, è ben trovato*, attributed on p. 207 to Cardinal d'Este. It occurs in Bruno's "*Gli Eroici Furori*," 1585, Part II., Dialogue 3, in the form, *Se non è vero, è molto ben trovato*.) The last word of the Emperor Septimius Severus, on his death-bed at York, whither he had been borne on a litter from the foot of the Grampians, "*Laboremus*" ("Let us be doing:" v. p. 384), indicated the constant toil by which alone the Roman Empire was to be preserved. Sir Walter Scott said, after his first stroke of paralysis, "If I were to be idle, I should go mad;" and he had

a maxim, "Never be doing nothing." The saying of Louis XIV., "It is by toil that kings reign" (*C'est par le travail qu'on règne*), may be put with Voltaire's "Always at work" (*Toujours au travail*). Bossuet was so distinguished in college for his ardor in study, that the other students called him *Bos-suetus aratro*, "the ox accustomed to the plough." "My life is nothing but toyle," wrote Hampden to his mother.

TRAJAN.

[Marcus Ulpius Nerva Trajanus, Roman emperor, born near Seville, Spain, about 52 A.D.; adopted by Nerva, he became emperor, 98; defeated the Dacians and Parthians; descended the Tigris to the Persian Gulf 116, and died the next year in Cilicia.]

If I fulfil my duties, use it for me; if I fail, against me.

Dion Cassius and Aurelius Victor relate that one day as Trajan was putting a captain of the guards (or a prætorian prefect) in possession of his post, he gave him a drawn sword, according to the custom, saying, "Use it for me, or, if I deserve it, against me" (*Tibi istum ad munimentum mei committo, si recte agam; sin aliter, in me magis*). This is more credible than the theatrical version that Trajan, when first entering Rome as emperor, on foot and without pomp, used the words to the prefect who met him. Every year the day of his accession was kept with public festivities; and Eutropius says that long afterward the senate used to offer acclamations to each new emperor with the augury that he might be more fortunate than Augustus and more virtuous than Trajan (*felicior Augusto, melior Trajano*).

The legend that Pope Gregory the Great, while walking through the Forum of Trajan, thought of the justice of that emperor towards a poor widow deprived of her only son by a violent death, and entering St. Peter's prayed that the soul of so virtuous an emperor might not be forever lost, and received intimation that his prayer was granted, was first recorded by Warnefried, a Longobard, who was known as Paulus Diaconus, and flourished in the eighth century. It was repeated by John of Salisbury (died 1182), and by St. Thomas Aquinas, and is mentioned by Dante ("Purgatorio," x. 73).

DANIEL WEBSTER.

[For biography, *vide supra*, p. 562.]

A national debt is a national blessing.

While this aphorism occurs in Webster's reply to Hayne, it was not used in the sense in which it became familiar when the loans to carry on the war for the suppression of the Rebellion were issued by the United States Government, and subscriptions to them were solicited throughout the country. On the other hand, Webster impliedly denies the truth of the statement; for, having said in this speech that the national debt, while it continued, was a tie of common interest, and having noticed an excessive desire to pay it off by those who saw that while it lasted it was an objection to disunion, he continued, "The gentleman has not seen how to reply to this otherwise than by supposing me to have advanced the doctrine that a national debt is a national blessing." Dean Swift remarks, on the subject of a national debt, "It is pleasant to observe how free the present age is in laying taxes on the next: 'Future ages shall talk of this; this shall be famous to all posterity;' whereas their time and thoughts will be taken up about present things, as ours are now."

A nomination not fit to be made.

In a speech to his neighbors and friends, at Marshfield, Sept. 1, 1848, Webster thus characterized the nomination of Gen. Zachary Taylor for the Presidency. After declaring that "the sagacious, wise, far-seeing doctrine of availability" lay at the root of the whole matter, and saying that the nomination was one not fit to be made, he called Taylor a brave and honorable man, said that he should vote for him, and advised his friends to do the same. He was of a different opinion on this subject from George II., who once asserted that "any man is fit for any office that he can get."

That young Webster, when advised not to attempt the practice of the law, as the profession was overcrowded, replied, "There is always room at the top," although not found in the biographies of the statesman, has the force of local tradition.

But three days before he left the earth, said Theodore Parker in a sermon on Webster, Oct. 31, 1852, "too ill to visit them, his cattle, lowing, came to see their sick lord; and, as he stood in his door, his great oxen were driven up, that he might smell their healthy breath, and look his last on those broad, generous faces that were never false to him." In May of that year, Webster said to Professor Silliman, "I have given my life to law and politics; law is uncertain, and politics are utterly vain." Sydney Smith said of Webster when in England, "He is a small cathedral by himself;" and Carlyle had "not traced so much of silent Bersekir rage, that I remember of, in any man; as a logic-fencer, advocate, or parliamentary Hercules, one would be inclined to back him, at first sight, against all the extant world" (letter to Emerson, June 24, 1839; to which in varying form is added, in Froude's "Carlyle in London," i. 141, "I guess I should ill like to be that man's nigger"). Carlyle wrote to Harriet Martineau ("Autobiography of Harriet Martineau," i. 407), that he had rather read of Webster's cavernous eyes, and arm under his coat-tail, than all the political speculation that a cut-and-dried system could suggest.

DUKE OF WELLINGTON.

[For biography, *vide supra*, p. 564.]

Circumstances over which he has no control.

In a notice of the death of the second Duke of Wellington, which occurred Aug. 13, 1884, Mr. G. A. Sala said in "Echoes of the Week" ("London Illustrated News," Aug. 23), that this phrase, "one of the most familiar in modern English, was first used by Duke Arthur the First with reference to some business complications in which his son was mixed up, about 1839 or 1840: 'F. M. the Duke of Wellington presents his compliments to Mr. ———, and declines to interfere in circumstances over which he has no control.'" Charles Dickens has given the expression greater circulation by employing it almost *verbatim* in a letter from Wilkins Micawber to Copperfield ("David Copperfield," 1849, ch. 20): "Circumstances beyond my individual control have, for a considerable time, effected a severance of that intimacy," etc. Capt. Marryatt, in his "Settlers in Canada"

(p. 177), published in 1844, gives the exact form which Wellington originated some years before: "All Capt. Sinclair's plans may be overthrown by circumstances over which he has no control." Edmund Yates, in his "Recollections and Experiences" (ii. 156), says that some creditors of the Duke's second son, Lord Charles Wellesley, wrote his father, demanding payment, and that the Duke replied, commencing in his usual style, "F. M. the Duke of Wellington presents his compliments to Messrs. B. & S. The Duke is not Lord Charles Wellesley, neither is he Messrs. B. & S.'s debt-collector."

A battle of giants.

Other sententious remarks of Wellington are an echo of classical authors. Mention has been made of his calling Lord John Russell "a host in himself" (v. p. 471). This is a paraphrase of Homer's epithet of Ajax "the great, himself a host." — POPE: *Translation of the Iliad*, iii. 293. When it was probable that France would declare war against the United States, in 1798, President John Adams wrote Washington, who was then living in retirement at Mount Vernon: "We must have your name, if you will permit us to use it. There will be more efficacy in it than in many an army."

"One blast upon his bugle-horn
Were worth a thousand men."

SCOTT: *Lady of the Lake*, VI., 18.

Thus, — to illustrate further Wellington's unintentional use of classical phrases, — he called Waterloo, in a conversation with Samuel Rogers, "a battle of giants." Plato ("Republic," Jowett's translation, 378) says, "Far be it from us to tell them of the battles of the giants," etc.; and "Gigantomachia" is the title of one of Claudian's poems, both authors alluding to the combat of the Titans with Uranus and his other children. In a letter to Thomas Raikes, March 1, 1841, Wellington spoke of man as "a social animal," but Aristotle called him ("Politics," I. 1, 9) "a political animal" (πολιτικὸν ζῶον) in a sentence translated by Jowett, "Hence it is evident that the state is a creation of nature, and that man is by nature a political animal." The Duke was probably the first to use the word "machine" as a synonym of party organization, and his remark might have

been written in more recent times. Speaking of the change in the deliberations of the House of Commons, by the increased influence of democracy, he said, in a letter to Thomas Raikes, Sept. 12, 1845, "Such is the operation of the machine, as now established, that no individual, be his character, conduct in antecedent circumstances, and his abilities, what they may, can have any personal influence in general. . . . Scarcely an individual is certain of his political existence." — *Private Correspondence of Thomas Raikes with the Duke of Wellington and others*, 384.

A gentleman, not remarkable for saying the right thing at the right moment, was dining in company with Wellington, and, during a pause in the conversation, abruptly asked, "Duke, were you not surprised at Waterloo?" to which Wellington replied, "No, but I am now." The publication of Croker's "Memoirs" sets at rest the question whether the Duke uttered the words attributed to him at a critical moment of the battle: "Up, guards, and at 'em!" (v. p. 564); for in answer to a letter of inquiry by Mr. Croker, March 14, 1852, to the Duke's secretary, Mr. H. Greville, the Duke himself wrote, "What I must have said, and possibly did say, was, 'Stand up, guards!' and then gave the commanding officers the order to attack." He once recommended a lady to see a model of the battle, saying, "It is a very exact model of the battle, to my certain knowledge, for I was there myself." George IV. used to claim to have been present at Waterloo; and when he would say, "Now, Arthur, was I not there?" the Duke's diplomatic answer was, "I have often heard your Majesty say so." Tact is a necessary accomplishment of the statesman. Thus Lord Palmerston was giving a sitting to Mr. Behnes, the sculptor, who incautiously asked, "Any news, my lord, from France? How do we stand with Louis Napoleon?" The foreign secretary quietly replied, "Really, Mr. Behnes, I don't know; I have not seen the newspapers." Palmerston was once asked when he considered a man to be in the prime of life; his immediate reply was "Seventy-nine!" "But," he added, with a twinkle in his eye, "as I have just entered my eightieth year, perhaps I am myself a little past it."

Napoleon said it was a mistake to send the Duke of Welling-

ton as ambassador to France, after the Restoration: "A man is not liked by those whom he has beaten" (*On n'aime pas un homme par qui on a été battu*).

When asked what the result of the military operations of Sir De Lacy Evans, near San Sebastian, in Spain, would be; "Two volumes octavo," was the Duke's reply. A cavalry officer, whose regiment was unexpectedly ordered to the Cape of Good Hope, applied to Wellington for leave to remain at home. "Sail or sell," was the brief answer. The Duke and J. W. Croker were once travelling together in a post-chaise, and beguiled the time by guessing what might be on the other side of the hills which they ascended. It chanced that the Duke was always right, and Croker always wrong. Many years afterward the latter recalled the circumstance to the Duke, who replied, "The whole art of war consists in getting at what is on the other side of the hill, or, in other words, in learning what we do not know from what we do." The question was referred to the Duke, whether the garrison of Halifax should present arms to the Bishop of Nova Scotia, who complained that it was not done. The answer was, "The only attentions the soldiers are to pay the bishop are to his sermons."

The phrase, "untoward event," applied to the battle of Navarino (*v. p.* 565) was inserted by the cabinet, when Wellington was prime minister, in the speech of George IV. in opening Parliament in 1828: "His Majesty deeply regrets that this conflict should have occurred with the naval force of an ancient ally; but he still entertains a confident hope that this untoward event will not be followed by further hostilities." The phrase was received with a burst of indignation throughout the country. — WALPOLE: *History of England*, ii. 556, 557.

BISHOP WILBERFORCE.

[Samuel Wilberforce, son of William Wilberforce, born 1805; educated at Oxford; Bishop of Oxford, 1845; of Winchester, 1869; died 1873.]

Mors omnibus.

A conversation arose at a dinner-party, at which Bishop Wilberforce was present, as to the difficulty of rendering some

English words into Latin. "You cannot put *hearse* into Latin," said one. "Oh, yes! that is very easy," replied the bishop: "*mors omnibus*." Miss Burdett-Coutts was driving the bishop into the city, and the conversation turned on the origin of the designations of the various city companies. "I dare say, bishop," Miss Coutts said, "you do not know the meaning of a Dry Salter." — "Oh, yes!" was the answer: "Tate & Brady." — *Life of Wilberforce*, iii. 273. Some one asked the bishop if a clergyman might smoke. "Perhaps the judicious Hookah," he replied.

Lord Derby was once called to order for using the quotation, "A man may smile and smile, and be a villain" ("Hamlet," i. 5). Bishop Wilberforce quoted in the House of Lords a remark of Burke, speaking on the "Canada Clergy Reserves," that the Americans became intractable "whenever they saw the least attempt to wrest freedom from them by force, or shuffle it from them by chicane." Lord Derby having taken exception to these expressions, the bishop explained that they could not have been made offensively, as the noble lord could have seen by his smile when using them; whereupon Lord Derby said that "a man might smile and smile, and be a villain," and was called to order. — *Life*, chap. xv.; *Diary of Henry Greville*, ii. 54.

The bishop once said of an orthodox but wordy brother who was called "sound," "Yes, *vox et præterea nihil*. I have never heard the north wind blow on Sunday, but it troubles me to think that poor — is preaching." When Brougham was made chancellor and a peer, under the title of Lord Brougham and Vaux, the more far-sighted of his acquaintances said that in taking office he sacrificed power. He was now "*Vaux et præterea nihil*."

Carlyle called the bishop "shifty and cunning;" and Abraham Hayward wrote of him to Edmund Yates, that all Wilberforce's agreeability was spoiled by his "palpable insincerity." — YATES: *Recollections*, ii. 158. He was popularly known as "Soapy Sam;" and Lord Chancellor Westbury, in the House of Lords, July 15, 1864, in the debate on the power of Convocation to condemn books, after the condemnation by the Upper House of Convocation of "Essays and Reviews," said, "The judgment is simply a series of well-lubricated terms, — a sentence so oily and saponaceous that no one could grasp it; like an eel, it slips through

your fingers, and is simply nothing." This remark occasioned a breach in the relations which had previously existed between the bishop and the lord chancellor. After the resignation of Lord Westbury in July, 1865, in consequence of a vote of the House of Commons attributing to him laxity and want of caution in filling appointments, and in granting pensions to retiring public officers over whose heads grave charges were impending, the bishop and Westbury met in the lobby of the House of Lords, and, having shaken hands, Westbury asked the bishop if he remembered the occasion when they last met: "It was in the hour of my humiliation, when I was leaving the Queen's closet, having given up the Great Seal. I met you on the stairs, as I was coming out, and I felt inclined to say, 'Hast thou found me, O mine enemy?'" The bishop in relating this, used to say he was never so tempted in his life to finish a quotation as this: "Yes, I have found thee, because thou hast sold thyself to work iniquity" (1 Kings xxi. 20).

Before this breach occurred, the bishop sent Lord Westbury the draught of a bill enabling clergymen to resign their livings when incapacitated by age or infirmity from performing their duties. The lord chancellor replied that he would cordially support the bill; but added that he perceived the bishop referred to "diseases of the mind." This, he said, was a difficulty, because, in the first place, there could be no such thing as disease of the mind; and, secondly, if there were, he had never yet met a clergyman, "with the exception of your lordship," who had a mind. — *Life of Wilberforce*, iii. 340. That recalls the reply, during a debate in the upper House, of Westbury to a noble lord, "who says he has turned it over in what he is pleased to term *his mind*." The sarcasm was the more biting as addressed, according to tradition, by a "law lord" to the Duke of Somerset, descendant of the "proud dukes" of the St. Maur or Seymour family, one of whom is said to have pitied Adam because he had no ancestors. Lord Westbury once asked Sir William Erle, some time chief justice of the Court of Common Pleas, why he did not attend the meetings of the Judicial Committee of the Privy Council. "Oh, because I am old and deaf and stupid," was the reply. "But that's no reason at all," said Westbury; "for I am old, and Williams is deaf, and Colonsay is stupid, and

yet we make an excellent court of appeal." Lord Westbury was reading in a newspaper an account of a prize-fight being interrupted by a swarm of wasps, whose nest the pugilists had disturbed. "Humph!" remarked his lordship, "a battle between the Hittites and the Hivites, in which the latter had decidedly the best of it." Chief Justice Cockburn was staying with Lord Westbury when Mr. Bethell, and, in the course of a day's shooting, Bethell managed to pepper one of the keepers with shot. Some time afterward, when the two were talking of business in the presence of others, Bethell forgot what had happened on a certain day, when Cockburn reminded him that they were together. "Yes," said Bethell, with his usual drawl, "I remember that was the day. Cockburn, when you shot my keeper."—*A Generation of Judges*, 15. Sir Alexander Cockburn, when attorney-general, at a dinner given by the Bar to Berryer, combating the opinion of Brougham that an advocate in the discharge of his duty regards only the interests of his client, even if he involve his country in confusion, uttered the famous phrase, "The weapon of the advocate is the sword of the soldier, not the dagger of the assassin."—*Do.*, 9.

A squarson.

Dr. Wilberforce, when bishop of Oxford, invented the word "squarson" to describe the combination in one person of squire and parson. But it is said to have been first used by the late Henry Merewether, Q.C., before a committee of the House of Commons, in 1861, applying it to a squire-parson who was giving evidence on a railway bill. Sydney Smith is also given as the author. After Bishop Wilberforce had succeeded to the estate of Lavington, a parish in the diocese of Oxford of which he had been rector, a friend said to him, "Why, Wilberforce, have you become a 'squarson'?"—"No," was the reply, "a squirshop" (squire-bishop). Carlyle wrote in his journal, Oct. 28, 1830, "The divine right of squires is equal to the divine right of kings." The bishop was instantly killed by being thrown from his horse. Carlyle's comment was, "What a glad surprise!"

Having given the origin of the familiar phrase, "circumstances over which he has no control," it may be pertinent to trace the derivation of a few other common phrases or homely proverbs.

A shocking bad hat.

Capt. Gronow, in his "Recollections," tells the story of the Duke of York, second son of George III., for many years commander-in-chief of the British army, who was on one occasion, about 1817, surrounded at Newmarket by several noblemen and gentlemen, when a little, insignificant man pushed his way into the ring, offering to bet against a horse in the race in question. The duke's curiosity was aroused, and he asked who the stranger was. He was told it was Walpole. "Then the little man wears a shocking bad hat," rejoined his Royal Highness. Capt. Gronow, who says that such was the origin of the phrase, adds that it was called forth, not by the condition but by the shape of the hat, Lord Walpole and his son wearing hats of low crown and wide rim.

To cook your goose for you.

King Eric of Norway coming to a town with a small force, the inhabitants, to express their contempt of him, hung out a goose upon the wall for him to shoot at; but before night the soldiers had entered the city, and set it on fire, — "to cook your goose for you," said the king.

Some things can be done as well as others.

The late Rev. Dr. Bushnell was employed in 1828 as associate editor of the New-York "Journal of Commerce;" and his biographer ("Life and Letters of Horace Bushnell," 52) mentions his quickness for a telling point, as shown in an article in which the saying of Sam Patch, "Some things can be done as well as others," was caught up and made famous. Dr. Bushnell was wont to tell the story that he met Patch at Rochester, N.Y., just before his fatal attempt to jump the Genesee Falls, and that, in reply to his question why he wished to expose his life, Patch said, "To show people that some things can be done as well as others."

A hasty plate of soup.

Gen. Scott, commander-in-chief, corresponding with Gov. Marcy, secretary of war, in 1846, during which he insisted on his right to be ordered to the scene of war in Mexico, wrote on one occasion: "Your letter of this date, received about six o'clock P.M., as I sat down to take a hasty plate of soup, demands a prompt reply," etc. The expression "hasty plate of soup" struck popular fancy, and was always thereafter attached to the gallant general.

Illustrious predecessor.

President Martin Van Buren, in his inaugural address, March 4, 1837, complimented Gen. Jackson by assuring the country that "I shall tread in the footsteps of my illustrious predecessor." The phrase was used before, however, by Burke, "Thoughts on the Present Discontents."

Russia is a despotism tempered by assassination.

This parody of a *mot* of Chamfort (v. p. 380) is derived from the remark of a Russian magnate to Count Münster, the Hanoverian minister, after the murder of the Emperor Paul in 1801: "Despotism tempered by assassination is our Magna Charta" [*Le despotisme tempéré par l'assassinat, c'est notre Magna Charta*]. Laufrey ("Life of Napoleon," ii. ch. 6) quotes a remark of Talleyrand's upon this event: "Assassination is the ordinary method of succession to the Russian throne."

A geographical expression.

Used as quoted of Italy on p. 261, it is found in the correspondence of Metternich with Gentz, published in Vienna, 1881, ii. 343, in a letter from the Prince to Count Prokesch-Osten, Nov. 19, 1849: "*Deutschland ein geographischer Begriff*." He says in this letter that he had already applied the phrase to Italy in a correspondence with Lord Palmerston in the summer of 1847, in which he said in French, "*L'Italie est un nom géographique*." It displeased the English Foreign Secretary, he adds, but was soon naturalized.

There are fathers and fathers.

This comparison between similar things, which has been repeated in a thousand different forms, may have been first used in conversation by Madame de Staël, who was once tormenting to dance a lady in mourning for her father, M. de Guichen, lieutenant-general of marine. Finally, to rid herself of these importunities, the lady said, "Consider, madame, if you had had the misfortune to lose your father, could you think of dancing so soon?" — "Oh," replied Madame de Staël, with a haughty air, "there is such a difference between fathers and fathers." — "True, madame," replied the other; "my father served his king and country during sixty years: yours in a fortnight has ruined both." This locution, however, is derived from Molière's *Médecin malgré lui* (I. 6), where Sganarelle, the wood-cutter, refuses to lower the price of the wood chopped by him. It is possible to buy the wood cheaper elsewhere; but, *il y a fagots et fagots*. Another proverbial expression, generally used in French, occurs in this play (II. 6), where the same character, unwillingly assuming the rôle of a physician, transposes the position of the heart and liver, and excuses it by saying, "*Nous avons changé tout cela.*"

Whipping in.

On the hearing of the petition of the electors of Middlesex against allowing Henry Luttrell to take his seat in the House of Commons in 1768, the attendance, May 8, was the largest of the session. The ministers had brought back from Paris men who had anticipated the recess, and had summoned from the North those who had not yet left their country-houses; and it was an allusion which Mr. Burke made in the course of the evening to the industry of the treasury officials, that first rendered the term "whipping in" classical. — TREVELYAN, *Early Life of C. J. Fox*, 171.

The artillery of the law.

In speaking on one occasion, in 1770, of aspirants for legal promotion who were debating in the House of Commons with such promotion in view, Col. Barré said, "The artillery of the

law has been brought down on both sides, but, like artillery, it has not done much hurt;" and on another occasion, says Trevelyan ("Early Life of Fox," 329), he entertained an audience by comparing the law-officers of the crown "to the elephants in an Eastern army, which with their noise and dust bewilder their own troops a great deal more than they harm the enemy." During the debate on John Wilkes, then Lord Mayor of London, in 1771, Barré quoted with great effect the lines of Addison's Cato:—

"When vice prevails, and impious men bear sway,
The post of honor is a private station."

Barré first used the phrase "sons of liberty," in a speech on the Stamp Act, Feb. 7, 1765.

In a Pickwickian sense.

During a debate, April 17, 1823, on Roman-Catholic emancipation, the advocates of which were in a minority in the Cabinet, Brougham declared that Canning's conduct in accepting office in a divided cabinet was "the most incredible specimen of monstrous truckling, for the purpose of obtaining office, that the whole history of political tergiversation could furnish." Canning, without waiting for Brougham to finish his sentence, rose to say, "That is false." Asked by the Speaker to withdraw the phrase, Canning declared that no consideration on earth should induce him to retract it. After an uneasy discussion, Sir Robert Wilson suggested that the words which had fallen from Brougham had reference to Canning's official character, and that Canning's interruption arose from the conviction that the imputation was intended to be personal. He thought that if Canning would only avow that he had understood the words in a personal sense, and Brougham would declare that he had used them in reference to Canning's official capacity, both of them might be satisfied with these explanations. The suggestion was adopted, and the altercation was allowed to drop. A few years afterward, says Walpole in his "History of England," Charles Dickens entered the reporters' gallery of the House, at the age of nineteen, under his uncle, who started the "Mirror of Parliament" in opposition to Hansard, when the incident, which made

a deep impression, must have been related to him. The quarrel of the Pickwick Club is but a literal paraphrase of the scene in the House. Words used "in a Pickwickian sense" have never since that time been followed by a hostile meeting.

Conspicuous by their absence.

In a letter to the electors of London, April 6, 1859, soliciting re-election, Lord John Russell alluded to Lord Derby's Reform Bill, which had just been defeated: "Among the defects of the bill, which were numerous, one provision was conspicuous by its presence, and one by its absence." In a speech to the electors at the London Tavern, April 15, he justified his use of the expression by saying, "It has been thought that by a misnomer, or a 'bull, on my part. I alluded to a provision as 'conspicuous by its absence,' a turn of phraseology which is not an original expression of mine, but is taken from one of the greatest historians of antiquity." Tacitus ("Annals," Bk. iii. Ch. 76), mentioning the fact that images of Brutus and Cassius were not carried in the funeral procession of Junia, niece of Cato, sister of Brutus, and wife of Cassius, sixty-four years after the battle of Philippi, while those of many other members of the most illustrious families of Rome were seen, says, "Cassius and Brutus shone with pre-eminent lustre for the very reason that their images were not displayed" (*præfulgebant C. et B. eo ipso quod effigies eorum non visebantur*). J. Chénier in his tragedy of "Tiberius" (I. i.), translating the expression into French, gave it the form from which we derive the English proverb:—

"Brutus et Cassius brillaient par leur absence."

But the French form, *briller par son absence*, had already been applied to the exclusion by the Jesuits of the lives of Arnauld and Pascal from the "Histoire des Hommes Illustres" of Perreault, and is thus alluded to in the journal of Camille Desmoulins. — *C. D. and his Wife*, 388.

A similar paradox was uttered by the Emperor Galerius (d. A.D. 311), who, seeing a soldier miss the target several times in succession, offered his congratulations, saying, "Not to have hit once in so many trials, argues the most splendid talents for missing. — DE QUINCEY: *Works*, 1863, xiv. 161, n.

Who's the woman?

All forms of the proverbial sentence, *Cherchez la femme*, or, *Où est la femme?* or, "Who's the woman?" are derived from the Spanish, and it was a common question of Charles III., "What is her name?" when told of any mysterious affair, convinced, as he was, that a woman must be at the bottom of it. — *Revue des Deux Mondes*, xi. 822. St. Columba of Ireland made a law that neither a woman nor a cow should be allowed on the island of Iona; "for," he said, "where there is a cow there will be a woman, and where there is a woman there will be mischief." Juvenal says, "There is almost no cause in which a woman has not stirred up the suit" ("Satires," vi. 242, 243); and Sir Charles Grandison (I. Letter 24) remarks, "Such a plot must have a woman in it."

Blessed is he who expects nothing, for he shall never be disappointed.

In a letter to Gay, Oct. 6, 1727, Alexander Pope wrote: "I have many years ago magnified in my own mind, and repeated to you, a ninth beatitude, added to the eight in the Scripture: Blessed is he who expects nothing, for he shall never be disappointed." — ROSCOE: *Life of Pope*, x. 184. This has also been assigned to Dean Swift; and Bishop Heber once wrote, "I have no studies but Wagenseil's *Zela Ignea Satance*, nor any anxiety so great as to conform myself to that truly golden rule, 'Blessed are they that expect nothing,' " etc.

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